

Parizade

VOL. I No. 11

75 Paise

new medium for old wisdom SEPTEMBER 1965



(Courtesy—Jam-e-Jamshed)

Jehangir R. Paymaster
71, Bank Street
Suite 502
Ottawa 4, Canada.

September 3, 1965

PARSIS IN NORTH AMERICA

Dear Mr. Editor :

Parsis everywhere like to meet other Parsis. In Ottawa I stayed for one full year before I ran into a Parsi — a lady wearing a nice Parsi style sari — and wished her SAHIABJI. She was thrilled to meet a Parsi and so was I. She introduced me to the Parsis in Ottawa — five families in all. Now I am glad to have so many evenings of a nice noisy boisterous kind exchanging the same old gossip that is normally done in Bombay. It is great fun and everyone looks forward and enjoys the evenings.

Mine is not an isolated instance. There is a Parsi gentleman now residing in Vancouver who was in Toronto for two years and did not meet any Parsi there. Though there are 22 families in Toronto. A Parsi family of Toronto went to Vancouver for a vacation and spent five days looking for a Parsi family but were not able to find one. And there are nine families in Vancouver.

The problem is that we do not have a central place or association where Parsis can register their names and addresses or get the names of Parsis in other towns. **This is now being corrected.**

From the Parsis here and there we have prepared a list of about 50 Parsi families. I am sure there are three to four times as many. So far we have listed about 9 families in Vancouver — 22 families in Toronto area — 10 families in Montreal area — five families each in Ottawa, San Francisco and New York and 2 in Los Angeles. There must be still many more.

The reason I am writing this is that I feel every Parsi in North America is in contact with somebody in India and it is to your reader that I would like to say "Please write to your friend—relative in the USA Canada to give me his name and address so that I can include it in the new list of Parsis which will be ready by Oct. 15."

Newcomers and Businessmen coming to the USA-Canada :

If you are in any town here please look up the PARSEE ASSOCIATION in the telephone book or check with the INFORMATION. Telephone numbers of the resident Parsis will be listed there and that will be a good starting point to meet them. I am sure they will be very glad to meet you. This kind of listing is just being started so it will be a few months before it is printed in the next telephone directory.

I am sure when I say this that Parsis here will be pleased and also will greatly appreciate it if your readers will write to their friends in North America.

Yours sincerely,

Jehangir R. Paymaster

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Single Copy: 75 paise. Yearly subscription for 12 issues Rs. 6. Inland,
 Sh. 15 for U.K. and 2 dollars for U.S.A.

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

Published and edited by Editor-Proprietor P. B. Warden from 378, Grant Road, Bombay 7.
 and printed by him at Godrej Memorial Printing Press, Gamadia Colony, Tardeo, Bombay 7.

Editorial

We deeply regret the passing away of a magnanimous soul. Lady Navajbai Ratan Tata, whose short life-sketch begins this issue of Parsiana.

In this issue Mr. Homi B. Dhalla, a young earnest scholar of Avesta and Zoroastrian religion and history makes his debut prior to his departure for Harvard University for advance studies in our religion. We wish him well and expect more of his learned contributions to follow.

Mr. Behram Pithawalla raises an important issue in his article Ratufriti. According to his calculations shown therein Zarathushtra must have been born on Hormuzd Roj and Fravardin Mah and not on Khordad Roj as is accepted by us so far.

The article on "Tarra" comes to us through Major Sorab Bamji for a reprint from Parsi Sansar of Karachi. Once casually talking on this subject Dr. F. D. Bharucha D.Sc. (Paris) had spoken to me that "Tarra" remains sterile because of Bacteriophage developing therein. It is something that eats away bacteria Prior to Antibiotics Bacteriophage therapy was for some time in vogue in medicine and had met with partial success. I have requested Dr. Bharucha to enlighten our readers on the subject.

Jotindra Mohan Chatterjee is an exceptional individual in the sense that he is a self-taught student of Avesta-Pahelvi and Gujarati, which studies he undertook all by himself without a teacher, for the love of knowing and understanding the Gathas in their original. His labour of love is summarised in the article Astuitish by his ardent admirer.

We open a new feature —Letters between father and son— expressing the viewpoints of two generations of Parsis. This is not for deviation but for proper evaluation of contrasts and determining the threshold.

Prof. Baakza M.A. admires Parsiana. In his article he is throwing interesting light on the sweet things of life with which our happy days are spent.

Lady Navajbai Ratan Tata

A Life Sketch of dedication

by P. B. WARDEN

From a study of the lives of dedication we visualise a vast gap that separates a common person — rich or poor — from the Life of WHOMWELOVE. Assimilation and visualisation of knowledge so acquired constitutes human wisdom. It brings out in bold relief that contrast between the life that just runs and the life that matters. Every life that matters is a drama well-directed and well-acted — It is the play of personality. Such was the life of Lady Navajbai Tata.

Coming from a well-bred family of Seth Khandan she left her mark of good breeding at every stage in her life and held on to lofty ideals of life with sincere compassion for and earnest desire to be helpful to the struggling humanity around within the limitations of an individual. She did not just give away money; she gave her life to any cause dear to her heart until the fulfilment of the task she took on herself. That is what made her life a dedication.

To grow to lofty heights in life nothing is so necessary as parental love and sense of security with parental protection. A father-mother unit is an ideal combination for promoting material, moral and spiritual welfare of a developing personality. In the case of Lady Tata the combination was cut off at an early age of one year when her father Mr. Ardeshir Mehrwanji Sheth died prematurely at the age of 36 in 1878, after a fall from a

horse-ride, when Navajbai was just over one year old. Members of the Sheth Khandan were devout Zoroastrians and the task that devolved upon Navajbai's mother of rearing and training Navajbai though difficult was straightforward — namely, to bring up a child after the pattern of Zoroastrian life of the times. This she did. And did it well, and Navajbai turned out to be an exemplary young lady of the family who showed her grip on life with diligence in action and wider vision of all things around.

In 1892 she married Mr. Ratan Jamshedji Tata, second son of Jamshedji Nassarwanji Tata. Due to her good inherent intelligence (Asnide Kherad) well-directed in life, she gave genuine companionship to her husband, whom she understood with the intuition of a woman of superior calibre and became a life helper in his multifarious activities. Her love of learning enabled her to gather knowledge from wherever she could tap it and made interesting and highly readable contributions to "Stri-mitra", a magazine run on contributions of articles by women only.

Navajbai had travelled widely with her husband. They had visited China, Japan, and the whole of Europe several times. In England they purchased the famous castle "York House" from the Duke of Orleans and that place later became the most

popular place for all visitors from India and other places in Europe who were treated there right royally by the couple.

In 1916 Navajbai was going with her husband to England in the P. & O. Boat S. S. Arabia. The ship was torpedoed in the Mediterranean Sea but both of them were saved to reach England and later in 1916 to get Knighthood for Mr. Ratan Tata for his generous charities already totalling Rs. 2,500,000 by then.

From now onwards the couple became Sir Ratan and Lady Tata and deservedly secured the honour. But this elevation in society did not last long and in 1917 death, the leveller claimed the honourable life and the generous soul of Sir Ratan at the age of 47, but by that time his footprints were already on the sands of time. His generosity and magnanimity were continued after the passing of this worthy man by his better half. Though maimed and sad, she parried the blow of the hand of fate and with faith supreme took her seat as the first Lady Trustee of the Parsi Panchayat — a worthy honour to a worthy woman.

