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MAY 1965 VOL. I No. 7

AHUNIM VAIRIM TANUM PAITI

Parsiana

VOL I No. 7 MAY 1965

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Editorial

This issue contains an article printed in a Tehran weekly for Nawroz Greetings to Parsis of India. It is written by H. E. Abdol Massaud Ansari, former Iranian Ambassador to India and received by us from Major Aderbad Irani of Bombay, one of our esteemed subscribers.

The value of the article lies not in the narration of history but in the comments of the author. The depth of understanding of our growing problems and the sincerity and soundness of advice tendered without reservation call for recognition of this short but superbly sensible writing. Old time fanaticism of the ignorant is replaced by deep sumpathies of the modern cultured Iranians, leaving us to acknowledge once again the basic truth of the maxim **"The extremes have a way of meeting."**

Mr. Jehangir Ranina now taking interest in Parsiana forms our much-to-be-desired link with the Rahnuma Sabha, of which he is the guiding spirit. We wish that all our institutions, societies, Bazams and activity groups (such as Y.C.Z.A.) will like him start to collaborate and finally pool their resources and **look upon Parsiana, more as a movement than as a publication.** There is immense scope for improvement on literary and artistic side of the magazine and enough opportunities for many to share them.

Ours is an open door policy to every shade of opinion, but the simplified Alchemy of Ustad Sahib changing copper to gold at will looks more of a myth than a legend in Khshnoom. Buyers please beware.

Parsiana regrets to record the death of its esteemed member — **K. B. Rustom Cama of Ahmedabad.** He was a man of few words, much achievement, direct talk and sound purpose, as the Editor could gather from his short interview with him. Cama group of businesses and Cama Hotel were the live images of his character. They now stand there as silent monuments.

EDITOR.

FRONT PAGE PICTURE

It is the exhibit No. 51 of our Exhibition of the Oil Paintings of Life and Teachings of Prophet Zoroaster.

Title of the picture : AHUNEM VAIRIM TANUM PAITI

Visualizer : P. B. Warden

Artist : Shri Bholekar — one of our artist collaborators, now on the teaching staff of Hyderabad School of Art.

Subject :— The subject of this picture is what its title means, namely "Chanting of Ahunaver prayer (Atha Ahu Vairyo etc.) protects the person". The picture represents the extent of protection prayer gives to the chanter according to his merit in four ever widening spheres all around him.

To an ordinary average Parsi, man of the world, protection bestowed on him is to the distance of his hand bent at the elbow.

To a good religious Mobed Sahib or Ervad Sahib it is to the extent of his fully extended hands.

To a pious Dastur Sahib it is much wider than in the above case.

To a lofty pious saintly person or a Prophet protection extended is unlimited and indefinite until his task is completed.

Offers are invited for this fine piece of art.

CORRECTION

We regret the following misprint in January 1965 issue of Parsiana. On p. 16 instead of Ervad Ratanji Edulji Dastoor Peshotan Sanjana it should read Dastur Rustomji Edulji Dastur Peshotan Sanjana. Dasturji Rustomji was a great scholar and has to his credit a number of most learned and highly readable treatises on Zoroastrianism. His published works are worth bringing to the notice of our readers — as top class reading matter. We hope to bring out more of his enlightening writings for our readers with the permission of his family members.

Nowruz (New Year) Greetings to Indian Parsis

by

H. E. Mr. Abdol Hossein Massaud Ansari,

former Iranian Ambassador to India, and Hony. President,
Indo--Iranian Association.

The Parsis are a very small minority among the 450 million people of India and there is no other minority in the world smaller than the Zoroastrians. On an average, there is one Parsi among every four thousand Indians. It is really very interesting and amazing how this small minority while living among the millions of people of that great country could, during the period of more than a thousand years, protect their religion, rites and customs without being absorbed in the huge population of India, and attained such an honoured place for themselves.

This minority, whose number does not exceed 115,000 has given great men to India who have played a very important role in the destiny of the country. It is really a matter of praise and surprise that the first Indian to be elected to the British House of Commons was Dr. Dadabhai Naoroji, a Parsi who became famous as the "Grand Old Man of India".

Sir Firozshah Mehta, a great freedom-fighter of India, was the President of the Indian National Congress for some time. And there is nobody who has not heard of Tata and who does not know of the great service this family has rendered to Indian industry. Jamshedji Nasserwanji Tata, the head of the Tata family, should, in fact, be called the father of Indian industry. One could venture to say that the huge Tata industrial establishments form the basis of Indian industries.

In the field of banking again, there was a Parsi who has led Indian banking. The name of this person, Sir Sohrabji Pochkhanawala, is spoken of with great respect in India. Shapourji Saklatwala, the famous labour leader of India and Behramji Malabari, the great social reformer, were also Parsis.

The Parsi community which is very compact and whose members are closely knit, is known for its liberal-mindedness and love for freedom, and has taken long strides towards social reforms in India.

Exile :

We all know the circumstances of their going to India. They left the holy land of their forefathers and went in exile to a foreign land so that they could live there in peace and security and protect the religion of their forefathers. These people inherited a very high and glorious culture. In the new atmosphere, they displayed an amazing and extra-ordinary power of originality and adaptability and also showed that they were rightly the sons of persons who had

founded great empires in the world on the basis of humanity, justice and equity. During the days when slavery, sacrifice of prisoners and children at the threshold of idols and religious intolerance were prevalent among other nations, these people wrote with their own blood and issued the first charter of the freedom of nations and the established justice and equity in social relations. This group of our countrymen took refuge in India in order to safeguard their religion, rites and customs. It was the cruel game of the time that the people who used to respect all the religions and who used to be proud of the glorious personalities like Cyrus, who had ordered the revival of the places of worship of all the nations in Babylon and other places which he had liberated by the sword, should have met such a fate.

They set foot on the Indian soil in the small city of Sanjan situated at a distance of 94 miles north of Bombay. After four years of arrival in Sanjan, they built their first fire-temple which is at present considered by the Indian Parsis as the most sacred place of worship.

It was a good fortune of the Parsis that they reached a country whose people were liberal and respected all the other religions. As this group was not persecuted in India, another batch from Iran joined them. In recent years, a large number of Iranians have gone to India for business and work.

History of the Parsis:

No reliable information is available about the history of the Parsis at the beginning of their migration to India. What is certain and definite is this that in the beginning, the Parsis had taken to agriculture and gardening. A few centuries elapsed during which nothing was heard about these people who had brought with them a sublime culture except that they had a comfortable and uneventful life. During the last 700 years the Parsis gradually came into the limelight. The first noted Parsi-writer was Nairyosang Dhawal who lived and attained fame in the 12th century A.D. Nowsar is one of the famous Parsi families who wielded great influence and power during the reign of the Mahrattas and even in the period of the Muslim rulers of India. No wonder that Dastur Mehrji Rana, who belonged to this Nowsar family was selected and invited by Akbar the Great, the Moghal Emperor of India, to take part in the religious symposium at the Court.

