

Parizade

VOL. I No. VI

75 Paise

new medium for old wisdom

APRIL 1965

II



I



VI



III



Dream of Dogdobanoo

RELIGION

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* Notes : Zoroastrian Scriptures badly need some re-arranged re-writing to be free-flowing, easily intelligible and more acceptable. We look to our Scriptures more Compartmentally than Comprehensively. Rearrangement is a fruitful quest for Scholars.

—Editor



Pārsiānā

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Editorial

This April 1965 issue of Parsiana has a number of articles of interest and usefulness to our readers, who are mainly Parsis. Herein the outlook is broadened to encompass the people in our surrounding with whom our destiny is inseparably linked for good. To talk of Hindu-Muslim disunity is a ready-at-hand gossip. To know them better as they were and are outside the political circuit a thought provoking article Communalism and Historians by Harbans Mukhia is included as a supplement by courtesy of Mainstream (Delhi). This article is not just worth reading it is worth re-reading any number of times as an exercise in Mental Hygiene of Communal canker.

After reading the Status of Women in India by Miss Perin Nagarwala we shall need to expand the subject. Last month in Dasturji Kaiyaji Mirza Library at Udwarda I read the title of a book — Status of Zoroastrian Women. I could not get the book at the time. I requested my subscribers of Udwarda to either send the gist of this small blue book or send the name of the author and publisher to us. Dr. Bana's article Bionergy in Zoroastrianism is the gist of one of his lectures recast in an Essay form. Its comments are contained in the article itself and are self-explanatory. Such variation provides variety, the spice of life and interest in reading.

J. K. Behram has given a resume of the past numbers of Parsiana in his own light and touched the climax in the poem Touch of The Master's Hand by Marner Brookwelch

Mr. Sohrab Katrak, the Ex-Mayor of Karachi, is our stalwart link with Zoroastrians of Pakistan and feeds Parsiana with his rare gift for unique subjects out of his vast storehouse of acquisitions of prosperity and knowledge. This time it is Mithraism, which is one of the three Jacks-in-the-Box that raised its head to compete with Zoroastrianism; the other two being Manikaeism and Mazdakism. They are back in the box. The Dawn of Khshnom continues with Mr. Tavaria.

For any irregularity, inattention or lapse in service to you please wake us up.

FRONT PAGE PICTURE

Little before the birth of Zoroaster His mother Dogdobanoo had a dream. The theme of this dream was reproduced in four pictures in the Exhibition sponsored and directed by the Editor and referred to previously. All the four pictures together were exposed for a colour transparency, from which three colour blocks were prepared. They are to be seen serially as numbered.

I Dobdobanoo while carrying the Baby Prophet dreamt that wild beasts and reptiles were attacking her and wanting to tear open her abdomen.

The beasts and reptiles are approaching her.

II. These creatures attack her and tear open her abdomen and bring out the foetus. Instead of killing the baby they play with it. Meanwhile Sarosh Yezd with a staff in one hand a Book of Prayer in another makes his appearance as Protecting Angel.

III. All hostile creatures turn away from their prey and now rush for escape in opposite direction. But Dogdobanoo still carries the impression of an open wound.

IV All is well. Dogdobanoo is resting calmly, realizing that it is all a dream.



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(COURTESY and FAIR-DEAL)

Bionergy in Zoroastrianism

by

Dr. F. D. Bana, D. P. H., D. T. M. & H.

Former Editor Journal of Indian Medical Profession and Professor Graub Medical College (Retired)

Bionergy is the *Life Force* vital force or some sort of Energy inherent in the animate and the inanimate world by which its function becomes operative and becomes manifest in any manner peculiar to its function. In a living creature its growth is one manifestation shown on its bodily level. Its will to live and its struggle for life are manifestations of the same force at another level. Its will to dominate and its will to sublimate are manifestations on higher mental level and indicate the direction in which bionergy is made to flow at the will of man, which is just another subtle unfathomable element of bionergy. *Bionergy is some inherent constant ever vigilant and always operative to some end.* It is that faint small spark put into the living and the inanimate by God, that at first smoulders, then glows and later catches fire to be used for good or evil or for God or Devil. A blast may remove obstruction from a path and thus act beneficially or it may destroy a block of houses and destroy man's shelter. Hitlers and Alexanders and Zohaks have shattered lives. Zorathushtra, Moses, Christ, Mohamed, Buddha have rebuilt shattered lives. As the main theme of this magazine is not that of the destruction but of the construction of life we shall drop promoters of destruction to their rightful oblivion. Great constructive souls have one and all gone through a long period of Tyagg (relinquishing) and Yoga (concentration) and have discovered a formula, each one for himself, which they have given to the world. Prophet Zoroaster has given the general formula of Humata, Hukhta, Huvareshtha and the particular formula of Asha, righteousness, uprightness and cleanliness of mind and body into which the three must fit and thirdly the choice of Free Will, all together building up a composite picture of goodness as Godliness. As

the method is not simple for everything to turn out correct lapses are made punishable under the simple doctrine of KARMA

The formula is simple but the task is hard because side paths are many and straight paths few. Water can flow into any innumerable paths of least resistance, cause floods and wipe out areas. River and Canal waters can be made to flow into required paths or bottled up by construction of Dams. Resistances are thus built against wild flow of waters with the purpose of doing good to someone somewhere at some time.

Bionergy may likewise run out wild or be released under control to some purpose to some remote desired end. Water that sprouted out as steam from Kettle was directed to construct steam engine. Here Bionergy of mind harnessed the bionergy of material. Crackers that the Chinese first prepared for fun were enlarged into weapons for conquests. Likewise bionergy contained in mineral oils and specific metal atoms are harnessed to man's use. In all these phenomena to move is the first stage of recognising bionergy and to move fast is to harness it. *Speed is the secret that Almighty has revealed* to many a man, who has approached Him slowly, steady and with some purpose.

Prophet Zoroaster slowly and steadily pursued for 15 years in mountain recesses His purpose of Seeking God. All hard tasks demand great physical endurance and mind alert enough to understand and counter the evil effects that go with any purposeless hardships. *Mere endurance has no merit. Great souls endured great hardships to a greater end:*

Zarathustra prayed "VOHU UKHSHYA
MANANGHA KHSATHRA AESHACHA

OOSTA TANUM," (Make me strong in body and in mind to enable me to attain you). Then was the *Divine Order unfolded and Religion revealed to Him. Revelation gave His alert mind speed to think out perplexing problems and velocity to penetrate the depths of the Universe and return with its secrets.*

Zorathushtra's message is not just philosophy, Zoroastrianism is a *Revealed Religion and its rituals and ceremonies are therefore so difficult to grasp because they originate in some deeper recesses of the universe.* Sound bodily health is necessary for undertaking any important work and sound mind is necessary for proper thinking. Zoroaster was endowed by God with both these — and no wonder — for He was God's own messenger to men grovelling in the dark, struggling for Emancipation from evil, to attain Salvation of Soul. A great uphill task had to be completed and Zarathushtra did it. His work worked wonders for ages, lapsed at times and revived every time for all times. *His teachings have their own Bionergy — Vitality to Survive — and will Survive because they are in Tune with the Infinite, derived from the Universe and lodged in stout hearts, even though few.*

To Zarathushtra were revealed the secrets of nature under direct Communion with Ahura Mazda. HIS DOCTRINE OF ASHA IS THUS FIRST HAND TRUTH — NATURE'S FUNDAMENTAL LAW. All the Biology, all the Physiology, all the Biochemistry and all the Biophysics is contained in the Medical and Hygiene precepts in Khorshed and Meher Yeshts, epitomised into one sentence "Vohu Ukhshya Manangha Khsathra Ashacha Oosta Tanum", "Mens Sane in Corpore Sano" (a sound mind in a sound body) is the major guarantee of man's spiritual uplift. A sick man is sick all round, mind and body interacting, producing Psychosomatic Signs and Somatopsychic Symptoms, which are always present in every illness, major or minor, as major or minor signs and symptoms. Only

when they are markedly pronounced the persons are labelled as above. Knowledge to gifted mind comes through Intuition. Just that is this is how he labels his knowledge and is rarely wrong. The mind of Zarathushtra was of that type. Legends about life of Saints and Prophets as great Healers are not fake. Their intuitive penetrating power into sick souls is so amazing that they spot the trouble and by some unuttered communication reach the soul of the sick and remove what ails it. Relief is experienced.