What Sir Ratan had done or begun in his lifetime Lady Tata continued and completed — Schools, Dispensaries, Convalescent Homes, Hospitals all received generous donations according to their immediate needs and at times provision for their maintenance. But Sir

Ratan had unique ideas. He contributed big sums to the London School of Economics and Social Sciences for Research into the Causes of Poverty with a view to remedy this sore on human society.

Sir Ratan left over Rs. 20,000,000 and appointed Lady Tata as the Executrix of his Will and Testament. Lady Tata continued to donate in right causes and give large sums in charities from what Sir Ratan left. Aggregate donations and charities by Lady Tata amount to Rs. 19,300,000.

One monumental work of social utility built up and left by her is the Sir Ratan Tata Industrial Institute which gives employment to 300 women of the community. Its services are made use of by all communities who patronise it because it gives full satisfaction in quality of its products. It is an institute copied on small scale by others and serve a very useful social purpose.

Big people play their big part with humility — unnoticed. Lady Tata — big as she was had the humility of the big, she was so easily approachable for any good cause. She made everybody feel at ease when in her presence. She listened to all, some with sympathy and some with attention as the case may need and with penetrating insight formed the judgment that rarely went wrong. She gave because giving was good and so was she — A Lady.

Zoroastrianism And The Babylonian Captivity

by

HOMI BURJOR DHALLA M.A.

"We might hardly conceive what human belief would be now, had Zoroaster never existed."

Frances Power Cobbe.

When Zarathushtra died, all thought, that that was the end of Him — but there was never a greater mistake in the history of the world. That was only the beginning of Him. In this essay, I shall endeavour to point out that, Zarathushtra the Father of Prophets, was responsible not only for laying the foundation of Zoroastrianism, but His teachings have deeply influenced the fundamental principles of the other great religions of the world, and thereby influenced the entire human race.

All the great religions of the world belong to two groups, viz., the Aryan and the Semitic. Of these the Aryan group consists of Hinduism, Buddhism, Jainism and Zoroastrianism. The Semitic group consists of Judaism, Christianity and Islam. It is interesting to know if there has been any borrowing between these two groups, and if the reply is in the affirmative, we need to know which group it is that has borrowed and to what extent. Zoroastrianism being a very ancient religion has influenced all the above religions, and more especially the Semitic group of religions.

I would like to discuss here whether Zoroastrianism exercised any influence on Judaism, and Christianity with both

of which it came in close contact. The question ultimately reduces itself to the influence of Zoroastrianism on Judaism alone, for Christianity is related to Judaism much as a child is to a parent. Jesus and his apostles were born Jews and they remained such all their life.

To understand this important question it is imperative that we review a few important facts about the historical connection between Zoroastrianism and Judaism, in a nutshell. In or about B.C. 600, Nebuchadnezzar, the King of Babylon, led an expedition against Jerusalem, and took 3000 men of high rank with him as prisoners. After a few months, the King sent another army to besiege Jerusalem, and this time about 10,832 men were captured. As the King of Jerusalem was seeking the help of the Egyptians to fight Babylon, the King of Babylon once more led an expedition against Jerusalem and laid siege to it for eighteen months. The city was ultimately taken, and the Babylonian King ordered the city to be razed to the ground, and the people to be prisoned.

In course of time Babylon itself came to be conquered by the Persians, and the Persians made that great city their capital. King Cyrus was very kind to the Jews, and thought of giving freedom to them and of rebuilding Jerusalem including their great Temple. The good work

started by Cyrus, was continued by the next important King, Darius, who came to the throne in B.C. 520; Xerxes the son of Darius who succeeded to the throne of Persia, was a very pious man. Now that the great Temple was rebuilt, King Xerxes provided Esdras, a Jewish priest all the facilities to take his men who desired to go back to Jerusalem — but only a few responded to this call. This shows how they enjoyed their stay in the new country, where they must have been treated well. Xerxes passed away in the year 464 B.C. and his Son Cyrus married a Jewish girl.

The above account shows that the Jews were very intimately connected with their conquerors, both socially and culturally for a period extending over two hundred years. In the long and varied history of the Jewish race, from the time when they were slaves to the Pharaohs of Egypt until very recently when they were being hounded out from so many European Countries, no people have treated them so well as the Persians. **It is doubtful if at any time in the whole human history a conquered people have been treated so well by the conquerors as the Jews were by the Persians. What the Persians did for the Jews is unique in the annals of mankind. A treatment of this kind would all the more lead the Jews to study the institutions, laws and the religion of their conquerors.**

It is absolutely necessary for every Zoroastrian to know and be proud of this period in history which is known as the BABYLONIAN CAPTIVITY or the

EXILE, and how deeply Zoroastrianism influenced Judaism and through Judaism the other Semitic religions.

I shall now enumerate the interesting opinions of Non-Zoroastrian Scholars, who have spent years studying our great religion, which would help us to open our eyes to these facts, of which we seem so ignorant.

“The Chief doctrines which the Jews are supposed to have borrowed from the followers of Zoroaster are a belief in the resurrection of the body, a belief in the immortality of the Soul, and a belief in future reward and punishment. It is well known that these doctrines were entirely or almost entirely, absent from the oldest phase of religion among the Jews, so that their presence in some of the Psalms and the Prophets has often been used as an argument in support of the later date now assigned to the compositions.” (Theosophy or Psychological Religion, by F. Max Muller, K.M. (P. 47)

“However obvious the similarity between the God of Israel and the God of the Mazdyasna may be, still I reject entirely the assumption that the Avesta people have borrowed from the Jews.” (Civilization of the Eastern Iranians in Ancient Times, by Dr. Wilhelm Geiger, translated from the German, by Darab Dastur Peshotan Sanjana. Vol. I., Introduction)

“The idea of a future life, and the immortality of the soul, is expressed very distinctly already in the Gathas, and pervades the whole of the later Avesta

literature..... There is not the slightest trace of its being borrowed from a foreign source." (Essays on the Sacred Language, Writings and Religion of the Parsis by Dr. Martin Haug. (P. 313)

"Few Christians will be disposed to admit that they owe their ideas of the resurrection and the future world, to the traditions of the Mazdayasnian religion and yet they will find it difficult to disprove it. Let those who doubt this fact, ascertain how many decided references to the resurrection and future life, they can find in the earlier scriptures of the Jews, written before they came in contact with the Assyrians and Persians; and then compare them with the more frequent references to the same subjects in the later Psalms and Prophets, the book of Job, and the new testament, all written after the Jews had become acquainted with Persian traditions. In fact, the book of Job has some appearance of being a translation, or adaptation, from a Persian, or Assyrian text." (Introduction to Mainyo-i-Khard, by Dr. E. W. West)

"The Hebrews had borrowed views from the Avesta, for the acquaintance of that people with the Iranian ideas shows itself to have begun only since the commencement of the Achaemenian supremacy..... What seems to me to argue further, however, within the Iranian religious system itself, in proof of the close contact with the Semites, is particularly the position which Zoroaster gets. The position of no other founder or religion resembles so much the genuine semitic conceptions of a prophet, as that

of Zoroaster." (Avesta and the Genesis, by Dr. FR. SPIEGEL)

"If the history of human thought is of any importance the Avesta claims a very prominent position in that history. It not only affords one of the oldest, if not the oldest, monuments of Aryan speculation; but in view of its enormous influence upon later Jewish and Christian theology, it must justly claim a decisive place in the development of religion and so even in the moulding and destiny of the human soul." (The Five Zoroastrian Gathas, by L. H. Mills, Introduction.)