Parsis' Talents:

During the British rule in India, the Parsis got the opportunity to show their wisdom and originality. After centuries of civil and fratricidal wars, India got peace during the British period, and it was during this period that the way was opened for activities in various fields, especially for the establishment of industries. The racial talent and creative powers of the Parsis then started blooming in the new environments which attracted the attention of the Parsis for setting up of industries in India. The Parsis were the first to establish Chintz and textile industry in India. The Tata

Iron & Steel factory which was considered one of the biggest plants of its kind in the British Empire, was established with initiative and enterprise of the Parsis. Today, the Parsis have a hand in all the economic fields of India as in the textile industry, iron & steel industry, soap industry, chemical fertiliser plants, chemicals & drugs industry, locomotive and aircraft manufacture. It is with the capable efforts of the Parsis that Indian banking has acquired the unique capacity to help new Indian industries. It may be mentioned in this connection that the Central Bank of India which is an important banking group, was started by Sir Sorabji Nusserwanji Pochkhanawalla of Bombay and its present 400 branches are run under mainly Parsi guidance.

Science :

The Parsis have not remained behind in the field of sciences. Two Parsis have been elected as the Fellow of the Royal Society of Sciences of Britain whose membership is considered as the greatest honour in Britain for a scholar and inventor. A number of Parsis have acquired fame in politics, law and medicine. The art collections of Dorabji Tata and Ratan Tata which are masterpieces of art and which have been presented to the Prince of Wales Museum of Bombay, are really unique. These valuable collections tell the story of the highly-developed artistic taste which this community inherited from their proud forefathers in Iran and are symbols of their high-mindedness.

The Parsis have also a great share in the establishment of scientific institutions. The great science institute at Bangalore, the Tata Institute of Social Sciences in Bombay, the Tata Scientific and Technical Research Institute have been established in India by the Parsis. The charitable institutions established by the Parsis are also unparallelled. The great trusts of Jamshedji Jijibhoy and Wadias are considered to be the best charitable institutions in India. In Bombay and in many other cities where the Parsis live, they have built hospitals, maternity centres and institutes to help poor students. The Parsis with their enterprise have exercised great influence and power in all the economic fields and in the political life of India. It was because of this influence and power that it became possible for the Parsis to have a Minister in the interim Government which consisted only of 14 members.

Migration Possibility :

The Parsis have not always remained at one place. In the early days of their migration to India, they lived in and around Baroda and Surat. During the last 300 years, they started moving to Bombay and settled down in this city. The Bombay port is to a large extent indebted to the creative effort and work of the Parsis for its development and prosperity. Half of the Parsi population is now living in Bombay and the remaining half is scattered all over India in all big towns. There is not a single city which does not have a few Parsi families. It must be mentioned that this well-

being and financial **prosperity has also brought some disadvantages to the Parsis. It is this that their old unity is no longer there.** As a result of their getting scattered all over the country, **they have lost their old racial solidarity as well as unity.** At present 89% of the Parsis live in cities and all the hustle and bustle of the city life and their own preoccupations do not allow them to have greater mutual contacts and to preserve their unity. The unity of the Parsi society of India is, to some extent endangered and their customs and rites, which were protected by their forefathers with such sacrifice and steadfastness face a threat to some degree. In order to check the consequences of the new situation, the leaders of the community are trying hard to maintain the unity which protected this noble community for long centuries. Rules framed should be observed by the Parsis in their social relations as well as religious beliefs, in the interest of their own integrity.

Parsis' Regulations:

Parsis do not approve of marriage with non-Parsis. A Parsi cannot change his religion and a non-Parsi cannot adopt the Zoroastrian faith. The Parsis are trying to maintain their unity through the establishment of Parsi welfare organisations. And big charitable organisations are set up to meet the needs of the Parsis. Non-Parsis are not allowed to enter Parsi fire-temples.

Today there are 120 charitable institutions with a capital of 50 million Rupees (85 million Tomans) working for the welfare and well-being of this small minority in India. Poor children receive education at the expense of these charitable institutions and all sorts of educational facilities are provided for them. Essential medical facilities are provided for pregnant mothers and extensive health facilities and help are available for other members of this community. Comfortable houses have been built for poor Parsis in all places. Arrangements have also been made for poor widows to acquire a comfortable house on payment of a rent of one Rupee (15.75 Rials in Iranian currency) per month.

Future of this Community:

A Culture cannot be preserved for ever only by enforcement of religious and social regulations. Social co-operation can, however, check the disintegration of the society. The question arises what will be the future of this noble community of 115,000 persons scattered among the 450 million population of India which is increasing by millions annually ? The only thing which can check the complete absorption of the community in this huge population is the firm belief of its members, steadfastness in the protection of their religion, rites and customs and self-sacrifice. The most important problem for the Parsis is to protect their race and for this purpose, the Parsis should refrain from marrying non-Parsis. This is not an easy thing because the feelings of the heart and attractions of the spirit cannot always be sacrificed for communal sentiments. The prosperity of the individuals is involved and greater sacrifice and faithfulness

are essential. Another important factor which affects the life of a community or nation is reproduction. In case of the Parsis, it has been unfortunately observed that rate of growth is on the decline. During the period of 60 years, 1881-1941 A.D., Indian population increased by 56% but the increase of the Parsi population had been only 35%. This is an important factor which affects the destiny of this group as well as that of India. As already stated, India is indebted to the Parsis for her main economic progress and, if as a result of the decrease in their population, their creative power also gets less, that would adversely affect the destiny of India. Fortunately, the Parsi leaders of India are fully aware of these factors and have taken necessary steps to meet the situation. They give careful attention to statistics and are trying to check the death-rate and increase birth-rate as far as possible, and also to check factors having adverse influence on their race and community.

We hope that this noble community which is so proud of her glorious past, **the past which belongs to every Iranian** and which has shown so much steadfastness in preserving its rites and customs, would live for ever.