Intuitively seeing the need of mankind when He returned from His solitude in Demavand Koh (mountain) to the inhabited world to give His message He brought five essentials of life — *Milk, Honey, Pomegranate, Flower and Home or Soma plant.*

Milk: He recommended milk as rich body-building — high protein containing — all round food. When judging of old time problems we should have no quarrel over a few points or words of modern concept introduced in its description. No one means that Prophet Zorathushtra had isolated protein or known anything about its Biochemistry. But one thing is certain He was a great observer and great Naturalist observing man, animals, birds, beasts, plants and elements around Him. Man in those days lived mostly on flesh of animals he hunted. He must have lived on milk diet and known it to be good and nourishing in absence of meat diet. Animal diet is meat of a carcass and as such NASA (unclean thing) and NARAVA (unlawful) on humanitarian grounds. Milk was good food which man could get without cruelty to animals and he introduced it.

HONEY: Honey is the best form of carbohydrate food, most easily absorbed and highly nourishing. Sugars and molasses were unknown but it supplied good, healthy nutrient elements could not have escaped Zarathushtra's notice, (without bothering about analysis or stereochemistry of carbohydrates). Milk and honey is a proverbial combination describing a land of plenty

that India once was. Poetically honey was the food of the Gods and the "Second Creature" that delights the heart of man (the first creature) is still a "honey".

Pomegranate: Pomegranate is literally an apple with many seeds (L. Pomum, an apple and granatum, having many grains). Zarathushtra here introduces preventive medicine as this fruit is rich in Vitamin C in particular. The fruit is cooling, antipyretic and refreshing and restorative to convalescent and tired persons. It is preventive of scurvy, a debilitating disease once most dreaded by seamen, who were away from land for months during long voyages and could not get fruits or fresh vegetables, the main sources of Vitamin C. Vitamin C was not known to seafarers but its deficiency was somehow experienced in suffering from scurvy on high seas. It was observed that scurvy occurred most frequently after fresh vegetables and fruit stocks were exhausted. As sour lime was a fruit that could be preserved for very long all boats were ordered to carry ample stocks of it. The plan worked at once. Vitamin C was identified and discovered and prepared years and years later. The point emphasised in this narration is that human mind is endowed with quality of forethought and relevant correct guess without convincing evidence or grounds. Zarathushtra, the great observer of man and nature could see, foresee and figure out connections which normally escaped average minds. Vitamin C has on scurvy Specification But Vitamin C has many other *non-specific-auxilliary* actions. If an appropriate drug is selected for a disease and the patient does not respond add Vitamin C in his treatment either as an orange (= 25 mgrm of C) or a tablet (marketed into strength of 50 to 500 mgrm per tab) and in many cases the auxilliary action of Vitamin C will activate the first medicine. This is again a matter of observation. Vitamin C is thus helping man all the time in life by this auxilliary function because every moment human body produces within itself biochemical products to maintain health and the en-

tire process involves so many factors and is so complex that one wonders "How a Harp of a thousand strings should keep in tune so long." Perhaps Vitamin C plays the tune. May be that Pomegranate with its thousand seeds helps a thousand functions and the Pomum (an apple) a day keeps the doctor away.

Flower: Flower is the symbol of purity, perfume and ultimate Bliss. It represents the aesthetic side of life which in opinion of our Prophet is as essential as routine side, indicating his sense that "Man does not live by Bread alone"

Homa: Zarathushtra brought with Him a twig of Homa plant (soma of the Hindus). Homa is the Elixir of Life, which King Jamshed took to prolong life here and foresee conditions of existence in the other world.

Some students of Zoroastrianism argue that Lord Zoroaster did not bring five things but only four. In that case a twig and a flower or a fruit and a flower must have been accepted as one by reason of their belonging to the same category.

All the above items help maintain the bionergy to efficient level. Our Prophet has, however, not forgotten the Bionergic Elements (elements which generate energy). He emphasises the value of AIR, WATER, LIGHT and FIRE for generating and maintaining Bionergy and sings their praises in special prayers devoted one to each of them respectively, as Govad Yesht, Avan Yesht, Ardibehesht Yesht and Atash-ni-Niyayas.

The cycle of Bionergy is completed and Zarathushtra establishes Himself also as a Naturopath fostering flourishing conditions for body, mind and soul of Man. Fostering expansionism is God's assignment to Sarosh Yezd, who incessantly looks to the welfare of the world and for which act of His we praise Him.

"Saroshem ashem, hurodhem, verethrajanem, fradat gaethem" (We praise) Sarosh, the righteous, the beautiful, the victorious and the one who makes the world flourishing.

Status of Women in India

by

Miss Perin Nagarwala M. A.

Contrary to popular belief in the west, the Indian woman has always occupied a high place in society, though her social, economic, political and legal status has varied considerably during the different periods of Indian History.

STATUS IN THE FAMILY

Marriage is regarded by the great majority of Hindus as both a Sacrament and a religious duty. According to the tenets of Hinduism it is incumbent on a man to marry so that he may beget a son who will make offerings necessary for his salvation after death and for that of his ancestors — if there is no son to perform the funeral ceremony, his spirit will remain in misery and so will the spirit of his departed ancestors. Heaven is not for a man who leaves no male prodigy. Thus the birth of a male child through marriage affects a man's immortal soul besides carrying on the family name. It is incumbent on parent to give their daughters in marriage. An unmarried daughter of marriageable age is a shame and reproach for the family. Marriage is life partnership. Even death cannot part the couple once they are tied together before the holy fires. Sutee is the last proof of the Unity of body and soul. Hence in olden days sutees were not objects of pity but of great reverence and respect. Even today, divorces and separations are looked upon with disfavour. Widow remarriages though permitted by law are rather rare even today. (Widow remarriage Act 1856). In higher classes of society, the widow renounces the world as surely as the nun taking the veil. The death of her husband is ascribed to sins committed by her in her previous life. Hence she must atone for them by living a life of rigid austerity — her hair, her crowning glory is cut off, she must wear plain clothes, no jewelry, she cannot attend family festi-

ties as she is a woman of ill-omen. If she is a child widow she returns to her father's house and is doomed to a life of celibacy. She must eat only once a day, fast twice a month and if childless drags through a dreary life of domestic service and maid of all. According to the laws of Karma 'Her reward is attainment of heaven and she ascends to heaven if after her husband's death she devotes herself to pious austerity'.

A wife's duties are well defined by goddess Uma in Mahabharata. 'She should be gentle, consider her husband as her Lord and serve him for good or bad, sickness or health and obey him even if it costs her own destruction. She should rise early, serving the Gods, always keeping her house clean, tending the domestic fire, eating only after the needs of Gods, guests and servants are served. She must honour her parents and the parents of her husband. Even in this modern age devotion to her husband and family is a Hindu woman's outstanding quality or virtue. Externally the Hindu culture lays down a subordinate though highly respected status for the young wife in all situations. She is released from this when she becomes a mother and raised to a higher status. The ritualistic side of Hindu religion insists on the female as highly necessary to complete the image of the divine. Every deity has a counterpart and the worship of the Goddess is an important part of the Hindu religion. This aspect of Hinduism lends a status and dignity to the position of Hindu woman. Reverence to womanhood goes back to very early times in India. A Hindu will address a strange woman either as 'mother' or 'sister'.