"**Be Bunsen** has been enabled to show, by highly enlightened comparisons, that the fundamental doctrines of Christianity are none other than the dogmas in the Zend-Avesta, transmitted down to St. John and to us by an uninterrupted line of initiated writers..... Now let us admit that Christian dogmas spring from Central Asia, and that their plainly recognised formulas are contained in the books of Zoroaster." (The Science of Religions, by Emille Burnouf, translated by Julie Liebe, P. 136)

"In a word Christianity, as it has become more reasonable, more pure, and more elevated, has approximated more and more to Zoroastrianism, and for practical purposes modern Christians are, to a great extent, without Knowing it, worshippers or Ormuzd, with Christ for their Ormuzd" — Samuel Laing.

"Persia, from Cyrus onward to the battle of Marathon, was the greatest and most civilized and powerful nation on

earth. Rome was yet in her infancy. Modern Europe was not yet born. Greece was not a unit, her people were divided, and only the terror of Persian arms, for a brief period, held them together. Persia gave law and religion at that time to the world, and that religion was the gospel of Zoroaster. Jesus afterwards, whether God or man, followed it, preached it, emphasized it in every possible way; and was finally nailed to the cross for it.

With all due honour to him who could die for opinion's sake how was it, or how could it be possible for Jesus to announce a better or purer doctrine than that so often repeated by Zoroaster, his predecessor? viz: "Good thoughts, good words and good deeds." Do not those three things embrace all there is, or can be, in any religion. Can the most devout saint add anything to them?" ("Zoroaster" by Loren Harper Whitney. P. 170)

"He gave a new religion to ancient Iran, to Media, and to the surrounding tribes and nations. **Good thoughts, good words, and good deeds,** were the prime factors in his teachings. **Can any religion strike deeper at the root of evil than this?** **Did the gentle teachings of the Man of Galilee reach beyond these three cardinal points? They surely did not, because they could not. All beyond this is exegesis.** Thus it appears that Zoroaster, many centuries before Jesus was born, announced the very beginning, and end, of every religion. It was philosophy, logic and reason, all compressed into one pithy sentence. The most ignorant and the most stupid could follow the reasoning to the end. The very pillars of heaven can find nothing better, or beyond this, to rest upon." (Ibid P. 25)

"The Avesta is the ray of light, the column of fire, that guides the historian through the wilderness of Iranian History, illuminates the scanty documents preserved from the Achaemenian times, and Sasanian period, and gives a meaning to the vague and obscure accounts of foreign writers, Greeks, Latin, Chinese and Jew. And even the Author of the Koran, how often did he not borrow from that book which his successors wanted to tear to pieces! **A great religion never dies; even when annihilated by sword and fire, it still lives on,** unknown and unrecognised in many hearts that ignore it: Persia could burn the Avesta, recite the Koran, forget the name of Zoroaster and Ormuzd for the name of Mahomet and Allah; still the inner soul of the popular religion remained unchanged..... You see how far beyond what seems to be its natural field extends the action of your Sacred Book. No scholar who wants to know and understand the Persia of Islam can ignore that Book." (Parsi-ism: Its place in History by Prof. James Darmesteter)

I am grateful to Ahura Mazda, that I am born in the Zoroastrian fold, which makes me proud of my Excellent Religion. Though we are only a handful of Zoroastrians, let us be proud of the fact that Zoroastrianism is a Universal Religion, as it has been responsible in influencing other religions. Our noble Faith has undoubtedly been the backbone of our community through the centuries, and an indispensable force in the lives of our worthy ancestors. I sincerely hope that by writing this article I have succeeded in kindling a flame of love and the spirit for further research in our great religion.

All Glory to Zarathushtra — Our Immortal Father, the Master Scientist, Astronomer, Philosopher, and the Beacon Light to the Souls of men.

WHY IS 'TARRA' (तर्र) SACRED?

REPLY TO A YOUNG ZOROASTRIAN'S QUERY

Right at the outset I wish to maintain that Mazdayesna as taught by Holy Zarathushtra has absolutely nothing to do with the use of nirangdin and that there has been real good sense in the use of "terro" and it is not a superstition, nor a senseless performance. Let us see these two assertions.

The miracle of all times is that though in the days of Holy Zarathushtra the gathas were not written down, and were simply learnt by heart by the believers of Mazdayesna, yet these have come down to us in their spiritual simplicity and pristine purity during these eight thousand years. To get this conviction one must read the unalloyed translation by Rev. Dr. Mills. Rev. Dr. Mills himself must have been inspired to render these in English as to show how appropriately simple was the language and how intensely spiritual was the emotional urge in that immortal personality known to us as Holy Zarathushtra. Nowhere, in his divine hymns the "gathas", is anything said that can be even in a very far-fetched way be wangled into suggesting the use of "terro." Most of our scriptures got destroyed when the famous Persepolis library was burnt down by the orders of Alexander. It is possible that some of it might have been as much original part of Mazdayesna as the immortal Gathas. So it will not be wise to discard everything that is not in the Gathas. Wisest course

is to reject everything that is in contradiction with or in conflict with the spirit of the Gathas. All such surviving scriptures as are in conformity with the spirit of the Gathas should be unhesitatingly accepted as Mazdayesna. Yet, there still can be practices or teachings which may not be in conflict with the Gathas, and also not in conformity with the Gathas. Such should be permitted to be accepted by those who like, and discarded by those who do not like. I find it difficult to put the "terro" in any of these three discriminations. Yet I am of the opinion that the same kind of tolerance should be shown towards the use of "terro."

Paoriotekeshan, based on the second absolute truth that "nothing exists without God" has the corollary that God exists in everything i.e. God is Omnipresent. Consequent upon this is the inclination to worship God through everything or anything, as long as **the worshipper always keeps in his mind, that he is worshipping God and not the object that is used for concentration** i.e. the symbol. Sun was the most powerful and the most impressive creation of God in those ancient days and even now. So a few thousand years after Holy Zarathushtra, the most prevalent form of Mazdayesna was Mithraism, worship of Meher-yezda, sun-worship. As happens to all religions and their varying cults, Mithraism evolved its own rituals. These **rituals**

of Mithra-worship were called Mithraica and in the Iranian province of Chaldea they evolved the Chaldian Oracles. We find that in Mithraica, one ritual is of offering to Mithros. The prescribed articles in this ritual of those days, were exactly the same as we have now in some of our such rituals, particularly "ejusni." except one. In Mithraica they used to put wolf's blood in a goblet. As time went on it became more and more difficult to get wolf's blood, which having been the most difficult offering to give, — gave the ritual all the greater importance. **Something had to replace wolf blood.** It had to be something that could not just easily be got at once, and yet such as could be available whenever required. In Mithraica the bull (ox) was given some reverence. Then came the question could bull's blood replace wolf's blood? The bull that was revered could neither be injured to get his blood, nor could he be killed. If so, why not?