Pride of Iran :

The Parsis are the pride of Iran and have a very big share in the spread of Iranian culture in India. During my term of office in India I became acquainted with many Parsis and have had the opportunity of meeting most of the distinguished members of this community in Bombay and also to visit their welfare institutions. I have a heart-felt respect for them. In the depth of my heart, I have felt how much respect and deep interest all the Parsis have for Iran. After completing my term of office in India I went to Bombay as an ordinary person to go on a trip to the Far East by ship. The Parsis came to know of my coming to Bombay. All the Parsi leaders came to see me in my hotel outside the city where I was awaiting the departure of the ship. They gave receptions in my honour and on the day of my departure they put so many garlands round my neck and head that I did not have the strength to stand on my feet. I was deeply touched by their love and affection to a person who had finished his term of office and was passing through their city as a tourist. The expression of love of the Parsis, men and women, towards me, in fact showed their interest and affection for Iran and their deep respect for His Imperial Majesty the Shahanshah. I can never forget their affection shown to me, especially the kindness of Dr. Aderbad Irani who became an orphan in his childhood and was brought up in one of the Zoroastrian orphanages. He is now one of the leading eye specialists of Bombay and the President of the Zoroastrians' Association of that city. I shall always remember it with heart-felt gratitude.

At this time, the Parsis all over India are joyfully and enthusiastically preparing for the Nowruz celebrations. Like ourselves, they also clean and decorate their houses on Nowruz and also stitch

new clothes for themselves and their children. **They celebrate Nowruz just as we do it in Iran with the same ceremonies.** Like ourselves, they also look forward to the coming year with thousands of hopes. **Physically, they are thousands of kilometers away from us, but in spirit and heart, they are close to us and with us. Just as they pray on the New Year for the prosperity of Iran, the land of their forefathers, we also pray for the prosperity of the Parsis, and with our Nowruz greetings to them, we say that our prayers are with them and that there is no separation between them** and us.

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CYRUS THE GREAT

by

Khurshed Navroji Pavri, B.A. (Hons.)

Over four years ago the Government of Iran announced that celebrations on a grand scale would be held in the country in honour of Cyrus the Great of the Achaemenian dynasty, who ruled over Iran about 2500 years ago. Parsis in India were invited to participate in the forthcoming celebrations, and they agreed to do so. The Government of Israel announced that they also would readily join in the celebrations in honour of Cyrus, the liberator of ancient Israelites from serfdom in Babylon. For one reason or the other the celebrations have been postponed from time to time, and it is not definite when they will be held.

However, the announcement regarding the proposed celebrations has aroused a keen interest in Cyrus and his illustrious reign. It is interesting to note that Firdausi does not mention in his SHAH-NAMAH anything about Cyrus and the other kings of the Achaemenian dynasty. It is a glaring omission in the SHAH-NAMAH. However, we learn about the Achaemenian kings from the accounts of Greek writers, like Herodotus, Xenophon, and others, and from the several references to Cyrus, Darius, Xerxes, and others in the Old Testament of the Holy Bible.

Fortunately the Achaemenian kings have left for posterity an account of some of their achievements in the form of cuneiform inscriptions on mountain-sides, memorial columns, and stone walls of their palaces. These inscriptions have stood imperishably the ravages of time and man upto now. **The cuneiform writings remained undeciphered till about the beginning of the nineteenth century, but now they have all been deciphered and translated. The Archeological Department of the present Government of Iran is doing considerable research and exploration work,** and is continuing to unearth ruins bearing cuneiform inscriptions, effigies, and sculptures in relief at **Pasargadae, Persepolis, Susa** and other places, which throw further light on the history of ancient Iran.

After the close of the Kyanian dynasty, for a long time there was no steady and regular reign in Iran by any strong power. Towards the end of the seventh century before the era of Christ small tribes and groups (TAIFA) were ruling over different districts of the old Iranian Empire. At this time the district of Pars was ruled over by Achaemenes, from whom the Achaemenian dynasty is named. Tiespes, son of Achaemenes, conquered Anshan or Elam. After him his two sons, Aryaramnes and Cyrus I,

ruled over Pars and Anshan respectively. They were thus the third and the fourth kings of the dynasty. Aryaramnes was succeeded by Arsames, and Cyrus I by Cambyses I. Cambyses I was succeeded by his son, **Cyrus II or Cyrus the Great. Cyrus was therefore the seventh king of the Achaemenian dynasty. His mother was Mandana, daughter of Astyages, king of Media.** (Media corresponds more or less to the present Azarbaijan. Ecbatana, near modern Hamadan, was its capital.)

The Iranian name of Cyrus was KURUSH. The Greeks called him KUROS and then the name changed to CYRUS. In the Bible he is called CYRUS.

Cyrus combined the realms, namely Anshan and Pars, under a common consolidated rule, and laid the foundation of the illustrious Iranian Empire of the time. He appointed Hystaspes as the satrap of Pars or Parthia. (Hystaspes was the father of Darius I or Darius the Great. **Hystaspes is often confused and mixed up with the Kyanian king Gushtasp, during whose reign our Prophet Zarathushtra flourished.)**

Cyrus the Great ruled for about 30 years from 559 B.C. to 529 B.C. We learn a great deal about the reign of Cyrus from the writings of Herodotus, who wrote the early history of Greece, Iran, Lydia and Egypt. Another **Greek writer, Xenophon, has written a book** called **CYROPAEDIA, which deals with the boyhood training of Cyrus.** There are many references to Cyrus in some of the Books of the Old Testament.

Having consolidated his kingdom by combining the two realms and other small principalities under his rule, Cyrus turned his eyes to the Median empire. He led an army against his own maternal grandfather, Astyages, overthrew him, and annexed Media with his kingdom. Cyrus treated Astyages very kindly, but kept him virtually a prisoner until his death.

At that time **King Croesus** was ruling over the mighty empire **of Lydia.** (Ancient Lydia was situated where there is the present Asia Minor with the surrounding districts.) King Croesus is noted as **a fabulously rich person.** He was related to Astyages by marriage, and he sent an ultimatum to Cyrus asking him to give up Media. Cyrus prepared for war. Herodotus tells us that before he marched his armies against Cyrus, **Croesus consulted the Oracle of Delphi** as to the outcome of his intended war. The reply of the Oracle was that **if Croesus carried his arms against the Iranians, he would subvert a mighty empire.** The Lydian armies were defeated in the battles of Sardis and Thymbria and Croesus was taken prisoner. Cyrus spared his life, but kept him a prisoner and looked after him well. Lydia was amalgamated with the Iranian Empire. The prophecy of the Oracle was fulfilled in a manner different from what Croesus had believed it to mean, and the mighty empire that was subverted was his own Lydian empire. **Ambiguity in the language of the Oracles is proverbial.**

After the conquest of Lydia Cyrus turned his attention to Babylonia, another powerful empire flourishing at the time. (Ancient Babylonia comprised the regions now known as Iraq, Syria and Palestine.) At that time the king of Babylonia was Belshazzar. His father, Nebuchadnazzar, had expanded his kingdom by defeating the Assyrians and conquering Jerusalem. **Nebuchadnazzar conquered Jerusalem in 606 B.C. destroyed the big Jewish Temple and carried away a large number of Jews to Babylon and kept them in captivity** and selfdom there. On two more occasions, in 599 B.C. and in 588 B.C., he carried away into serfdom more Jewish people, and during each raid he took away a large loot of riches and precious treasures from Jerusalem.