SOCIAL STATUS

In Ancient India during the Vedic times, there was no caste system. Child marriage

was unknown and marriages were based on free choice. There was no purdah system. Women could mix freely with men on all public occasions. They were allowed liberal education. They excelled in divinity — like Mirabai, in Science — like Lilavati, in learning — like the Buddhist nuns and there were women philosophers, artists and mathematicians. In the latter part of the Vedic times, the position and status of the women began to decline. By that time the caste system was established and rigidity followed. The Sudras, the offsprings of Aryan and Dravidian inter-marriages were considered the lowest caste to whom was assigned menial tasks like cremation of the dead, skinning carcasses of dead animals and other impure tasks. They were dirty ignorant people addicted to drinking. They were debarred from using public institutions and amenities like schools, temples wells etc. Contact with them meant pollution requiring religious cleansing ceremonies. Higher caste families would not give their daughters in marriage to the lower caste. Hence marriages were restricted within castes and to marry outside the caste was considered a sin. Marriages within the family were also considered unlawful; the ages of the couple had to be taken into account. The boy must be older than the girl. Thus the choice of boy or girl was very restricted. Marriages were more a contract than based on Romance and free choice. With the advent of the Muslims in India, the position of the women still declined. The king and the courtiers lived extravagant lives. They maintained large harems full of women. To protect their women folk from attacks against their chastity the Purdah system was introduced by the Muslims and was adopted by the Hindus. According to the Purdah system many women in India live in seclusion at home and when they moved out of house they had to screen their faces by wearing a veil or burkah. They occupied the inner apartments with high latticed windows to safeguard against intrusion and they had to travel in closed carriages. The Purdah is rigidly observed even today in the upper classes of the Muslims and Rajputs. As soon

as the girls reach the age of eight or nine they are subjected to seclusion and Purdah. To women to expose themselves to public, meant dishonour. The Purdah-woman's honour was limited to the four walls of the room and household tasks. Education of girls consisted in housecraft, wife-craft, mother-craft and mother-in-law craft and the study of Holy scriptures. In majority of the cases their lives were retarded physically and mentally. They were intellectually backward and had a narrow out-look in life. To safeguard their daughters from the Harem, parents were anxious to get them married as early as possible, so child marriages were introduced.

To day both child marriages and the Purdah systems are dwindling out, though they still persist in certain section of society. Early marriages are becoming less and less partly to spread of education and enlightened ideas and partly to economic causes, parents are not prepared to expose their daughters to risks and suffering of premature motherhood.

Due to break-up of the joint family system, young men have to set up houses themselves, and so require mature wives for house management. Educated youths also show disinclination to marry purdah girls who are unable to give them intellectual companionship. It is also against the economic interest of the country that a large part of its women kind should be confined to domestic walls when their service would be utilized for active welfare work. An extraordinary impetus for abolition of Purdah was given by political influence during the years when Mahatma Gandhi appealed to the women to take part in the Civil disobedience movement. Thousands of women stirred by patriotic urges gave up the Purdah and enlisted themselves as Desh Sevikas, joined processions, attended political meetings and picketed shops of foreign good. But Purdah still remains with the Higher Muslim circles and orthodox Rajput families. The ladies themselves consider it a symbol of their chastity and refuse to give it up.

ECONOMIC STATUS

In ancient India women did not take up jobs to earn their livelihood for two reasons. Under the joint family system, young wives and widows were supported by the family and did not depend exclusively upon their husband's income. Members would all reside in the same houses and all expenses were met with from the common fund towards which all earning members, even the absent ones contributed. The second reason was that the women represents continuity of racial life, an energy which could not be divided or diverted without the loss of racial vitality. The day to day increasing cost of living in modern time has resulted in breaking up the joint family system. The heads of families can no longer support the dependents of the joint family. Their income has to be supplemented in some way. This fact is more responsible than any other in changing the status of the women. Women are expected to supplement family income. Middle class women take to professions and find it difficult at times to bear the double burden and break down in health. Amongst the lower classes a great deal of women are engaged in of family life and occupational life and often Agriculture and principal industries like textiles, mines and plantations. Legislative measures are created for their protection and welfare inspired by the International Labour Organisation.

Employment:— Women in factories must not work more than nine hours a day. In the mines they must not be made to do underground work. They must not carry load more than 65 lbs. Women are provided other maternity benefits and offered facilities for their children. For some time there was a difference in the wages of men and women but now the same scale of salary applies to both. Unless she is compelled to take up a job, the Indian women do not care to externalise their lives by trying to achieve success in men's profession. To them their home and family are a place of pilgrimage and are foremost in their considerations.

LEGAL STATUS

Marriages:— Muslim law permits a man to have four wives, the actual practice is however limited. 97% of the marriages are monogamous. In India, the Hindu law permits plural marriages to the man, but in practice monogamy is the rule and polygamy an exception. Public opinion and economical reasons enforce the restraint. Now polygamy is prohibited by law.

Age Marriage:— Parental consent is necessary for the marriage of person who has not attained the age of consent. The age of consent for a muslim girl is when she reaches puberty i.e. 15 years. The minor girl given in marriage has the right to annul it on attainment of puberty. Child marriages (the boy's age 18) are on the decline in India and it is a punishable offence to promote solemnization of a marriage if the bridegroom is under 18 and bride under 15.

DIVORCES

In India Marriage is a sacrament. The Ancient texts of Hindu Law do not recognize divorce, but custom allows it in different areas, e.g. in lower castes whose husbands put away their wives on account of infidelity or barrenness. In Pakistan, marriage is a contract and divorce is permitted; but it is one sided, as it permits the man to put away his wife not only for misconduct but without any definite reason. It is done by repeating three times the formula of repudiation before two witnesses. One condition is necessary at the time of divorce. The husband has to give to the wife the dowry or the amount of money he agreed to settle on her name at the time of nuptials. Inability to pay the amount acts as a restraint on divorce. In practice, divorces and polygamy are looked upon with disfavour.

Property:— Ownership and complete rights to a women in respect to her separate property appear to characterise each of the laws in countries of Asia. The right of succession of a woman to the property of her deceased

husband varies in different countries. In India the widow has the right of life-long maintenance from her husband's estate, also the right of residence and share in the joint family property. The muslim widow gets $\frac{1}{4}$ of her husband's property and $\frac{1}{8}$ if there are children.

As regards the right of a daughter to inherit, a Muslim girl succeeds to her father's property along with the male child, but her share is only half the brother's. In Hindu law, the son is the prior heir to the father, but a daughter can inherit her mother's property to the exclusion of the son. So women today unlike the past have economic independence.

Guardianship:—Under Hindu law the father is the guardian of the person and property of his minor child and next to him is the mother. In Muslims the father is the main guardian except if the son is under seven years and the girl who has not reached puberty, the custody is given to mother or her relations.

Adoption:—Hindus law permits adoption of a son only, the wife cannot adopt a son without the husband's consent in his lifetime. In Pakistan joint consent of husband and wife is necessary for adoption of a son.

POLITICAL STATUS

One of the remarkable things about the political emancipation of women in India, is the suddenness with which the idea was born and the rapidity with which its growth and fulfilment took place — in about 30 years.

The wakening came from Veteran champions of women's political rights in Great Britain — Mrs. Beasant and Mrs. Cousin. In 1917 Mr. Edwin Montague, the Secretary of State for India came to visit India with a view to political expansion towards self government. The Commission agreed to receive a deputation of women on the subject of women's sufferage on the 18th December,

1917. The members of the Council should be elected by the people on as broad a franchise as possible. The franchise should be broadened and people should include women. Indian women had enjoyed municipal franchise 15 years before and the Indian National Congress also allowed them franchise. In 1922 a woman was nominated for the first time in the Legislative assembly. The number of women votes was very few for franchise was confined to property qualifications (same for men & women) The women agitated and so franchise was widened by the introduction of wife hood and lower educational qualifications for women. A few seats in the legislative were reserved for them. Today women are nominated and elected in both the houses of the Parliament. They officiate as ministers, deputy speakers, deputy ministers etc.

Republic India in 1949 offers equal rights to all citizens.

1. The State shall not discriminate against any citizen on grounds of religion, race, caste, sex or place of birth. No citizen on ground of race, religion, caste, sex, be denied ineligible for any employment of officer in the State — There shall be equal opportunities for employment.

In the first general election based on Universal Adult suffrage took place in India in 1951-52. 50% participated. Women participated with enthusiasm, in all stages of election as party workers, election agents, workers, candidates' canvassers. Illiterate voters in village and industrial areas had to be wooed by folk songs, dances, film shows, public meetings, processions and street-corner oratory and house-to-house visits. Once in the legislature, women found their places according to their ability. In State and Union Legislatures, Parliamentary Committees women have shown no timidity in accepting responsibility. Bills have been sponsored by them, seeking abolition of dowry system, the devdasi system etc. The Young Republic of India is anxiously stri-

ving to implement the principles of freedom and equality enshrined in the Constitution.

To conclude inspite of all the set backs, the Women of India have contributed a lot to the culture of India. The immense power of custom in India is derived from the women. Thus education in ancient times consisted of Indian traditions. Men would not take any course that will hurt the feelings of his women folk. There are many women organisations doing useful work to promote the welfare of women and raise their all round status to-day. Hitherto devoted to the services of their families, they have begun to learn the lesson of service to women outside their circle and to participate freely in all public activities. It was 200 high caste women who sympathising with the sufferings of the depressed classes

broke down the barricade and threw open the temples closed to them.