Right from ancient times the bull has been revered in Egypt — the legendary "Apis" bull. From equally remote times the "Nandi" bull has been revered by the Hindus. There are ancient rock and wall sculptures showing a disk held between the two horns of the bull. These make us believe that the bull was probably considered the vehicle of Mithros or Sun, the same as Greeks pictured "Aurora" with seven horses coming at every dawn. Yet before the times of Cambyses, no reverence in Iran was given to a bull, even if it was spotlessly white like the Nandi. Cambyses had his victorious march right into ancient Egypt. As he

was a fanatical monotheist he ordered the breaking of idols that came in his path of victory. His soldiers and generals did the same in the chief town of Egypt where they entered as conquerors. When the generals and soldiers came to the Apis bull, — the Egyptian sacred bull, the Egyptian priests very earnestly beseeched and strongly protested against killing the Sacred Bull. Strangely enough these hard-hearted soldiers and generals who had been destroying idols for years hesitated. The priests warned them that if they killed the sacred bull, they would get enormous misfortunes and their victory would turn into disaster. When Cambyses was told that by his generals, he got very angry and went personally and with his own dagger and hands killed the Sacred Bull. This dejected the Egyptians. The defeated Egyptian soldiers and demented Egyptian priests suddenly turned into most valiant fighters and defeated the army of Cambyses, and Cambyses had to make a hasty retreat. But misfortune did not stop here. On his way back he suffered humiliating defeats from even small tribes and with difficulty he reached Iran alive. This has been a great problem in psychological history of humanity. Could the Egyptian priests' warning of disaster, have unnerved an entire army? Anyhow the Iranians returned with some reverence and some fear about hurting a bull. So replacing the wolf's blood with bull's blood was out of question. If there was so much reverence for the Sacred Bull from the shores of the Mediterranean to the shores of ancient Hind, and as bull could not be bled what else from such a bull can be

used to replace wolf's blood. The answer was "terro". Yet in Mithraica or even today "terro" is not used just as it comes out, but to make it into nirang some homa juice is added. The use of Homa i.e. in Sanscrit Soma was very ancient and probably existed before the bifurcation of the Aryas i.e. those who remained in Iran and those who came down to India and became Hindus. The ancient Hindu rishis drank soma-juice to get ecstasy. The Chaldeans had discovered that some effects could be produced by repetition of certain vocal sounds. In the Chaldean Oracles the chief operation was to produce these sounds but they used only vowels and no consonants. From this, Mithraica starts Mithravani, "mathravani" as we know to-day, and "man-trevani" as is known in Hindu practical supernatural rituals. On this appropriate mixture of "terro" and hom-water (soma-juice) certain mathravani were said with concentration of thought, and compact of vocal noises, not necessary with any meaning, to produce the "nirang" to replace the wolf's blood. Till the last century the possibility of fixing vibrations was not believed, nor considered possible, and the Chaldean Oracles or the use of mathravani was considered as mere fiction. Then came the phonographic records that proved that not only sound could be fixed, but even reproduced when wanted. The problem was to find out a medium and a method to fix the sound and that was done and a gramophone was invented. It seems that the Chaldeans Mithra-worship priest either

found out, or just believed, that terro and soma juice could make a medium in which vibrations could be absorbed.

After the destruction of Persepolis library, it was desired by Ardeshir that those who knew anything of the lost scriptures, should get together and put together whatever they remembered for which the Council of clergy was called, and they put together what is come down to us as the "Khordeh Avesta" i.e. the lesser avesta. As many prayers were learnt by heart, it seems some commentaries were also learnt by heart. Thus the prayers are not in one language; the same prayer is repeated in two different languages e.g. "Kemana-mazada" and "Hurmuzda-khuda". Avanyesht is a commentary. Similarly various rituals have also come down to us, and most of these are of the later day's cults like Mithra-worship etc. So far the theoretical and historical consideration of "terro". What about its practical use ?

There is little doubt that "nirang" has been in some ways a disinfectant, and in other ways even germicidal. That it can be so, may be understood as it has uric acid and some alcoholic ingredient of the soma juice. The ecstasy that the rishis had after drinking soma juice (our "homnoo-pani") could be due to some such exhilarating ingredient. In ayurvedic medicines, which have **survived the test of time for at least two thousand years, we find that in preparation of quite a few cows' urine is used.**

Only a few weeks back in the "Parsee Sansar" was mentioned the experience of a lady who had a very bad kind of ecze-

ma on her body, and had tried all sorts of medicines which did not cure her, and was recommended to rub cow's urine, and **behold she was cured !** Our Medians and Chaldeans were far more scientific than we believe, and it is possible that they had found out that "nirang" had such germicidal properties, and that was why they used it on bodies of the deceased so that the diseases would not spread from the dead bodies to others.

To those young people who are of inquiring minds and like to make **experiments**, I suggest they apply nirang on their hands and feet when they go to sleep without mosquito nets, in places where there are mosquitoes. If they find that their hands and feet do **not get mosquito bites**, they can give the credit to the "nirang". I will be very grateful to

those who try the experiment for at least a week and let me know the results. Young people of about sixteen who suffer from **pimples** on the face should also try nirang before going to bed. Drinking it also does not do harm. I was a very fanatic child and at my "navjote" time when I was given "nirang" to drink, I drank so much that the priest cried out "Buss boocha buss" i.e. "enough child enough." It does not seem to have done me harm, as it is now sixty-eight years that I have survived after an over-dose of nirang. It is repulsive but not harmful — that is certain.

Received through Major Sohrab R. Bamji.

Courtesy: Parsi Sansar and Lok Sevak (Karachi).

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RATUFRITI

by

Behram D. Pithawala

Ratufriti, the Concept of "proper time" refers to appropriate Ritu or season for performance of religious duties, as hinted at in the Holy Gathas :

Day and night are caused by solar motion. The solar vibrations vary in nature at different times of the day in consonance with the specific angle of the downpouring sunrays in relation to earth. Knowledge of this scientific fact must have led the ancient Iranians to divide the day into five unequal parts according to the solar angles. Thus, (1) Havan, at sunrise, when the sun is on the horizon (zero degree angle); (2) Rapithwin at high noon (90 degree angle); (3) Uziran at 3 PM (135 degree angle); (4) Aiwisruthrem, at sunset (180 degree angle); and (5) Ushahin, at 12 midnight (again, 90 degree angle). It will thus be seen that the times of commencement of the five Geh periods have not been fixed arbitrarily but are in consonance with solar angles, and solar vibrations.

The whole system of Manthraspenta (Mantra-shashtra) is based on this theory of sound vibrations being more effective at appropriate times. The theory of the various Hindu music Ragas follow the same laws of sound vibrations, and the Rag Deepak will not kindle light if recited in the morning.

Each Geh has a different overlord or Pati and an angelic representative who are remembered during that Geh only.

Certain prayer-formulas have been devised for different Gehs; cf. Khurshid Niyaesh where for Havan Geh the formula begins with the words "Vohu ukshia manangha" and the devotee is then reminded to apply his thoughts on the purification and improvement of his body with the help of Asha, Xathra, etc.