In the Second Book of KINGS of the Old Testament in chapter 24, verse 13, we read —

> "And he carried out thence all the treasures of the Lord and the treasures of the king's house."

In verse 14 it says —

> "And he carried away all Jerusalem and all princes, and the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of people of the land."

Cyrus led his army against such a formidable empire. He conquered the regions right upto the **capital city, Babylon, and laid siege to it. The city was considered to be invincible, because not** only were there very strong fortifications, but also the city was adequately stocked with arms and provisions to resist a siege of a very long duration. Seeing that it was not easy to overcome the strong resistance, **Cyrus planned a stratagem.** Babylon was situated **on the banks of the river Euphrates, and the river flowed through the heart of the city. Cyrus dug trenches and canals on the side of the inlet of the water outside the city. His strategy was to prepare for diverting, at the opportune time, the flow of the river-water** and not allowing it to enter the city. On a festival night when Belshazzar and the people of Babylon were enjoying themselves and indulging in feasting, drinking and merry-making, Cyrus ordered his men to stop the flow of water from going into the city by diverting it into the trenches and canals. **After some time the bed of the river inside the city was dry, and the Iranian army entered the city through the dry river-bed and took the city by surprise.** Cyrus captured Babylon, and Belshazzar was killed in the fighting. The mighty Babylonian Empire fell into the hands of Cyrus in about 536 B.C.

The first royal edict that Cyrus proclaimed was to the effect that **all the Jews should be liberated** and given all facilities to return to Jerusalem. There was a tremendous amount of gratitude to Cyrus, and rejoicing and thanksgiving to God on the part of the **Jews** at **their deliverance** from the abject slavery of about 70 years. Further, Cyrus gave to the Jews enough money to enable them **to rehabilitate** themselves in their native land. He also ordered that **Jerusalem**

should be rebuilt at the expense of the royal treasury and the **big Temple of the Jews should be reconstructed. Cyrus set up Daniel, the leader of the Jews and one of their prophets as the satrap of Babylonia.**

In the Old Testament there are references to Cyrus and his noble acts of the deliverance of the Jews, the restoration of Jerusalem, and the reconstruction of their Temple. For instance, in the **Book of EZRA** in chapter 1, verse 2, we read -

> **"Thus saith Cyrus, king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem, which is in Judah."**

Verse 1 in chapter 2 of the same Book reads —

> "Now these are **the children of the province** that went up out of the captivity, of those which had been carried away, whom Nabuchadnazzar king of Babylon, had carried away unto Babylon, and **came again unto Jerusalem and Judah, every one unto his city."**

After the conquest of Babylon Cyrus attacked Egypt, and conquered a part of the country. The conquest of Egypt was completed later by Darius the Great.

Cyrus was not only a great conqueror but he was also a very **wise and able ruler and administrator. One admirable trait in his character was the virtue of tolerance.** Cyrus was tolerant of the religious and social customs and institutions of the nations he conquered, and he treated all people with kindness and respect. At a time when the doctrine of "woe to the vanquished" prevailed, the virtue of tolerance was quite exceptional. His generous and magnanimous treatment of the Jews won for him the eternal gratitude and esteem of the Jewish nation. **In the Bible he is spoken of as "The annointed".**

Cyrus and all other Achaemenian kings were very religious-minded and always invoked the grace and help of Ahura Mazda in all their actions, and offered thanks to Him for the success achieved. This noble characteristic is quite evident in their inscriptions.

Cyrus died in 529 B.C., leaving behind a very illustrious name in history. He was succeeded by his son, Cambyses II.

On the tomb — or ossuary —of Cyrus at Pasargadae, his capital city, there is an inscription reading —

> **"O man ! Whoever you are and whatever place you come from, know that I am Kurush, founder of the Parsi Empire. For God's sake, do not grudge the handful of dust, which covers my bones."**

It is said that when Alexander the Great, after his conquest of Iran, saw the tomb and the inscription, he was very much impressed as he considered the uncertainty of worldly things. He ordered that the structure should be repaired and maintained in proper condition.

The Government of Iran proposes to hold celebrations on a grand scale in commemoration of this illustrious king of ancient Iran; and it is in grateful memory of the generous and magnanimous act of Cyrus about 2500 years ago that the present Government and the people of Israel are anxious to join the Iranians in the proposed celebrations in honour of their liberator and benefactor. In fact it was Israel that started the movement for celebrations of twenty-fifth century of the reign of Cyrus. Hearing about it Iran claiming Cyrus as their ancestral king decided to take over these celebrations from Israel by mutual consent and understanding. Israel really wanted to express their gratitude for their historic emancipation from the "captivity", for which act of grace and magnanimity on the part of Cyrus they have styled him "The Annointed" in the Bible.

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Third World Religious Conference

Peace--Building in International Field

Paper read by

Mr. J. M. Ranina. (Advocate)

on 27th February 1965.

I am very grateful to the Organisers of the Third World Religious Conference for extending to me and the Rahnumae Sabha an invitation and to give me the opportunity to participate in its deliberations and read this Paper. I consider it a privilege to associate myself with a movement which stands for universal goodwill, peace and harmony.

Every Zoroastrian in his daily prayers asks God's Blessings for all human beings residing in the seven continents, and the seven seas. I bring you greetings from all Zoroastrians, and from the Rahnumae Mazdayasnan Sabha, a Zoroastrian institution 113 years old. The mission of the Sabha is to show the Path in the light of the teachings of our Prophet Zarathushtra.

Men all over the world love peace and tranquility of mind and heart. They desire to live in a society of law and order. All wish to preserve and promote the peace of the home, peace in his own country and peaceful solution of international problems. I feel that no single thing can succeed in bringing about and maintaining world peace as Religion. Religion will remain an essential factor in the life of man for all time. Yet it is a sad story of human history that instead of being a binding force men have permitted themselves to be divided on grounds of religion. Instead of looking upon our globe as God's own good country men have set up artificial landmarks and geographical boundaries creating my country and thine. Wrong ideas of narrow nationalism have created further cleavage between men and men. The instinct of possession has given rise to wrong and impracticable economic principles which have brought nations to the brink of financial crisis. Politicians the world over talk of maintaining world peace but their conduct is often inconsistent with their professions. Men have looked upon their fellowmen with hatred and contempt and carried on wars often in the holy name of religion. Men haye allowed themselves to be governed by the basest sentiments and have stooped to the meanest methods to harm their fellow men. In our own times within a space of twentyfive years the world has witnessed two world wars. Even now under the very nose of the Peace Councils of the world so much unrest and violence are visible at many places. The courage and determination of wise men to end all wars have failed.