They are doing useful work in all spheres of life, particularly in such matters as female education, maternity and child welfare schemes, protection of women and children engaged in industry and such questions as abolition of child marriages, introduction of widow remarriages etc. They have occupied high posts in Administration as well as governors, ministers, directors of Education etc.

The task of the Women of India as far as their political rights are concerned is two-fold. To preserve that they have obtained, and nourish it into tremendous power for social good by participating intelligently in the political life and activities of the country.

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Mithra Worship

by

Sohrab K. H. Katrak,

S.K., F.R.G.S., J.P., S.B. S.T.J.

Scholars have been writing on the subject of Mithra Worship, to the effect that Mithra was invoked by the Aryans as the War God, most vigorously and most picturesquely.

As the Aryans had won the plateau of Hara-Mount Alborz by force and made a long stay there they had to defend it with force.

The hymn devoted to Mithra pictures the peaceful herdsmen, who were attacked by flights of eagle-feathered arrows, shot from well-bent bows, and by sharp spears affixed to long shafts, and by slingstones, as also by daggers and clubs of the Mediterranean type.

More dangerous than these were the spells sent against them by the followers of the Magi. By them bodies were pierced, bones crushed and the villages laid waste, and the cattle were dragged beside the victor's chariot into captivity and carried to the gorges occupied by the opponents of Mithra.

The hymn continues. The Lords of the land invoke Mithra when ready to march out against the blood-thirsty foe. The men on horseback pray to Mithra and the drivers ask strength for their teams, for, like all early Aryan nobles, they fought from their chariots.

The description is picturesquely given. **The four shining horses** are yoked to the pole of his **golden solar chariot**. These **horses are all of the same white colour, shod with gold and silver**, and immortal because fed with ambrosia.

Against the weapons of the demon worshippers, Mithra has affixed to the chariot sides a thousand well-made bows, a thousand gold-tipped, horn-shafted arrows, whose vulture feathers pollute as well as pierce the enemy. They carry a thousand sharp spears, a thousand two edged battle-axes of steel, a thousand two-edged swords, a thousand iron maces for hurling, and a huge club. The club is cast from the yellow metal with a hundred bosses and a hundred cutting faces. **Of their own volition all these fly down** through the air onto the skulls of the demons and their followers.

Standing up in his chariot, swinging the whip and brandishing his club, Mithra, protected by a silver helmet and a gold cuirass, plunges down against the enemy and by his superior power wards off the weapons and the curses of the liars.

He does not go alone. To his right marches forth Sraosha, "The vigilant", beautiful, powerful and armed with another mighty club. On his left goes

tall, strong Rashnu, the Truest True, god of the ordeal. Around him are the waters, the plants, and the Fravishis, the souls of the dead ancestors. Before him runs the god of Victory, Verethraghna, in the form of a sharp-toothed, sharp-jawed boar with limbs of iron; accompanied by the goddess of bravery. He clings to the fleeing foe until he has snapped the backbone, the column of life, until he has cut to pieces the limbs and mingled with earth the bones, the hair, the brains, and the blood of those who have lied to Mithra.

Verethraghna had other manifestations; he was the wind (Vata or Vayu) the gold horned Bull, the gold-eared Horse, the Camel, the Raven, the wild Ram, the Buck: or he might appear as youth or mature man. (See Behram Yasht).

Apart from giving victory to the Aryans and protecting the sacred Gevush Urvan, Ox Soul; he granted to men virility and health.

Verethraghna was known also as Khvarenah. The victor to flourish — an ancient nature-goddess, Anahita, who from her mountain heights brought down the waters which transformed desert into field and orchard. As she was pure, so must be her rivers, which might not be polluted even by the washing of hands.

The bright Moon (Mah) by her waxing caused the green plants to spring upon the Earth.

Govad Yezd — The good Wind, swept down from the hills and refreshed the plains in summer. But it was icy cold in the winter blasts.

Atar, the Fire which carried the sacrifices to the gods, was himself a major diety and everywhere one could see fire altars for his worship. He was worthy of all honor for he was sorely needed in winter when fuel was scarce.

Hoema, the sacred intoxicating drink that "drives death afar," always played a large part in Aryan ritual.

Liberations and hymns pacified the gods.

Crowned with myrtle, the sacrificer led the victim to an open place ritually pure, where he invoked by name the god, cut up the victim and boiled the flesh. The pieces piled upon a carpet of tenderest herbs, may be alfalfa; a Magian then chanted a hymn which related the traditional origin of the gods. Afterwards the sacrificer took away the flesh to do with it what he pleased.

Such is the account of Mithra worship by Horodotus.

For the best account of pre-Zoroastrian Aryan religion Herod may be consulted. A few references may be found in Zarathushtra's Gathas, while the survivals of Aryan religion may be detected in the later Avesta, especially in the Yashts.

Note: During Zoroastrianism period three religious beliefs attempted ascendancy. They were Mithraism, Manichaeism and Mazdakism.

SOUND CURRENTS

By

J. K. Behram

It appears to me from various articles in your remarkable magazine *Parsiana*, that we have not quite lost the urge to explore, enquire and actively consider the spiritual welfare of our people, side by side with their material prosperity. *Parsiana* issues have brought many new ideas to several persons, and it is with this hope that I set down here, with the Grace of the Master, a small idea of His, which may flourish into a mighty tree among our people.

I confess that I was not aware of the fact that, so far, anybody had learnt of the Estoteric Philosophy of the Zoroastrian religion and I was impressed that there were some of my Brethren who have probed, enquired and learnt the real meaning of Zoroasters' teachings, which I hope to see in print, in coming issues, from Mr. Behramshah Nawroji Shroff's ardent followers.

Mr. P. N. Tavaria, has rightly stated that "AHU is the beginning of all, the source of all sources and the absolute one". Compare this to "In the beginning was the word, and the word was with God and the word was God; and the word was made flesh" of the Christians, and the corresponding belief of the Hindus in "OM" or "AUM". As our brother Dr. Sohrab H. Batliwala has pointed out "all this merely echos the belief in some sort of a primordial resounding thunder preceding creation".

The idea I am now laying before you, is this, that this was no echo of a belief. In fact, all the Great Masters taught the same thing viz. that the "sound current" or "Shabd" or "word" is the foundation on which the whole visible and invisible structure of the universe rests. Every thing has sprung from this word, and the Master is the embodiment of this word and is one with it, i.e. "the word was made flesh". This sound current is independent of its surroundings. It stands by itself. It is the essence. All else sprang from it, and because Humanity is entangled with matters, it does not study the mind, not to mention the sound current or the spirit behind the mind. Hence, if man is to be liberated he must "know himself" and this knowledge is within man. The sound current is the knowledge and the Master teaches this to man. To quote from a "A Report" in the December issue "In every age when moral standards have been assailed, there are born men who lead them back to morality". I most respectfully submit to my brethren, that these are not 'men' born, but Saints or Masters. In every Age there has been a Master, and this earth has never been without their presence. "The word has been "made flesh" again and again, and will continue to be so made, as long as Humanity or the soul of man is tied down to the mind, which in turn is tied down by the five senses, to keep the soul ensnared in the

wheel of life. But please do not make the mistake of thinking that the Masters of the past taught 'Morality'. No. They simply showed Man the Royal Road to salvation, and did not found any religion. Religion was founded later, by the Master's followers, long after. He left the earthly body, when his own teachings were distorted and confused with time, and rituals took the place of meditation, and inner worship. Religion as taught by the priests, teaches morality, and the Masters take morality for granted, and consider that to be but the most elementary step on this path. Morality, by itself, even though it be of the most perfect system imaginable and even though its every precept be most scrupulously observed, is not sufficient to break the chains of slavery, which bind every soul to this world and to the wheel of births and deaths.

What then, you will perhaps ask is the moral philosophy of the Masters ? It is this, that it lies not in the power of any man to free himself by his **Own Unaided efforts**. He is so entangled and bound here by the chains of the five enemies, that he cannot effect his own escape without help. It is just here that the Master comes to the rescue of his disciple. The Master, and He only, has the power to break those fetters. Without Him the individual may struggle as he will ; he may fight manfully to the end of his days, and all he can do, is to better his condition a little, to store up more favourable Karma for the future. But in the end he is still bound and he must return to earth, again and again.