The earliest reference to this theory of prayer at the change of Geh is, by the Grace of God, preserved in Gatha Ush-tavaiti, stanza 5, in the following words:

"Ke ya Ushao Arem-Pithwa Xapa-chaa Yao manaothreesh chazdonghwantem

Areshahyaa. — Yasna 44.5.

=(This do I ask Thee, tell me truly,

O Ahura—)

Who (is it) through whom (have arisen) Dawn (Ushahin), Mid-day (Rapithwin) and Night (Aiwisruthrem) which (periods of day) remind the priest (or wise man) of his duties (then).

This idea is beautifully developed in **Dinkard** where it is declared that **at the commencement of each Geh period the Angelic Hosts hold assembly in every fire-temple and hence that is a very propitious time of the day to ask their favours** — in other words, it is a time of special importance to aspirants to higher life for meditation.

By analogy, each day and each month, too, is said to be ruled over by an angel. Special Yashts are prescribed for recitation on the days or during the months ruled over by those yazatas. Thus came into being a religious calendar for the purpose of the performance of religious duties. Just as it is important to recite the prescribed prayers during appropriate Geh periods, it is likewise obligatory to perform the religious ceremonies according to the true religious calendar, based on solar motion.

To sum up: It would be as improper to observe the period of Rapithwin during winter months as it would be improper to recite Havan Geh when it is stark night !

True calendar a religious necessity :

"Kadha Airyao dainghavo hooyair-yao bawaonti? — Tir Yasht, para 36. i.e. When will the Aryan countries become followers of a true calendar ?

"The rule is this.....when one does not perform them (i.e. the five ceremonies*), when the time is manifest to him, and when he sets them aside to perform them out of proper time, they shall go to the (Chinvat) Bridge as sin"— Shayast La-Shayast, Chapter XII.

Divine institution of the Religious year :
"Ez Ahunavar minuy saal fraaz but",
i.e. the spiritual (or religious) year arose from the Word of God (Ahunavar) (at the time of creation). — **Zend Akasih**

The religious year is as old as the universe :

"Thus says the scripture: the Adversary entered the earth, in the month of Fravardin, day of Ormazd, at noon, when day and night were equal..... Aries was in the midheaven (zenith), the Sun was disposed in it the nineteenth degree of the sign Cancer was rising in the East". —Zand Akasih.

This refers to the birth of humanity on the day of Navroze.

"The Persians believe that the beginning of their year was fixed by the creation of the first man, and that this took place on the day Hormazd of Fravardin Mah, whilst the Sun stood in the point of the Vernal Equinox in the middle of heaven. This occurred at the beginning of the seventh millenium of Libra." — The Chronology of Ancient Nations by Al-Biruni, Chap. V, page 55. Dr. Sachau's translation.

Fasal is not a modern fad

A whole chapter, XXV, is devoted to the subject of "Saal-i-Dini" or Religious Year, in Irani Bundahishn or Zand Akasih.

Dini Saal — its scheme

It is divided into four seasons beginning with Spring.

(a) "Spring, the first season of the year, starts when the Sun enters the first degree of Aries. This happens on March 21 every year, and lasts for three months during the transit of the Sun through Aries, Taurus and Gemini".

— Bundahishn.

"Chun in chahar hangam-i-saal 'band' i o ravishn-i-khurshid pa ekhtaraan", i.e. these four seasons of the year are **bound up** with the passage of the Sun through the signs of the zodiac. — Dinkard.

(b) It is based on the Sun's passage through the signs of the zodiac:

"No-jaa i salaan mahaan - u rojaan i awar jik i akhtaraan", i.e. the new positions (commencement) of the years, months and days are based on the borders of the signs. — Dinkard .

"For every single month is the owner of one constellation; the month Tir is the fourth month of the year, and Cancer the fourth constellation from Aries, so it is the owner of Cancer". — Bundahishn, Chapter VII.

"Cancer became a zodiacal constellation; it is the fourth constellation of the zodiac for this reason, because the month Tir is the fourth month of the year." — Zatsparam, Chap. VI, para 2.

(c) Gahambars are festivals connected with seasons :

"It is thus declared, that on the lapse of thirty years onwards from his appearance (i.e. birth), on the day Aneran of the month of Spendarmadt, He (Lord Zarathushtra) had proceeded in that direction in which there occurred the festival of Spring called 'Jashno-i-Vahar' (Maidyozarem Gahambar), forty-five days beyond the new year day ('No-roz').

This clearly indicates that Lord Zarathushtra was born on Roz Hormazd, Mah Fravardin, and not on Roz Khرداد. Thus, Ardibeheshta Khurshid less

Fravardin Hormazd=age at His passing away is 77 years and one month + 10 days = 40 days: see Zatsparam's Zarthoshtnameh.

(d) The last Gahambar, Hamaspathmaedem, is the Feast of Vernal Equinox as its name clearly indicates.

It was a custom of the Iranians to keep the days of Gatha (last Gahambar) near the Vernal Equinox. — Abul Hasan Kushiari (about 1058 A.D.).

Gathas were always kept in the season of Spring. Gahambars were festivals connected with seasons.

(e) During the last Gahambar day and night were of equal duration :

"In the season of Hamespamadayem, that is, the five supplementary days at the end of the month Spendarmadt, the day and night are again equal. — Bundahishn, Chap. XXV, para 6.

"**Dwadaseng haathrem asti agrem ayaray**". — Avesta Fragment in Zend Pehlavi Dictionary.

It says that "in the beginning of the year the day is twelve hours long."

Thus, the religious year should begin at the **Vernal Equinox**, when the Sun enters the first degree of Aries and the day and night are equal. This can happen once, and **once only, on or about March 21 every year.**

Vernal Equinox happens throughout the world on or about March 18.

Length of Certain days in the religious year and their relation to the two important Gahambars and the New Year day,

as given in Bundahishn :

"On the (periods for) observance of religious duties (kar-i-Din) it says in revelation thus.....And from the season of Medokshem, which is the day Khur of the vahizki month Tir, to the season of Mediyarem, which is the day Behram of the vahizkik month Dae — the shortest day — the night increases ; and from the season of Mediyarem to the season of Medokshem the night decreases and the day increases. The summer day is as much as two of the shortest winter days The summer day is twelve Hasars, the night six Hasars.....A Hasar being a measure of time." — Bundahishn, Chap. XXV, paras 3-5.

This could happen only at or about **North Latitude 50** where the longest day happens to be twice as long as the winter night.

After the Deluge (9,564 B.C.) referred to in the Vendidad the Iranians left their original Homeland in the Arctic regions and came down southwards and must have at one time settled near about this Latitude. At this Latitude, the longest day (16 hrs. 20 mts.) occurs on June 29 and the shortest day (8 hrs. 14 mts.) on January 4. Now, as the above quotation from Bundahishn testifies, in ancient Iran the longest day happened to be Roz Khurshid, Mah Tir, which was the first

day of the second Gahambar, Maidyoshem. This Gahambar occurs 100 days after the New Year day. So, counting 100 days backward from June 29 (the longest day) we come to March 21, as equivalent to the New Year day of the ancient Iranians. Thus :

Fravardin 29 (balance)	June 29
Ardibehesht 30	May 31
Khurdad 30	April 30
Tir 11	March 10 (bal.)
100	100

Again, in ancient Iran the shortest day fell on the last day of Maidyarem Gahambar, viz. on Roz Behram, Mah Dae. 76 days thereafter fell the New Year day. Therefore, if the shortest day there happens to be January 4, Navroze must fall 76 days after January 4, which, again, brings us to March 21 ! hus :

Dae 10 (balance)	January 27 (bal.)
Behman 30	February 28
Gathas 5	March 21
Fravardin 1	
76	76

This fool-proof evidence, for the first time discovered by this humble writer last year, once and for all times clinches this whole controversy and proves without any doubt that in ancient Iran the New Year day was observed on a day corresponding to our present March 21. But there are none so blind as those who would not see !