Nations who call themselves advanced and cultured develop nuclear weapons and what is remarkable is that for their experiments they choose as the venue places farthest from their own local habitation. So callous they are for the safety and wellbeing of others. This state of affairs calls for serious consideration lest the coming generation may curse their forefathers for the mess and chaos they left them.

It is remarkable that when we come to the domain of religion we are accustomed to apply standards different from those which we commonly apply to other branches of human activities. We see around us so many men-made divisions, groups of men with self-centred interests and a tendency to exclusiveness instead of unity. We have been internationally antagonised, morally liquidated and spiritually dwarfed. In our effort to promote the material progress of our own group we have become oblivious of the good of the rest of humanity. The world has advanced materially at a tremendous pace. Modern methods of machinery and science have transformed life. It is true with this progress man has developed a quickening mind and a keener intellect. But science and progress have blinded us to the fact that there are finer things in life and have failed to bring real happiness among mankind. Some thousands of years ago Prophet Zarathushtra gave a simple teaching that "The greatest happiness in life is the ability to lead a pious life." He also said "greatest happiness comes to him through whom there is happiness to others." These are eternal truths which humanity can never change.

Zarathushtra never belittled matter nor did he teach to turn back from normal life of the world. He emphasised the unity of all existence. He showed that all Nature was one and its working revealed immutable laws which were infallible and eternal. Man cannot be oblivious of the immensity of the grandeur which prevails around him, the immeasurable infinitude of existence, the mighty rush and whirl of the cosmic order, the movement of energy, variety of forms of organic life and the richness and rhythm in Nature. Men's life cannot be divided into two watertight compartments, one where natural laws operate and the other where God rules. The laws of Nature work uniformly. They never fail. The truthful claim of Nature has to be recognised. Science and religion are not antagonistic but both are the interpreters of the same reality. Laws of Nature do not work mechanically but give evidence of the working of a Supreme Intelligence which science calls the ultimate cause and which religion calls the Divine Will. In fact modern scientists and thinkers like Peano and Dedikin on symbologic logic, March, Russel and Whithead on metaphysics, and Einstein on relativity, all recognise the basic principles of the unity in Nature. It is from the recognition of this single unity of existence that will emerge man's emancipation from the domain of instinct and self-centred selfishness and add richness to his life which has to be led in accordance with the eternal and immutable laws of Nature.

Man partakes not only of outward Nature but also of Intelligence that works within it. Man is endowed with mind, reason and thinking power. Consequently, moral responsibility rests upon him. The great law of cause and effect works not only in the material world but also on the moral plane. "As you sow, so you shall reap". The highest thing that man can ask for is a good mind. As man thinks so shall he speak and do is the great principle of the Zoroastrian religion. Zarathushtra was the first to give an ethical conception to mankind. Good and evil are not any outside entities but the result of man's actions. Evil arises from men's mental propensities to act contrary to natural laws. But the Good is ultimate and absolute and in the end must conquer evil. We believe not in the suppression of evil but in removing it from the minds and hearts of men by the illumination of knowledge. Fire and light are the emblems of our religion. Religion must be a positive thing, a progressive power, a dynamic force, an eternal truth. The ancient wisdom of the past must once again be recognised in all its sublimity in light of scientific truth. No religion can afford to lay down principles contrary to the truths of Nature. Religion must be the evolution of the moral self. It is the eternal value in Nature that will emancipate man.

Nothing will be achieved, let alone world peace, until men appreciate these fundamental principles and translate them into conduct in daily life. What is wanted is a revolution in the ways of men's thinking, discarding of wrong ideas however hallowed in the name of tradition, a refinement of the moral self, a recognition of the oneness of all mankind. What is needed most is the humanism of mankind where selflessness and not selfishness, altruism and not self-aggrandisement, love and not hatred, sincerity and not the expression of empty sentiments, unity and not discord will provide the mainsprings of human conduct. One day man is sure to recognise this need and come into his own. A day may come when men may realise that Jesus and Zoroaster, Buddha, Krishna and Mehomed all tried to teach the same truth, to expound the same primeval principles of Nature, to show the same righteous path and to throw the same Divine illumination in the darkened hearts of mankind. We may well recapitulate what Dastur Dhalla wrote in his remarkable book, "Our Perfecting World". He says "Although religion has been with men for thousands of years yet the groans of the world spirit have not abated. God knows his children not in divided groups under different religious labels but as one great human federation united in God's universal religion". Let us hope that the distinctive feature of the civilisation of the future will be that man of all lands will become united in the recognition of a single moral principle which rules all, which partakes of the same Divine Light and converges to a common ideal, the Fatherhood of God and the brotherhood of mankind.

THE DAWN OF "KHSHNOOM" (Contd.)

Training of the Master

by

P. N. Tavaria.

Here an important question arises with regard to the Master's education and knowledge. When he left his native home of Surat, he had not studied beyond the 3rd or 4th vernacular standard. We may say he was almost un-educated. What transformed him from a veritable state of illiteracy to be a Master of Knowledge ? and all that, within the short span of his three years' stay at Mt. Demavand !

It is important to state, that the usual method of imparting training through books was not resorted to in his case. The methods employed were what the Master described as "Sinah-dar-Sinah" (heart to heart), and through "Sijda" (a sort of trance visualization before his mind's eye of objects and events relating to the earth or the seven Dakhyus, and invisible planes of the Space under Meher Yazad, and the planetary heavens and beyond) in a sort **of spiritual cinematograph.**

Preparatory to his training by the above two methods, the four powers of the mind which usually remain latent in ordinary worldly people were first developed by making the Master go through several Zoroastrian laws and practices of "Ashoi" (purity), and "Baaj" the Zoroastrian anti-microbe ritual, observed before and after partaking of meals, attending Nature's calls, &c.

About the **method of "Sinah-dar-Sinah"** by which the Master **received $\frac{1}{8}$th of all his knowledge,** it is stated in the Introduction to his Ilm-e-Khshnoom Series No. 1 (p. 7) :

> "This knowledge of 'Khshnoom' is no ordinary material knowledge, and this knowledge is received as an inheritance by disciple from his Master, imparted from heart to heart. This 'Khshnoom" is not knowledge to be acquired by reading and writing or committing books to memory, but is imparted through the grace of the Master after the disciple has gone through the discipline of certain Zoroastrian religious practices and rites".