Dasturji Khurshid Dabu has mentioned in his article in the November issue, the "Nirang or downpour of God's

current or stream", I humbly submit it is "the Sound Current" which the Great Master Zoroaster taught. It poured out love. Love reigns supreme in the court of the Saints or Masters. Saints, stressed this in a couplet

"Saheb ki Darbar me,
Keval bhakti Pyar"

This then is the vital truth, overlooked by most teachers of moral philosophy. Many students boast that man is master of his own fate ; that he must look to himself alone for liberation. It is a vain boast, for he will return here, birth after birth, age after age, until he finally places his destiny in the hands of a real Master. At the time of initiation — Navjote, Baptism — the Master puts his disciple in contact with the Word, NAM or Sound Current. Thereafter, this current purifies and uplifts the disciple, intensifies his spiritual development, and in due time draws him up to the highest heavenly religion and the highest state of spiritual consciousness, wherein, the Sound Current and the Living Master, are the two vital factors in making the upward journey. Without them both, it cannot be made.

Find then, my brethren, the **Living Master**. Make this Search, your primary concern. Seek him lovingly, earnestly, tirelessly, and you will surely find Him, for it is true today, as it was in bygone days, that if you take one step towards him, he will take 100, nay even a 1000, in your direction ; and when "the Chela is ready, the Master appears" is a fact even today. Marner Brookwelch, an enlightened soul, has written a poem on "The touch of the Masters Hand" which is so appropriate to what I am discussing, that I reproduce it below :

The Touch of the Master's Hand

By

Marner Brookwelch

1. T'was battered and scarred and the auctioneer
Thought it scarcely worth his while,
To waste much time on an old violin
But he held it up with a smile.
2. What am I bidden old folks ? He cried,
Who'll start the bidding for me ?
A dollar, A dollar, now two only two ?
Two dollars who'll make it three ?
3. Three dollars once, three dollars twice
And going for three but no,
From the room far back a grey haired man
Came forward and picked up the bow.
4. Then wiping the dust from the old violin
And tightening up all the strings
He played a melody pure and sweet
As sweet as angels sing.
5. The music ceased and the auctioneer
with a voice that was quiet and low
said, "What am I bid for this old violin
And he held it up with the bow".
6. A thousand dollars ! and who'll make it two ?
Two thousand ! who'll make it three ?
Three thousand once three thousand twice
And going and gone said he !
7. The people cheered and some of them said,
"We do not quite understand,
What changed its worth ; the man replied
'The touch of the master's hand'.
8. And many a person with life out of tune,
And battered and torn with sin
Is auctioned cheap to a thoughtless crowd
much like the old violin.
9. A mess of pottage, a glass of wine
A game and they travelled on,
They're going once they're going twice
They're going and almost gone !
10. The master comes and the foolish crowd
Never can quite understand,
The worth of soul and the change that is wrought
By the Touch of the Master's Hand.



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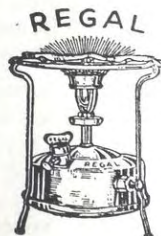
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The Dawn of Khshnoom (Continued)

By

P. N. Tavaria

Ustad Saheb Behramshah Shroff

His Life in Public.

The first time Ustad Saheb ever gave a glimpse of his deep Zoroastrian religious lore was at the fire-temple of the Bagh-i-Parsa in Surat. The Principal of the Mission High School, Surat, the late Mr. Manchershaw Palanji Kekobad was running a 'Bazm' (an institution for the purpose of imparting Zoroastrian religious instruction). In the 'Ustad Saheb Memorial Volume' (p. 251) Mr. Manchershaw writes as follow :

"One day a boy had given a brief discussion on 'Fire'. At that time Seth Behramshah was present. He started asking the boys in a soft tone, 'Do you know anything about 'Atashi-Berezi Sawangha'? Have you learnt about 'Atar-i- Vohu Friyan'? Did you hear anything about 'Atash-i-Dara', 'Ader Froba', 'Ader Gushasp'? We were taken aback. So we requested him to enlighten us on those topics. Thereupon he indicated the outlines, about the sixteen kinds of 'Atash', i.e. Fire-energies. On the next day we requested him to speak again on the same subject. His lecture would include Persian and Arabic terms that were absolutely foreign to us. The subject was entirely new, and its treatment also different. That is why we got him to speak four or five times, and then

we could grasp about $\frac{1}{4}$ th of what he said. In this way, the 'Bazm' began to have the Master everyday amidst it. Gradually Ilm-i-Khshnoom started spreading among the boys. Thus some three years passed. During the time the thought of taking the Master to Bombay to disclose the Ilm-i-Khshnoom there, constantly occurred to the writer (Mr. Manchershaw).

"Just at this time it so happened that Mr. Kaikhushru Choksi of Bombay came to Surat and disclosed his scheme of opening a class in that city where zealous young students of the priestly class could be given sound religious knowledge coupled with English, Persian and other subjects, so that, they could be brought out from the pit of ignorance. He also promised to give scholarships from his own purse. But the crux of the question was to fix the nature of religious instruction to be given. Mr. Choksi found the knowledge imparted (through philology) on rationalistic lines very bare and dry and so he requested me to get him a religious teacher who could impart to his students the knowledge of the type he wanted. At this juncture I told him certain facts about Behramshahji. The very same day Mr. Choksi got me to

accompany him for an interview with Behramshaji. From the talks Mr. Choksi was convinced that Behramsha was the person fit for his class. He disclosed his scheme and solicited Behramshaji to undertake the work of imparting religious instruction.

"But Behramshaji refused.

"He persisted in his objection saying that **"Mata", the Time factor was not suitable.** "This is a Material Age, he said, "and this knowledge was not one to be wasted on unappreciative listeners. It is to be placed only before the Talib-i-Ilm, i.e. the true seekers for knowledge. Mr. Choksi left the Herculean task to me. Somehow I succeeded.

Late learned Mr. Kaikhushru Burjorji Choksi, late learned Ervad Pheroze Shapurji Masani and late Ervad Sohrab Jamaspji Panthaki made the necessary arrangements for lectures. At first Behramshah conducted Mr. Kaikhushru Choksi's private classes for the Athornans (priests) at the Anjuman Atash Behram (fire temple). On his **establishing in 1910 the 'Zoroastrian Ilm-i-Khshnoom Institute', the Alma Mater of this beatific knowledge,** he conducted classes for some time in the Sodawaterwala's Fire Temple, and thereafter in the Banaji's Fire-Temple. But at last the learned Mr. Dinshah S. Masani requested the Master to deliver his lectures on Ilm-e-Khshnoom in the hall of the **'Parsi Vegetarian and Temperance Society'** (which was under his management) and the Master acceded to his request.

Not only did this Parsi Vegetarian Society and its sister institution, the

Zoroastrian Radi Society (established later) put their spacious lecture hall at the service of the Master, but these two institutions dedicated to the great cause of Khshnoom their finances, their **'Frasho-Gard' quarterly magazine,** their 'Frasho-Gard' printing press, and above all, their best expert workers of the time Ervad Sohrab Panthaki, Ervad Pheroze S. Masani, Mr. Merwan Katgara and Mr. Dinshah S. Masani. Vast literature in the shape of books and pamphlets in the Gujarati language was produced and thousands of copies of each publication were distributed, either entirely free or at nominal price. With regard to the expenses incurred, the inspiring presence of the Master, it is true, attracted public donations, both large and small, yet it is doubtful if that propaganda work would have been possible to such a large extent without the help of funds of the above societies, which in sponsoring the beatific knowledge, became the bulwark of orthodoxy and their lecture hall the platform of Khshnoom.

Light Out of Darkness

Here (in this lecture hall) Ustad Saheb conducted for years his two-day fortnightly classes. The learned and the common people attended and drank the nectar of Khshnoom which Ustad Saheb had brought from his holy Magav-Masters-in-seclusion, and which he cautiously and sparingly poured out to the extent of the calibre and equipment of pupils for imbibing such abstruse knowledge.

As regards the great stimulus which the propaganda of Khshnoom received

at the time, the reader's attention may well be drawn to one very important contributory factor. Year after year under the auspices of the Zoroastrian Radi Society and supervision of the Master himself **Fasli Takchian (second-grade Muktd)*** ceremonies were celebrated in the suburbs of Bombay among natural surroundings — away from the impure atmosphere of city life. In these ceremonies **glass vases were used instead of the usual metal (silver or german silver) vessels.** This was in accordance with the teachings of the Ustad Saheb who **explained that whenever the Zoroastrian Calendar was disorganized, owing to not taking into account the leap year, metal vases cannot be consecrated** for each individual departed soul as was and is the current practice, as it is opposed to the teachings of the Zoroastrian religion. The Master further explained that under such circumstances pure glass vases filled with pure well water should be used as containers for holding flowers possessing superior Khoreh (Aura) in the ceremonies for 18 days. He further taught that such Takchian ceremonies should be performed for the benefit of groups of souls concerned who are attracted to these ceremonies during this holy period.