ASTUTISH

(DEDICATION)

We are compelled to record our admiration for the well-known Scholar Shri Jotindra Mohon Chatterjee, who has translated the ancient holy Gathas of Zarathushtra into the Bengali language, and published them in book form, thus adding fresh laurels to his past abundant achievements in the field of Gathic literature.

This eminent scholar was born in a village called Sungar in the district of Dacca (now in East Pakistan) in the year 1888. He took his M.A. degree in Sanskrit from the Calcutta University in the year 1912, and entered Government Service in the year 1917, retiring from the post of Deputy Collector 30 years later. During the period of 1924-29, he was posted at Berhampur in the district of Murshidabad, when somehow, he felt himself strangely drawn to study the message of Lord Zarathushtra in the original, and accordingly wrote to Mr. A. N. Billimoria, the editor of the "Cherag" at Navsari, requesting him to provide him with the necessary materials, with which to prosecute his studies in Avestic Literature. Happily, Mr. Billimoria readily and abundantly responded with valuable books and information on the subject. On going through these, it seemed to him that the then current translations were not quite satisfactory, and that it would be desirable to interpret and present the Gathas from a new angle of vision, with comparative Vedantic expositions.

He was perhaps the first to draw attention, through his series of articles in the "Cherag", to the similarity existing between the Gathic Spenta and Angre-Mainyu with the corresponding Vedantic Satwa and Tamas Gunas, and thereby for the first time gave the final quietus to the stigma applied by some superfluous scholars, that the Parsees were worshippers of more than One God, and conclusively proved for all time that the Parsees believed only in the One God "Ahura-Mazda" and that all else were but his divine attributes. These writings drew wide appreciations from the grateful Parsee Community, who acclaimed him as their most able interpreter, and encouraged him to further and deeper studies and expositions. He gave his own unique interpretations of the "Amesa-Spentas" by the light of Vedanta, the great sister Aryan Philosophy, which appeared in the "Cherag" in serial form, and which were very popular and well received.

He further applied the rules of the Great Sanskrit Grammarian Panini to the Gathic texts and translated them in their entirety.

So far, he has produced the following works in the English language :—

1. Ethical Conceptions of the Gathas (1931).
2. Gathas (1932).
3. Prisni — Gatha (1934).
4. Ramachandra And Zarathushtra (1935).

and recently two of his articles made their appearances in the "Parsiana".

Now, for the first time, he has presented the holy Gathas in the Devnagri Script, which has won the acclaim of famous Scholars like Dr. Bhagwan Das of Benaras and others, who have showered unstinted praise on the eminent author, upon his unprecedented work.

At present, Shri Chatterjee, who is 77 years of age, is yet occupied with preparing a new Edition of the Gathas in the English language, drawing on fresh materials in the light of recent discoveries, delving deeper than ever before, to produce unequalled gems to embellish the spirit, mind and body of man, and which hold him spellbound at the unique and unrivalled position attained and held by Lord Zarathushtra, the first Prophet of mankind, whose resplendent lustre shines as brilliantly to-day, as it did thousands of years ago, when he first appeared on the scene, to raise mankind to the loftiest position he can elevate himself to.

This last masterpiece of Shri Chatterjee is bound to be most fascinating, and will serve all grades of students most admirably. All those that are interested may apply to Shri Rustom T. Saklath of 9, Grant's Lane, Calcutta-12, who has undertaken to have it published.

On the partition of Hindustan-Pakistan unfortunately Shri Chatterjee had to leave behind all his property and belongings in Pakistan, and returned to settle at Barasat, 15 miles to the north of Calcutta. Here, he has established a small temple in his place of residence, which he chooses to call "**Rudra Mandir**". According to Rig Veda, he explains that Rudra was the God common to both the Deva worshippers and the Asura (Ahura) worshippers. In this temple he has kept pictures of Holy Zarathushtra, Shri Ramchandra and Shri Krishna, and there, daily recites from the Gathas of Zarathushtra, the Prisni of Shri Ramchandra and the Gita of Shri Krishna. How beautiful and ennobling is this synthesis !

He believes that the beautiful Sufi doctrine owes its origin to the Gathas of Zarathushtra alone, and has attempted to prove his points in the book under publication.

"Atha Jamyat Yatha Afrinami"
(May it be so as I pray).

Mahyar Byramji Patel.

Bombay, 20th August 1965.

The Voice of Righteousness Zoroastrianism

Its Antiquity 'Z' Series No. I

MONTHLY
BULLETIN

by

POONA I JUNE 1965

L. K. NALBANSINGH

The ethics of Zoroastrianism which are still honoured, respected and professed by the microscopic community of Parsees, the only survival in our land where almost all the religions of the world have been thriving to the full-blown dignity without destroying each other in view of the generosity and tolerance of the Hinduism which tries to understand the essence of every religion of the globe and improvises its own philosophy keeping the main structure of Vedantism intact. In short the religion of Zoroaster has been able to construct a colossal Chinvat bridge between the semitic group of religions and the indestructibility of the Vedantic philosophy.

We cannot deny the fact that there was a time, when God Yaweh of the Old Testament could not find out a single person to bring out the children of Israel from the bondage of the Babylonian domination, the same God of the Bible ordered Cyrus, the King of Persia to invade Babylon and release the children of Israel. **The Book of Ezra is very clear in its writings that one-third of the treasury of the Persian Government was spent in order to re-establish the temple of Jerusalem so that the God of the Zoroaster and the God of the Bible cannot be two separate personalities when we can know the God of the Bible manifest-**

ed himself in the dream of the King of Persia who was himself a strict monotheist believing in the Deity of 'Ahura Mazda. The Book of Ezra in the Old Testament clarifies that the writings of the religious books of the children of Israel were re-organized and the sacred altar was installed when some of the **Avestan ideologies were transplanted in the writings of the children of Israel in view of the fact that there cannot be two creators of the Universe,** in spite of the various conflicting tribal gods in the study of ancient literature of the middle east. The spirit of God is the same and God has no boundaries of any territorial recognition.

Christ Himself was greatly honoured and recognised by the Magis who were of the Zoroastrian faith and were fully aware of the birth of a great Messiah from the various writings of the prophetic books and the Magis were great learned scholars in Medicine, magic, occult science, astronomy and astrology. Christianity cannot ignore the visit of the Magis to Bethlehem, when the Gospel writers have included this great homage to the Baby Jesus during the reign of August Caesar of Rome.

The Book of Esther is another glaring proof of the dominating power of the Zoroastrian ruler over the entire territory of the middle east and touching the Indian borders in such a way that this religion must have influenced the Jewish race in many ways on the assumption that Esther became the Crowned Queen of the Iranian King Ahasuerus.