At the colony of Saheb-Dilan known as **"Firdaus" (Paradise) on Mt. Demavand** Ustad Sahib was at first kept in charge of a lady teacher by the name of **Banoo Tannaz.** In the book on "Ancient Zoroastrian Educational System" (p. 177) it is said :

> "The lady teacher in accordance with our system of religious training at first gets every child to learn by heart every

letter of the Avestan language with proper **"Imla", correct pronunciation.** When those letters are perfectly memorized the child is taught to write in a correct artistic style, and to read with proper **"Karahat",** i.e. **proper intonation and modulation."**

Thus **the Master was first taught to read and write Avesta and Pahlavi.**

The reason why a female teacher is by nature more suited than a male for imparting primary training is explained (on p. 172 ibid.) that the **female** sex possesses **in her eyes a power nine times more effective** than that in a male, and which is known as **"Vanthvo Frado",** (Yt. 5, 1) i.e., **one of the five magnetic powers (Frad) present in water in its original, natural and pure state.** Owing to the high extent of this Vanthvo-Frado power in a woman, she possesses in herself the art, as it were, of placing in the mouth of the listener whatever words she likes. Consequently, a child picks up more easily what is imparted by a female teacher than by a male. All mothers must therefore utter words which they would be proud of hearing when uttered by children again.

As stated before the knowledge of Khshnoom was imparted to our Master by two methods, technically known as: (1) the "Sinah-dar-Sinah" (heart to heart) and (2) the "Sijda", spiritual trance. This knowledge of Khshnoom includes not only the dry bare-bone philological knowledge of the Avesta-Pahlavi-Pazand languages, but also a profound knowledge of the inner exposition of the great laws underlying the Zoroastrian religious observances and practices (commonly known as "Tarikat") and of religious ceremonies for the benefit of the living and for the peace and progress of the dead.

In "Sinah-dar-Sinah" a master gets the disciple to go through various exercises of Zoroastrian purity to develop gradually the **four latent "Atash" (energies)** in the disciple, (1) Atash-i-Dara, (2) Atash-i-Neryosang, (3) Atash-i-Khoreh, and (4) Atash-i-Frah. As a result of this training the soul displays the powers of Airyaman, Saoka and Ashi in greater or lesser degrees. This is explained as follows:

"Owing to the development of the **Atash-i-Dara** the soul begins to imbibe very quickly the "Gosho-saruta-Kherad" i.e. the knowledge acquired from the Master through personal hearing by the ear. This is because it develops in full force real faith born of a devoted heart towards his own "Ilm", knowledge, and towards the bestower of that knowledge — the holy **Prophet** — and towards all agencies that preserve and propagate that knowledge, such as the **Saoshyants,** the future benefactors, the **Zarathushtrotemos,** the heirs to the seat of Zarathushtra, and the **Raenidars,** the Resuscitators of the Faith, and the **Olemas,** the (holy) savants of the Faith. In proportion to the development of the "Atash-i-Dara **the "Atash-i-Neryosangh"** gradually brightens up. Owing to this the soul begins to acquire in three lower to higher gradations the power of "Airyaman," by which he begins to acquire the power of reading from afar

the "Mithra" or the thoughts of others, and he begins to gain from Nature the higher form of "Aata", (gift, inspiration; intuition). Thereafter, in proportion to the development of the Atash-i-Dara and the Atash-i-Neryosangh, the "Atash--i-Khoreh" brightens up. As a consequence of this the soul acquires in three lower to higher gradations the **power of "Saoka"**, through which the soul begins to get **"Mukashafat"**, i.e. acquires the power of hearing sounds however far off, as well as the **"Nada"**, or Sounds — patent or latent — from the invisible worlds. And on being attuned with Yazats they can also hear their sounds. Finally in proportion to the development of the Atash-i-Dara, Atash-i-Neryosangh and Atash-i-Khoreh, gets brightened up the "Atash-i-Frah". In this way the soul acquires in three lower to higher degrees the best power of "Ashi", owing to which the soul begins to get **"Mushahadat"**, i.e. the power of seeing things howsoever distant or the (subtle) things of the invisible worlds, and enters the stage of gaining Hilam from Nature; **"Hilam"** is inspiration, of which **"Amru"** is inspiration of the higher type. In the lower stage of this "Hilam" he attains the stage of **"Sijda-i-Nimroo"**, i.e., acquires the power of seeing with the spiritual eye with the help of the Ustad Saheb; and in the higher stage of "Hilam" he gains the power of **"Sijda--i-Amru"**, as a result of which is evolved the power of seeing with the spiritual eye independently without the aid of the Ustad Saheb (Master). The soul that has advanced to the stage of Atash-i-Dara, Neryosangh, and Khoreh, gains only the lower stage of Hilam, i.e. Sijda-i-Nimru; but the soul that has developed the **Atash (energy) of Frah** attains the higher stage of Hilam, i.e. Sijda-i-Amru."

Our Master told us that $\frac{7}{8}$**ths of the knowledge** imparted to him was **through the method of "Sijda"**, literally meaning 'adoration'. This was done by making him fall into a kind of spiritual trance by accelerating the motion of his higher consciousness, and then making him see, as if, **in a sort of cinematograph what the physical eyes or powers of the mind could never behold. The Master said he was shown how Nature worked in its own unseen ways.** He could see the Kehrps, the invisible spiritual bodies of the great kings and warrior-saints of ancient times. **The remaining $\frac{1}{8}$th of his knowledge was imparted to him orally by the method of "Sinah-dar-Sinah"**, explained above. It was in this way that the enigmatical lines in the Shah-Nameh were explained to him.