To the above type of ceremonies consecrated by Zoroastrian Radi Society hundreds of devoted Zoroastrians flocked to pay their homage and thus the teachings of Khshnoom received very wide publicity.

The Late Ervad Pheroze Masani. A Superb Worker in the Cause of Khshnoom

In the galaxy of the principal workers for the propaganda of Ilm-i-Khshnoom during Ustad Saheb's time one figure that stands out prominently is the late Ervad Pheroze Shapurji Masani, M.A., LL.B., Solicitor. The wonderful knowledge which the Ustad Saheb imparted was readily and clearly grasped by this great scholar who spread it in the community in a language, which was as simple and comprehensible as it was learned and masterly. He had a very bright career at the University, and was a profound scholar of Avesta-Pahlavi-Pazand and Persian, and while the scholars of the world possessed only the linguistic knowledge of these languages, Ervad Pheroze and his brother Dinshah Masani were the only scholars in Ustad Saheb's time who were proficient in **both the branches of the Avesta study, viz., philology and Khshnoomic exegesis.** Exegesis is the science of interpretation of the Scriptures. Besides this he (Ervad Pheroze) possessed great knowledge of the intricacies of the Zoroastrian ceremonies, and the strict principles of purity enjoined in the religion. He had gone through the usual Navar-Maratab training of a Parsi priest and led a life that was in tune with the Zoroastrian canons of purity compatible with his times. He was a very modest and un-assuming worker, who dedicated

* Installation of copper or silver or glass vases filled with sacred well water holding fresh roses and other flowers (with stems) of superior aura placed on marble-topped tables, and special ceremonies for the benefit of the departed souls, performed before them during 10 days, and the same continued for the first 8 days of the succeeding new year commencing from March 21 at.

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his life to the service of the Master and the service of his religion. Besides his interesting lectures, he spread the Ilm-e-Khshnoom through the "Frasho-gard", the quarterly magazine of the Parsi Vegetarian Society, which Society he had established with the help of his co-workers. As the Master disclosed new branches of the difficult lore of the Ilm-e-Khshnoom, Ervad Pheroze went through them with remarkable facility, and with his knowledge of philology he quoted references from the Avesta, Pahlavi, Pazand &c. which lent support to and embellished the sublime teachings of the Master. Had it not been for this enlightened assistant it is doubtful whether Ilm-e-Khshnoom could have gained the rapid publicity as it did in the community in the time of the Master.

Keys Unravelling The Lore

For expounding his lore the Master employed certain 'Keys' for unravelling different branches of knowledge. Each 'Key' opened out a wide vista of the subject concerned.

Key No. 1 contained the 'Description of the Pre-Cosmo-Genesis or pre-Universe world'.

Key No. 2 taught the Description of the Map and Cosmography of the Universe', particularly of the Space between the earthly globe and the heaven of the Moon at the bottom of the planetary world.

Key No. 3 dealt with the 'Commentary on the self-created-long-cycle-of-Time referred to in the Avesta as 'Zarvane-daregho-khadat', which according to Khshnoom comprises 81,000 years, and

the 'Calculations of the heavens' during that long Time, treating in terms of major, inter and minor planetary Time-cycles, especially of ancient Iran and the periods of rise and fall of the Zoroastrian religion within the above mentioned 81,000 years. These Keys impart knowledge connected with the Zoroastrian spiritual and exegetical Teachings.

Knowledge received with the help of such Keys emboldened Ervad Pheroze Masani to write to the learned Principal of the Mulla Feroze Madressa of Avesta and Pahlavi, that the knowledge he derived in three months through Khshnoom was more than what he acquired in five years through philology; though for that reason it is not intended to under-rate the undeniable importance of the linguistic study of Avesta and Pahlavi. In fact, in order to understand the Zoroastrian religion in its pristine purity and fullness one must have knowledge of both the sides of the Zoroastrian religious studies, namely, philology and Khshnoom. To become a competent scholar of the Avesta it is essential to have a perfect mastery of philology as well as its inner esoteric knowledge of Khshnoom.

In the Master's time especially between 1910 and 1920 several series of public lectures were delivered in the Anjuman fire-temple hall in Bombay. Though the various subjects treated by the Master were of extremely abstruse type and each series generally continued successively for a fortnight, the large lecture hall used to be packed with an audience who included many highly educated ladies and gentlemen besides the Avesta-

Pahlavi scholars. During these lectures Ervad Pheroze Masani first read out a paper and then Ustad Saheb (the Master) explained for about half an hour some new points on the subject. Besides these lectures, articles on various religious subjects were often published in the daily paper 'Jam-e-Jamshed' and in the New Year Numbers of the 'Sanj-Vartaman'.

The expositions of Khshnoom were clarified with scriptural references of Avesta and Pahlavi, together with English, Latin, Persian, Arabic or Sanskrit equivalents for the technical terms of Khshnoom wherever available. The exoteric and esoteric sides of Avestan studies were rendered in plain Gujrati for our people.

In the articles contained in the Ustad Saheb Memorial Volumes published as "Frasho-Gard" Volumes 17 & 18 we find one common note of astonishment felt by the various learned writers on how the Master could keep up continuity in his lectures with such unerring systematisation and concatenation of ideas.

The Master's method of infusing knowledge was certain and methodic. Whenever he commenced a fresh topic, he would start with Ahu (the Absolute One without a second) or Ahunavar (Ysn. 19) or Ahura-Mazda, the creator, suitable to the nature of the topic selected for exposition, and then come to the question in point, connect it with the main topic and finally link it up again with its origin, thus completing the circle of thoughts.

The unique characteristic of the Master's version of a subject was that

unlike the generality of lecturers who reproduce what they have read, **he (the Master) was expounding Nature's phenomena and noumena which he had actually seen in "Sijda", spiritual trance.** Phenomena are things in nature, which could be perceived by sense. Noumena cannot be perceived but can only be conceived of.

Sometimes he would smilingly relate some anecdotes in the class. With those who talked tall, he would never offend them in any way. He would sometimes say in the class: "Our Masters have taught the art of nodding, according to which when someone talks in an imposing way, one must hear him and keep nodding to what he says".

Despite all this, if a really ardent seeker of knowledge or some truly advanced scholar approached him with questions, the Master would first quickly test his '**Maddo**' (mental equipment). Accordingly, he would measure his answers, having regard to the calibre of the questioner's mind. When he saw the need he would go deeper. In this way to the same question put by different persons he would give explanations in keeping with the individual intelligence of each. Because of this, sometimes people misconstrued him and accused him of inconsistency in his answers.

The Master's Methods And Principles Of Imparting Knowledge

In unfolding the lore of Ilme-e-Khshnoom, the Master used to scrupulously observe certain restrictions, rules and standards such as:

1. Mata
2. Maddo
3. Beesh
4. Peesh

and

1. Tarikat
2. Ma'arefat
3. Hakikat
4. Vehedanyat.

(1) **Mata** means the **dominating power of Time and the right time in nature for any work**. No great mission can be fulfilled if the Time currents are not in harmony, resulting in the waste of all the labour, time and energy employed in it.

For want of the **RIGHT TIME** in nature the Master did not disclose the treasure of his knowledge for nearly three decades since his return to India.

(2) **Maddo** signifies **Mental Equipment**. To grasp the difficult esoteric knowledge of Ilm-e-Khshnoom relating to the mysteries of Nature and to the Mazdayasni Zarathoshti Religion, **a particular mental equipment and taste are essential**. That is why for some years in the beginning the Master was against reducing the knowledge to writing or allowing any of the audience to take notes. About this, he says in the preface to the Ilm-e-Khshnoom Series No. 1 published in 1911:

"When due to the pressure of my friends and well-wishers I began to deliver public lectures on the Ilm-e-Khshnoom in Bombay, I was asked from all sides to have my lectures printed and published. But I refused

to do so. The purpose behind such refusal was that the people's 'Maddo' (Mental Equipment) for the Ilm-e-Khshnoom was not properly developed; and without the Maddo having been developed, even if ordinary teaching of the Ilm-e-Khshnoom were printed, there was great risk of the sense being misunderstood."