Hermippos, a philosopher of Smyrna lived in the 3rd century B.C. According to Pliny, this philosopher studied all the Zoroastrian books comprising two millions of verses and gave the contents of each book separately. Alexander had ruthlessly destroyed some of these books, and Hermippos came in the century after Alexander, so the original writings were in existence before 3rd century B.C. There is a possibility that Avesta must have been written at different times and Gathas are accounted older than the rest of the Avesta as per statement of Dr. Haug. "While the other parts are nowhere said to be the work of Spitma Zarathushtra Himself, he is distinctly and expressly mentioned in the Srosh Yasht as the author of these ancient and sacred songs. **In the other parts of the Zend Avesta Zarathushtra is spoken of in the third person, and even occasionally invoked as a divine being ; in the Gathas he speaks of himself in the first person.**

Some of the interesting passages may be studied : "What reward grantest thou, Asha, to the praying Zarathushtra to me who worship you with praises, Mazda Ahura ? In the Vendidad we read repeatedly "Zarathushtra asked Ahura Mazda 'I urge, I who am Zarathushtra, the first

of the families". From these writings we can know that Zarathushtra must have written some of these verses Himself. Whatever the chronological order may be, the scholars have arrived at approximate dates of the Gathas ranging from 6200 to 550 B.C.

The most important theory of Good and Evil has been dealt with in the Avestan writings when Angro Mainyu who created death and opposition to the power of the Almighty God Ahura Mazda. The duality of Good and Evil are the greatest factors to be studied in view of the Godly power and the Satanic power, to understand in our inner mind the mode of Good and Evil and how these two powers are working in the form of co-equal and co-eternal modes. Are these two powers subordinate to one another or superior to one another ? Some of these doubts have been studied by the modern thinkers so that a new generation may come out to love every one of us and wipe out the idea of hate and evil. The Bible has recorded the decision in the Heaven. 'Behold ! the Man has become as one of us, knowing Good and Evil'. The world has been passing from age to age under the continuous struggle of Good and Evil and it would be a great success to understand the origin of this faculty in man.

Poona — 1st June 1965.

These series will be continued and published on 1st of each month.

KHSHNOOM

Advent of Zarathushtra Part II

by

P. N. TAVARIA

The world was in existence long before the advent of Zarathushtra. For ages and ages people lived simple and innocent life and Prophet was not needed but there intervened an era when Ahreman was over-active and in a way dominated the situation to the detriment of the simple and the innocent. This era was of 3000 years, not representing the period numerically but numerologically in which 3 of three thousand indicated the three stages through which Human Reformation was to pass and the three Zeros represented a stage each.

Zero one stood for Creation

Zero two stood for Reformation

Zero three stood for repatriation to the immortal world (Haste) of the reformed humans, which is the final destiny of all according to Zoroastrianism.

When the last 30 years of the above-said total period of 3000 years of domination of Ahreman, remained Vohumano and Ashavahisto descended to the mortal world (Niste) for emancipation of humanity from evil.

The following description is adapted from Vol. VII —Chapter I— paragraphs 24 to 28 and subsequent ones of Dinkard translated into English from Pahlevi by Dastur Darab Dastur Peshotan Sanjana.

When Vohumane and Ashavahisto descended to the mortal world they found two souls seated in meditation longing for emancipation from evil in which they

were snared. These two souls were Geush Urva and Geush Tashan. They addressed the visitors thus: "Our salutations to you. We wish to have that Haoma, the fruit of blissfulness by the Advent of Zarathushtra." Identification and description of Geush Urvan, Geush Tashan and Geush-aevo-daityavo are given in the preceding part I of the Advent of Zarathushtra in August issue of Parsiana and need not be repeated here.

Geush Tashan is stationed in Upairi Dakhyu (Yt. 10-144), the fourth region of space, which is Nature's Laboratory where Nature works on some four basic factors — each fractitionalised into 16 subsidiary factors — for synthesis of human Kehrp (the astral replica of human body) by the permutations and combinations of these sixty-four elements into one human unit. Haoma is the concentrate of these 64 elements and is therefore a potent weapon of transformation from the evil of the material world to the bliss of the divine and the sacred, which is the final goal of Zoroastrianism, by the inception of the Fravashi of Zarathushtra with the spread of the Mazdayasni Law of Infoldment, which crack and break evil propensities to a great extent though not completely. Completion is to be achieved by personal effort of highly evolved souls.

In the essential process of supplanting the divine element into Zarathushtra Haoma was engrafted on a tree for its local growth.

When Pourushaspo was wedded to Dogdo, Bahman and Ardibehesht together came upto the grazing ground for the cattle of the Spitamas, where they spread Hom brought by them. The blissful currents of **Asha Chithra** (the seeds of purity) and **Vaha Chithra** (the seeds of Goodness) flowed into and turned the then Iran into a veritable paradise. Here on a spot stood Pourushaspo's house. That spot is 'Dareji-Zabar' in Iran-vej (Airyana Vaeja). **Iran-vej was the motherland of all people of righteousness.** This Iran-vej was in Thrishva in the Arctic region at the top of which was Har-Barez, the Mount Alborz. Here flowed from the immortal worlds the currents (depicted as flowing of river Dareji) bearing the blissful seeds of Asha Chithra and Vaha Chithra. Towards the West was a city called 'Rae', in which 'Dareji-Zabar was a talismanic place consecrated and impenetrable to evil where Pourushaspo lived. Here flowed holy currents from immortal worlds (Hasti) and it was the good fortune of Pourushaspo to attract those currents to the town of 'Rae', under a grand design in nature for betterment of Humanity.

Exposition of allegorical Crossing of the Waters of the River Daitya

A holy Athravan (priest) is endowed with 16 different spiritual powers. Pourushaspo possessed all these 16 powers in entirety and so he could listen to the

Divine Music and could perform the holy ceremony, expressed in type of posture, art of meditation, pitch of incantation, intonation of voice, and such practices whereby one could listen to the divine music of Ahunavar. All these holy practices are allegorically expressed as crossings of the waters of the river Daitya, (ibid. 29-30).

By performance of the ceremony essences of divinity were attracted to the earth. At that time the breaths of Pourushaspo and Dugdaub were attuned to the Divine Music of Ahunavar. (ibid. 32-33).

When Ahura Mazda had completed the material of Zarathushtra, essence for Zarathushtra fled from the neighbourhood of Ahura Mazda to that prepared material, thence to Khordad and Amerdad. By those powers Zarathushtra could assume physical body on the earth or rarefy it at will. It rotated to holy clouds (Hu-avra) and thence to the earth and back over and over again and finally as rain-water that caused the plants to flourish. The essence percolated into Zarathushtra's body from waters of those plants. (ibid. 36-38).

In par. 39 six white cows of yellow ears are mentioned. Yellow allegorically indicates divine self-intelligence. These cows belonged to Pourushaspo whose sublime cerebral plexuses were enlightened (in the case of ordinary human beings they are dormant). These cows possessed particles of the same soul as of Pourushaspo and their Rae (self-intelligence) being elevated they were able to recognise the parent soul in Pourushaspo. Dugdaub milked those two cows which were not impreg-

nated and gave that milk bearing Zarathushtra's essence of body, to Pourushaspo for mixing it with Haoma. When the Haoma and the milk were mingled together Pourushaspo and Dugdaub drank it. Thus were the glory, fravahar and the material essence of Zarathushtra secured in the two parents. (ibid. 47).