While speaking of the knowledge that he obtained by the "Sijda" method, the Master used to say, that in the Saheb-dilan colony at Demavand Koh as the "Aivisroothrem Gah" commences, i.e. the "Gah" properly begins (72 minutes after sun-set), there are held every night in its spacious hall, classes for imparting knowledge to common men and women. The members of the entire Saheb-dilan community are also admitted there. The ladies present themselves with a partial veil on the face, and sit in a separate apartment reserved for them in that hall. The people of the special class and the laity return to their dwellings late in the

night, but the Khas-ul-khas sahebs, i.e. the exceptionally privileged of the privileged Masters, the Magavs, enter into Sijda, a kind of spiritual trance (referred to above) with their chief, the holy Sraoshavarez, during the whole Ushahin Gah i.e. the period after midnight up to dawn. Of this **"Sijda" the higher type is called the "Sijda-i-Amroo" and the lower, the "Sijda-i-Nimroo".** Some incidents of ancient Iranian history or other past events dealt with in the evening classes are visualized by them in this state of trance. For example, they are shown the battle of the great warrior-saint Tehmtan Rustam with the Safed Dev or the White Devil, as well as the **unseen noumena of Nature** like the first dawn of the pre-cosmos-genesis creation. When such scenes are to be visualized, the Sraoshavarez Saheb or his deputy makes all **members present form a circuit by each member linking himself with the next one by a kerchief.** Then they are all made to recite together a particular "Nirang" or sacred formula. At this time, the spiritual vision of each of them is elevated to such a high level that each disciple sees by the grace of the Sraoshavarez Saheb and by the power of the "Nirang" and by the power of his own purity and righteousness as if in a cinematograph some great events of the past or scenes of Nature, as naturally as if they were just taking place. Due to this sublime process the events or scenes beheld leave on the mind a permanent indelible impression. In this way, **our Master, by virtue of his incomparable good fortune, had seen Nature's inconceivable ceremony of Creation relating to the First Dawn in Nature, that is, emergence of the pre-cosmos-genesis or pre-Universe Creation. He said he had also the rare good forture of hearing the sacred Celestial Music of Ahunavar (Ysn. 19) which pervades through Nature without a break. He also saw the exquisite and the most sacred Kehrp i.e. the invisible form of the holy Spitaman Zarathushtra. The splendour of the Khoreh (aura) of the Kehrp of the holy prophet was so intense that it dazzled Behramshah's eyes, despite the fact that the holy Kehrp was brought to his vision not directly, but through a curtain of Stoata (invisible supernatural vibrationary colours) in between created by his holy Master. In this way through the grace of the holy Sraoshavarez Murzban, Behramshah was able to have a vision of some historical events and some great historical personages and Nature's various noumena.** The memories of such actual visions remained ever fresh in his mind — so deep was the impression left by them on the spiritual vision of the (Mutashareffa) supreme latent power of the brain. Thus what our Master spoke in his lectures was from the vivid pictures he had before his mind's eye, while the scholars of the world speak from what they have read, which compared to the Master's ocean of spiritual knowledge, is insignificant.

Parting Ceremony of Holy Master's Benedictions

Our Master used to say that when a disciple has finished the education and training through Sinah-dar-Sinah and Sijda, the Sraoshavarez Saheb arranges

for the **"Afringan"** ceremony for the purpose of conferring his **holy benediction known as "Daham Afriti"** on the disciple before a large congregation. In this Afringan ceremony besides other things a glass of Sherbet or fruit juice is included, which (Sherbet) gets charged and infused with the Daham-Afriti or blessings on the disciple. And when the Afringan is over the disciple is made to drink this sherbet. The knowledge already conferred by the grace of the Sraoshavarez Saheb now gets indelibly imprinted in the mind after drinking the Sherbet replete with his blessings. He is now invested with the authority to spread the knowledge imparted to him.

Such blessings or Daham-Afriti were conferred on our Master when his training by the systems of Sinah-dar-Sinah and Sijda was completed. That is why **he possessed so perfectly the esoteric as well as the exoteric knowledge of the Mazdayasni Zarathushti religion. Only because of this knowledge and the blessings conferred on him he could deliver public lectures on the most abstruse subjects extempore without any notes, with perfect ease and freedom and without a break.** Besides his religious knowledge, he possessed profound knowledge of several sciences. This was possible, he said, because among the Saheb Dilan every disciple under training was imparted the knowledge of a certain high standard of all the natural sciences known and unknown. But as regards the subject or branch of study that a disciple had specially selected for himself, complete and perfect knowledge and training was given to him. Because our revered Master selected for special study the knowledge of the Zoroastrian religion, the Ilm-e-Khshnoom of the Zoroastrian religion was given to him in perfection.

On page 133 and onwards of the book "Ancient Zoroastrian Educational System", a detailed explanation is given regarding the **"Daham-Afriti", the blessings of the holy Master,** referred to above and the **Myazd or the consecrated fruits** etc. used in the ceremony. There is a reference on these pages to the "Jashan" ceremony also regarding the "Daham-Afriti".

After the Daham Afriti ceremony on the completion of the course of discipleship of our Master which covered the teaching of the esoteric philosophy of the Holy Faith and the practical life of purity through Sinah-dar-Sinah and Sijda, the Master was told that the time for him to return to India had come. As stated above, Behramshah was most reluctant to part from his Magav — Master, the holy Sraoshavarez. But the latter informed him that **in order to** complete his **'Kisas', i.e. his former obligations in Nature** he must return to India **and pass through a married life.** So with a heavy heart our Master had to return to India.

Phial of Miraculous Liquid Presented to Master at Parting

When the Master, left Mt. Demavand the priceless treasure of learning that was bestowed upon him was not the sole gift. But besides that, at the time of

leaving, the Sraoshavarez Saheb presented him with **a phial of miraculous liquid called "Akseer-i-Azam",** which if applied to an ordinary piece of copper, possessed the unique quality of turning it into gold as if by alchemy. Our Master was not born to serve nor to engage himself in any trade for his maintenance, and though nothing had come to him by way of inheritance or a legacy, yet when **he died on 7th July 1927, he left behind a large sum.** His holy master had told him that the **wealth he had got was destined for him in accordance with his 'Kisas',** and that was why that gracious gift was bestowed on him.

After returning to India, the Master kept touring all over the country for ten years. During travels, the master used to keep in his trunk small pieces of copper, and when the need arose he used to turn them into gold by the wonderful **"Akseer -i-Azam** above mentioned, and then sell away the gold. The major portion of this 'Akseer-i-Azam', he used up in travels alone. Had he saved the same, he could have had a considerably larger sum of money. It was said that the master was cautioned in a dream by the Sraoshavarez Saheb in the following words—"You have been given a cow, do not cut and eat it but milk it". After this admonition the master deposited his moneys in a bank.

When his travels were over he settled at Surat, and lived a simple, married life in that city for about 17 years. Thus for (10 plus 17 =) 27 long years he spoke not a word to any Zoroastrian about the ocean of knowledge he possessed. But as he said, he often used to converse at length with the Mulla, the Muslim Bora high priest of Surat, on many philosophical and religious topics. And the Mulla in admiration of the Master's superb knowledge invested him with a "Khela'at", that is, a robe of honour.