(3) and (4) "Beesh-Peesh". "**Beesh**" means "**not too much**" and "**Peesh**" means "**not too quickly**" Such a double restriction he always observed.

"Bisyar makhoor, beesh makhoor,
Peesh makhoor, fash masaz
Geh geh khoor, andak khoor,
Peene khoor
Chunan che ke che mi khoori
Jam-e-Ilm-e-Khshnoom."

(Translation)

"Do not drink much; do not drink more than required;

Do not drink too early; do not disclose the fact of having drunk;

Drink at intervals,

Drink little by little, drink in secret,

What is it that you must so drink?

It's the wine of the Ilm-e-Khshnoom".

The Master always jealously guarded the Teaching and was anxious that due respect was paid to it. He did not believe in wasting the knowledge and he never disclosed it to those who were not eager to receive it. In the absence of particularly suitable circumstances he observed amazing reticence, and was never eager to show off his knowledge.

In "Ancient System of Zoroastrian Education" the Master has indicated **four pillars of the teaching of Ilm-e-Khshnoom**. They are as follows:

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(1) **Tarikat** : **Tarikat** means **Procedure**. It embodies the collection of fundamental principles, containing the sum total of the lore and the observance of various canons of purity. (Technique)

(2) **Ma'arefat** : **Ma'arefat** signifies the **Agency, or the laws of concatenation working in the universe**. According to these laws a particular object evolves or advances by functioning through the agency of another object or objects, the collection of such laws of agencies is known as 'Ma'arefat'. In such a collection lies the essence of all knowledge and philosophy. (Associations)

(3) **Hakikat** : **Hakikat** lit. implies the **Truth**. This means that the essence of whatever is achieved in any sphere through the employment of 'Tarikat' and 'Ma'arefat', i.e. whatever essence of Truth acquired is known as 'Hakikat'. It is the fundamental emanation of every essence. Speaking more plainly, it means that without passing through Tarikat and Ma'arefat, the Hakikat i.e. Truth or the essence cannot be achieved. (Quintessence)

(4) **Vahedanyat** : **Vahedanyat** means the **Apex**. It signifies that in whatever subject the ulterior goal has been set, for the achievement of which, the knowledge of Tarikat, Ma'arefat and Hakikat has been acquired, then the centre of that ulterior goal is called Vahedanyat.

(Focus)

In the many divisions and sub-divisions of the lore, these four terms Tarikat, Ma'arefat, Hakikat and Vahedanyat have different connotations accord-

ing to the context ; but their basic implications hold good.

With regard to the chief divisions of the ultimate knowledge of all kinds "Ancient System of Zoroastrian Education" (p. 142) tells us that the **holy Prophet Zarathushtra** has indicated the four great divisions of all knowledge. They are (1) **Ilm-e-Seemiavi**, (2) **Ilm-e-Keemiavi**, (3) **Ilm-e-Reemiavi** and (4) **Ilm-e-Leemiavi**. No knowledge, no learning, no philosophy, no art, no craft has ever existed or shall ever exist which would fall outside this four-fold classification of the Ultimate Knowledge of all things.

(1) **Ilm-e-Seemiavi** : **Ilm-e-Seemiavi** means the knowledge of 'formulae' which includes the **evil as well as the good** 'formulae'. It includes the **talisman, the amulet, the Nirang** (good or sacred formulae) &c. possessing Power in Nature, the philosophy behind them as well as philosophy at large, literary arts, the science of different alphabets, as well as the knowledge of black-art.

(2) **Ilme-e-Keemiavi** : **Ilme-e-Keemiavi** includes **chemistry and the arts and crafts** arising therefrom as well as the preparation of **various medicines**. There also exists an evil side to the Ilm-e-Keemiavi. According to this, various chemical compounds may be so prepared as to cause protracted suffering leading to death if applied to any part of the body even in a very small quantity if fraudulently administered in eatables or food. Contrary to this, some medicines can be so prepared that if taken in a certain quantity for a particular period, would render the consumer immune to poison, i.e. he would become poison-proof.

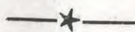
Besides, with regard to **Ilm-e-Keemia-vi (Chemi-avi)**, the Master used to explain why Alchemy was a truth in Nature. He said that the four elements, namely, fire, air, water and earth, compose the entire Evanescent Worlds, which are subject to change and decay. These elements are interchangeable, and capable of ultimately entering the Hasti, the permanent luminous worlds. In other words, these elemental combinations are capable of being converted into light, i.e. **they can be alchemized. Alchemy, a branch of Ilm-e-Keemia-vi (Chemi-avi) was once slighted by Advanced Chemistry** as being a defrauding art is now willingly recognized by the self-same Science as one of its branches.

(3) Ilm-e-Reemia-vi: Ilm-e-Reemia-vi means the art of manufacturing artificial

things so well that they may be mistaken for the original ones of Nature.

(4) Ilm-e-Leeemia-vi: Ilm-e-Leemia-vi means Engineering such as the building of ships, the extraction of water by keeping soil under observation. By this is meant the engineer's art of **equalizing the levels of waters existing underground at different depths**; for instance, if there be water in a place 45 feet below the surface of the soil, and at another close to it below 25 feet, then **according to ilm-e-Leemia-vi they can be brought to a common level.**

In subsequent articles we shall observe the applications of above mentioned principles.



Communalism and Historians

By HARBANS MUKHIA

The modern communal interpretations of Indian history, mainly of its medieval period, are influenced by attempts either at justifying the existence of certain parties and institutions which have no unqualified sanction of history, or at restoring those ancient institutions which are an anachronism today.

The lead given to the modern communalist historians can be traced back to the British whose main concern was to recommend to the Indian people the charities of the Christian government in contradistinction to the tyrannical and utterly unpopular earlier regimes. The assumption was that the Muslims were, like the British, the conquerors, and having subjugated the Hindu people, treated them with arrogance and cruelty and at best with condescension.

Paradoxical Reaction

As a reaction to this, and yet, paradoxically enough, toeing this line with utmost zeal there arose two schools of historical thinking—the Hindu and the Muslim communal schools. Both rose as apologists on behalf of their communities throwing the blame of the supposed permanent division, each on the other, yet never accepting that the twain could sometime meet after all.

By now both these schools have attained full maturity as can be gathered from History of the Freedom Movement of Pakistan, published by the Pakistan Historical Society, Karachi; and from History and Culture of the Indian People, published by the Bharatiya Vidya Bhavan, under the general supervision of Dr. K. M. Munshi.

The most interesting part of these communalist histories is that they agree on most essential points. Both treat the medieval period of our history as a period of 'Muslim' rule; both insist that due to the foreign origin of our Turko-Mughal rulers, they

continued to remain foreigners throughout this period; and for each, it is heresy to think of any common grounds between the two communities. Our entire medieval history is painted by them as a constant, unrelenting struggle by each community to keep its religion pure and safe from the corruptive influence of the other.

Wrong Basic Premises

However, an objective study of medieval Indian history denies justification even to the basic premises of these historians. For instance if we strictly adhere to the view that every immigrant must be treated as a foreigner, even though he migrates with a view to adopt the new place as a home-land, very few of us, including our Prime Minister, can really claim to be Indian. For, being Aryans or Rajputs, we ought not to forget that originally we all migrated from lands outside the territorial boundaries of India. The real Indians would be only the aboriginal tribes who can claim the right to overthrow the present regime as that of colonialists.

The suggestion is fantastic but not more than the one implied by the historians under review.

Similarly, it is often said that the Muslim community, unlike the earlier immigrant-invaders, have remained to this day a distinct cultural, even if not ethnic, entity, being either unable, or unwilling or obstinately opposed to merge themselves in the mainstream of Hindu culture. While separatism is the complaint of the Hindu historians, their Muslim counterparts bemoan the acceptance by Muslims of subtle non-Islamic ideas. But the whole idea lacks validity.

Firstly, it is not necessary nor desirable that all communities should completely merge themselves with any one community. Secondly, when the Muslims invaded and

migrated to India, rigidity of the caste-system was at its height.