Communion with the Holy Sraoshvarez Through the Power of "Nirang" (Sacred Formulae)

After settling down at Surat, the Master often held communion with the holy Sraoshavarez in Mt. Demavand through the power of some "Nirang" or "Nirangs" (sacred formulae).

As explained before, as regards communion in this way through 'Sijda' or spiritual trance, there are two grades — the higher being called the "Sijda-i-Amroo", and the other 'Sijda-i-Nimroo'. In an interview, this writer was informed by the Master that a disciple who is fit to enter the 'Sijda-i-Amroo' or the higher grade of trance has to repeat continuously the 'Nirang' or 'Nirangs', and he would receive the answer from his Master. A disciple who can only enter the 'Sijda-i-Nimroo' when he desires to commune, is required to say the 'Nirangs' continuously and his Master may if he wishes respond or he may not.

This communion, the Master explained, is held through the medium of flashes of light, which could be interpreted by a certain method. To give a very crude material comparison, it would appear to be something like the code signalling at night between a post on land and a ship at sea with the aid of red electric bulbs.

ZOROASTRIANISM–

The Path of Light.

Foundations–SADRA AND KASTI

A certain section of the Community honestly but erroneously believe that Sadra and Kasti are nothing more than mere emblems of their religion ; as a result of which Sadra has assumed a highly distorted form or has disappeared from their persons.

Nay. They are the foundations of the religion, through the instrumentality of which Avesta Manthras of untying and retying Kasti, and other Avesta prayers and ceremonials enjoined by the religion of Lord Zoroaster could become efficacious for the purification of what in Avesta is known as "Aipi" **the human atmosphere encircling the body, which is a medium between the body and the soul,** and which is being constantly polluted by the visible as well as the invisible impurities thrown out by the body and by other impurities from outer environments.

Fashion is frail as such it should not cross its limits so as to come in way of the proper equipment of Sadra and Kasti which procures eternal spiritual bliss, for the preservation of which Parsis' ancestors left all their belongings in Iran as Pilgrim Fathers and settled on the religious land of India.

It, therefore, becomes a duty of a Zoroastrian to purify and guard the atmosphere by means of Sadra Kasti, Avesta-Manthras and other purification methods prescribed by the religion.

If the requisite procedure of this section of the religion is rightly followed with efforts made to suppress bad thinking, the mind will automatically take a natural turn towards good thoughts only, and develop good conscience, whereby one would acquire a blessed ideal life as encouraged by Zoroastrianism.

Cavas H. Paymaster
Mithibai Villa, Khanpur,
Ahmedabad, 5-4-65

Note :—

Just as every group has it s symbol and frequently enough its uniform, Sudre and Kusti form the uniform of the followers of Zoroaster's creed, credo and religious lore. Some people become childishly sensitive to fashion and feel shamed of wearing these — our emblems and our uniform. It represents the Uniform of the soldier fighting the Satan and instead of feeling ashamed of donning Sudre and Kusti one should take in them pride which the Kings and the warriors of our ancestral days took in them. A flag ! people would live for, fight for, die for — all that and more for that symbol. Symbol is a basic emotion force which impels a person to action even to the extent of desperation. Many who discard this ennobling symbol — combine of Sudre-Kusti lose the urge and the spur that go with them. Many discard them out of their timidity, who instead of living on merit and urge prefer to put up an outward show of some face saving superiority of passing off as persons of fashion and mistaking man of fashion as man of greatness. Everybody likes fashion to the extent to which it imparts dignity but not the timidity that impels a person to hide something. Some of them have mortal fear of being considered primitive in their outlook on life, which they think these symbols thrust on them. A man with conviction is always honoured — whether he is fashionable or just plain. Honour is not bestowed on persons in inverse proportion to the length of their underwear jutting out downwards or upwards from their outermost fashionable apparel — be it a trousers-shirt combination or skirt and blouse combination or sari-blouse or choli combination. Anything you hide you are ashamed of. Psychological make-up of man is not capricious. It is uniform. A timid soul must carry his timidity into other fields of life and quite frequently face failure staring him. If he had the courage to say to himself 'I am a Zarathushti and so am I wearing these symbols he might probably jump the hurdle. Fashion has become such a bogey with some that I know of a case in which a Parsi office employee could not attend office after lunch hour because the crease of his trousers had gone wabbly. Can you beat it ? And can you beat it at head-clerk level. (I do not know whether he has or has not discarded Sudre Kusti).

On the other hand some people argue that symbol is not necessary for a clean life, reverential to one's own Faith. True, very true. If both the things are as claimed. You are reaching your Salvation. It is round the corner — if there are no 'ifs' and 'buts' to follow. We commonly talk of 'selective affinity' but we seldom talk of 'selective repulsion'. If discarding our symbols is the concession to salvation may be it exhibits 'selective repulsion' and covers up an ommission or commission under the guise of fashion. Fashion covers up many things which never are or were in fashion in society.

Persons of average intelligence, average capacity and average social aptitudes when they feel the desire for novelty — direct their attention to destroying and doing away with innocent established

customs and virtues. Being of average level they have no creative capacity and so rest content with the negative phase of creation. Destruction is change. They cannot substitute for anything they change. They have not the power. They may clean bowl out a few wickets but cannot score runs again. Theirs is either a game of defeat or a draw and very often a draw in favour of their opponent. They usually dislike the word orthodox — because they do not understand it, even though they know the etymological meaning of the word as one holding the right view or opinion. They break a custom, usage, practice or belief to pose as those who claim right view or opinion to prevail. If they are successful in turn they become orthodox. Their selective repulsion becomes part of themselves. 'Defiance' is their motto. 'Old order changeth yielding place to new' is the quest — No one to question them is their successful defiance. Cycle is completed. Q. E. F. Total outcome a big Zero — neither reform nor self-advancement — just a fashion with a difference.

We are often asked Can we not do without SadreKusti ? Yes we can. We all have freedom — including the freedom to commit folly — United we stand, divided we fall. By losing the group feeling we gently and imperceptably fall — firstly through callouness, later through disruption and still later through dispair in the absence of any zeal and earnestness for group sense. A college student once asked me 'What would it matter if we as Parsis ceased to exist' ? It would not matter to the world. But it would matter to the Parsis. There are always several solutions to a problem— some adequate and some inadequate. Of the latter **Alfred Adler** has said **'Annihilation is also a form of solution'** for those who have lost respect for their group and lost zest for living their own way of life. "Why should I excite myself over it ? When nature catches its prisoner there is no escape. And we are all nature's prisoners. So I sit tight and take another drink. There is only one proper way to become extinct : with Dignity".



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KHORDEH AVESTA

(IN ROMAN SCRIPT)

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