It was the rigid caste-system, in the preservation of which our rulers had a stake because it would perpetuate their position, which had not only driven the mass of the lower castes to desperation, but was also the stumbling block in the way of facilitating mutual influences between the two communities. Once the Turks replaced the Brahman-Rajput ruling class, a popular revolt against this caste-system took place which was not only able, even though temporarily, to reform the house of the Hindu society, but also strengthened the forces of communal harmony, as we shall see later.

It is therefore necessary to examine the role of religion in Indian society during this period because the communalist approach feeds itself on the apparent theocratic character of the medieval state.

Two Levels

The examination has to be made at two levels, the political level where religion is necessarily a factor in politics in the hands of the governing class, and at the level of the masses where the necessity of co-existence of the two religious communities leads them to discover common religious practices and symbols which at least blunt the sharp edge which religion could and sometimes did become in the hands of the governing class. This search for common ground naturally help the ruler gradually to assume a secular attitude against the pressure of orthodox elements.

To deny that religion had a certain appeal to almost all sections of medieval society would be incorrect; even today this appeal remains quite a force. It was necessary, therefore, that the ruler took into account the religious susceptibilities of the entire governing class as one of the bases of its unity, without going far in offending Hindus

A golden mean was therefore discovered whereby the Sultan granted sinecures to the Ulema and often consulted them about va-

rious affairs, but seldom implemented their advice. The attempt of the Sultan was to make the Ulema a regular department of his government.

This did not wholly satisfy the orthodox amongst the Ulema although many others were happy to render to the King Quranic justification for his most un-Quranic action. This is obvious from the bitter charges of moral degeneration and lack of courage levelled against them by a number of prominent contemporary Sufi saints, who themselves chose to keep away from the court.

Indeed it was not long before orthodox theorists like Barani came to believe that State laws need not tail behind religious laws and any conflict between the two be better ignored in consideration of the exigencies of government.

Sultan Discards Cloak

The Sultan, on the other hand, gradually threw away the cloak of subservience to religion through the paid agency of the Ulema, and assumed religious leadership himself. From the beginning there was a contradiction between what the orthodox mullas like Qazi Mughisuddin wanted the Sultan to do and what he actually did in view of the needs of the State. When Iltutmish was approached to either convert all Hindus into Muslims or exterminate them, he merely ignored the request. Alauddin Khilji rejected a similar suggestion and boldly declared; "I do not know what the Shariat (Quranic law) says about these affairs; but I do what I think is best for the state." Mohammed Tughlaq was personally an agnostic and had scant respect for the Ulema.

Thus secularism grew from fact to form, and took such firm roots that the attempts of Feroz Tughlaq could not reverse it. It found its final culmination in Akbar.

Still more important changes were being registered by Indian society at the base. There had been a steady but imperceptible

evolution of a common culture which matured into the Sufi and Bhakti movements of the fifteenth and sixteenth centuries.

The Bhakti movement had long been in the offing, for the lower castes had had enough of an immovable framework which only meant increasing oppression by the Rajput-Brahman ruling class.

Thus when the latter, replaced by the Turks, no longer remained at the helm of affairs, a popular revolt against the caste-system and against the external rituals of worship broke out, the most progressive wing of which was led by Kabir and Nanak.

Kabir's Revolt

Kabir was devastating in his condemnation of the ignorance and dogma of the sectarians among both Muslims and Hindus. "I have seen those", he says, "who observe punctiliously all the religious ceremonies . . . They worship idols of copper and stone. They have gone mad by the pride of their pilgrimages. The Hindu says he worships Rama, and the Muslim says he worships Rahman. They die disputing with one another. Both are ignorant of the secret."

Kabir boldly and directly denounced the caste-system. It was a call for radical social change which the Brahmans, naturally, resisted—this being the mainstay of their influence and power.

"How is it", Kabir asks, "that one is born a Sudra and remains a Sudra till his death? . . . One makes a secured thread oneself and puts it on . . . If thou art a Brahman, born of a Brahmani, why is the manner of your birth no different? If thou art a Turk, born of a Turkish woman, why were you not circumcized in your mother's womb?"

This revolt against social inequalities was taken further by Nanak who established a sect free from caste, and based on equality. Nanak thus not only challenged the basis of caste-organisation, but suggested an alternative.

The loosening of the caste-bonds and search for an informal, personal and austere approach to God which characterised Kabir and Nanak had a lot in common with the Sufi saints who lived among the poor masses, led a pious life. These saints, though Muslims, were free from the fanaticism of the Ulema and brought to bear on life a humane and commonsense approach.

So much was common between the Sufi saints and the leaders of the Bhakti movement that we find them equally admired both by Hindus and Muslims. The story about a dispute between the Hindus and Muslims over the dead body of Kabir is well known. Nanak was constantly accompanied by a Muslim disciple. The tombs of Shaikh Muinuddin Chisti and Nizamuddin Aulia are even today places of pilgrimage for Hindus and Muslims alike.

It can be legitimately asked: what explains the emergence of Aurangzeb, when Akbar had consolidated a secular state policy?

It will be an over-simplification to suggest that the personal belief of the rulers was the most important factor in the failure or success of a fanatic or secular religious policy in those times. We can understand the role of religion only when we link it up with the entire socio-political set-up.

Akbar's greatness was that he was able to maintain a balance in everything. The structure which Akbar had built up began to degenerate after him. The balance which Akbar had been able to create and maintain in the composition of his nobility was upset when there started a scramble for jagirs. In this struggle for land it was useful to get organized and religious or sectarian, and often regional, affinities provided a workable basis for it.

By the time of Aurangzeb the whole situation had deteriorated to an irretrievable extent, and a major part of his solid support during the war of succession came from the orthodox elements.

Image of Aurangzeb

However, the image of Aurangzeb as a fanatic anti-Hindu ruler and destroyer of temples is far from just. A very important section of Aurangzeb's nobility was Hindu. The one man who proves most effective in the Mughal-Maratha combat was Raja Jai Singh. Examples of this nature can be multiplied to any extent.

During the latter part of the 17th century, the contradiction between an increasing demand for jagir lands by the imperial ruling class, and a limited supply of land, sharpened. As a result the whole state apparatus became very oppressive for the peasantry and the latter began to revolt in utter desperation. More often than not the leadership of these peasant revolts—and the peasantry happened to be by and large Hindu—was assumed by the remnants of the displaced Hindu ruling classes, with slogans like

Hindu Pad Paadshahi.

The Bhakti movement, it is important to note, had an influential section led by Chaitanya and Tulsidas. This leadership was not prepared for any radical changes; it believed in reforming the Hindu society within its own framework. As peasant unrest in the country-side sharpened, this leadership of the Bhakti movement became pronouncedly conservative in the hands of Shivaji.

We often hear of Rana Pratap and Shivaji being played up as heroes of national liberation. While one can appreciate their heroism and determination for autonomy from a centralised autocracy, there is no gainsaying the fact, and particularly in the case of the latter, that communal historians try to exploit their legend just because they happen to be Hindus.

The Mughal rulers advanced their grip on other Muslim States (if they can be so-called) of India too, like those in the Deccan; and the struggle of these States to retain an independent status is as good as that of Rana Pratap.

Centrifugal Tendencies

Nobody would deny that there were divisive elements during this period of our history; but what we cannot afford to ignore is that there were movements of active co-operation also. In fact even these divisive elements did not attest to any basic conflict between the communities.

They were inherent features of a semi-feudal social system irrespective of communities. The moment the grip of the central government on the administrative machinery loosened, the centrifugal tendencies appeared in different forms—regionalism, casteism, communalism.

Therefore what appears to be communal conflicts is largely an internal struggle within the circles of the imperial ruling class, or at best a clash of interests between the imperial administration and the aspirations of a local or regional hero, supported by the lesser but like elements.

If religion were really the decisive factor in, say, the Mughal-Maratha conflict then what explains the internecine wars among the Marathas themselves? And what about the Maratha-Rajput clashes accompanied by hurling of abuses on each other?

In any case, there is no instance of the state indulging in any organized conversion of Hindus into Muslim; and there is no instance of any ugly communal riot even during the worst days of Aurangzeb's reign—riots of the type we witnessed in 1947-48 and recently in 1961.

A communal interpretation of our history is factually wrong and otherwise anti-social. Historians like Prof. Habib, Dr. Tara Chand and the late Dr. K. M. Ashraf have done pioneering work in correcting the perspective. One hopes that the younger generation of our historians would carry it forward and be helpful in removing the blinkers put by the historians with communal bias on the eyes of the people.

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