After Zarathushtra was conceived, the demons made dire attempts to cause Zarathushtra's death in his mother's womb, and caused her to suffer from acute pain, so that she wished to consult the wizard physicians for a remedy. A miracle occurred. She heard a Divine voice which warned her to desist from consulting the wizard, for that would cause destruction, and advised her to perform the sacred ablution and bring dry fuel with her hands and put it on the fire, and in time she would be cured. Dugdaub obeyed the divine instructions and was cured.

For three days before Zarathushtra was born, the village became all-lighted. At first, people fled in confusion fearing that the whole village would be ablaze. Because there were flames in every nook and corner, but afterwards they returned saying the village of Pourushaspo will not at all be destroyed for in his house is born the glorious man-child. (ibid 56-58).

"In the golden age of the world king Yima (Jamshed) had forewarned the demons of their destined defeat and overthrow at the birth of the glorious man-child." (Prof. Jackson).

Before the birth of Zarathushtra, Frasiyav, the sorcerer, thrice sought the glory of Zarathushtra (Yt. 19, 82) for which he supplicated to Ardivi Sura (Yt. 5, 41) for wresting the glory of Zarathushtra and the fame, prosperity and good qualities of the people of Iran, with a view to crush them all. He went to the six super-ethereal Keshvars (Yt. 10, 15) and Zareh Vourukasha (Ysn. 42, 4) and also to the holy terrestrial Keshvar Khanirath Bami. But since that glory was attainable only by the righteous and the great holy souls, Avan Ardivisura did not grant him the boon.

Here it may be noted that **Zareh Vourukasha** and **Caspian Sea** both mean 'wide-shored'.* But the two have nothing in common except for their meaning 'wide shored'. Zareh Vourukasha is the inconceivable huge and wide super-ethereal expanse, allegorically called sea getting super-ethereal waves, on the top of the Space, while Caspian Sea on the North of Iran is only a wide earthly lake which can be measured.

The next par. 70 contains the genealogy of Zarathushtra which we have already given in part I in August issue of Parsiana.

* Zareh (Sea) — vouru (wide) — Kasha (shore) = wide shored sea. Caspian = Kasha (shore) — paen (wide) = wide shored sea.

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On The Derivation of The Word Shikhand (शिक्षण्ड)

PROF. A. H. A. BAAKZA

How wonderful that we care less to know of the word which we daily use and go more after rare and obsolete words to enquire into their etymological meaning ! Apt is the remark of John Ruskin in this connexion that 'there are masked words abroad, I say, which nobody understands, but which everybody uses.' One of such eluding words is "Shikhand" (शिक्षण्ड) What an enjoyable dish and how very welcome ! But, the word is much more known in its denotation than by its connotation.

The word wears a deceptive mask. And without looking into its credentials, popular fancy jumped to the conclusion that it is of native birth and straightway raised it to the peerage of Sanskrit words. A word so mongrel in breed, of Perso-Arabic mixed origin and uncertain of its distant pedigree, has found a shaky place to be of the co-ordinate rank with the 'Somaras' मोमरस of the Devas. The plain shikhan became the sonorous-sounding Shrikhand.

A little consideration will immediately show that the very word 'Shrikhand' signifying the dish, is an awkward Sanskritism, that no corresponding combine of two words has ever been in vogue in the Mother tongue. Shrikhand as a one-piece word meaning Sandalwood in Sanskrit. But here "Shree" means something excellent and good and Khand — whole or a piece. It may, however, be

argued as suited to the purpose, that Shrikhand which originally meant Sandalwood came by a natural decline to mean the dish in our Indian languages. Such a euphamistic import of the meaning is justifiable in many cases, we admit, and particularly in this instance as the Sandalwood paste partly resembles the creamy delicacy in form and flavour. But when we remember that a host of words are coined in a Perso-Arabic way to specify eatables and drinkables, it seems unreasonable to propose that a single word of its genere and that too, of unwarranted usage in that specific connotation in its parent stock, should win its way to the confectionery. The fact is the word "Shikhan" is born of the Perso-Arabic stock like so many of its sweet compeers viz. Jalebi, Mosuf, Khwaja, Barfi, etc. We recognise in Shikhand an easy modification of Sheer-quand which means milk or curdled milk and sugar. We have other analogues in the same genere like Gul-qand, and Sheer-mal (bread made with milk), which supports our view.

We have to clear our position from one more objection. It is said that the word 'Sheer-quand' is not found in any Persian dictionary. But that way, you will not find the names of any of the viands named above. Because, these delicacies are of India and of India origin. The names alone are Persian.

Again, the components of the word "Sheer" and "Qand" may be traced back to Ksheer and Khand (क्षीर-खंड) Ksheer and Khand evolved separately into Seer and Qand, and then naturalised as a Persian compound became current in our Indian languages. There are so many words of the Sanskrit origin or otherwise which we have adopted in their Persianised forms and which are not used as such in Persian itself as Aurat (Woman), Taja Kalam (Post Script) etc.

In the light of these remarks, to know the word Shikhand, in its present form, as derived from shree Khand, which was merely its popular sanction, and which obviously makes no sense, should have to be given up. To find an analogue of Shikhand in the Shree Khand is against all the rules of linguistics.

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LETTERS

by

SARANJAMM

Father's letter to his son

My dearest son,

Day after tomorrow is the thirtieth anniversary of the death of your grandfather of revered memory. So on that day you should rise with the crow of the cock, and after taking your bath go to the fire-temple. But do not forget to take the big prayer-book along with you. This book would enable you to follow the prayers recited by our family priest, and to take note whether he recites the prayers fully or omits long passages from them, and winds up two hours' work in only thirty minutes.

Then when you receive from the priest 'darun' and consecrated fruits you may eat something, and yourself take the 'papri-malida' and remaining fruits to my old friend Behliba's place. On no account send the 'chasni' with your Christian boy; because according to our unique and exclusive religion which is the most occult and mystical of all other organised religions it is a heinous and unpardonable sin to permit a non-Zoroastrian, however pure and pious he be, to touch the holy 'chasni' not to speak of gulping it down his throat. Again, do not allow your sister to eat it if she be 'sick'. I am sure you understand what I mean. If, however, you do not receive 'chaptapapri' in sufficient quantity, you should eat as much as you like and divide the

rest of the dainty and tasty food between some cow passing on the road and our dog; but on no account give it to a non-Zoroastrian, even if he be dying of starvation. This sort of action is forbidden by our religion, according to our pious priests.

Again, day after tomorrow being 'Behram Roj' — a meatless day — you should on no account taste meat on this day. When you were a student you were diligently attending one of the 'dharma gyan' classes conducted by our priests who are worthy of all respect. Therefore, you would, I am sure, scrupulously carry out all my instructions.

Your loving Father.

Son's answer to this letter

My dear Father,

I cannot help saying that the contents of your letter have greatly puzzled and pained me. No ! I did not eat meat on 'Behram Roz'; not because it is a meatless day, but the reason is that I honestly believe that the pure and pristine religion of Zoroaster does not favour the slaughter of harmless and innocent animals to please the palate of gluttonous Zoroastrians. I do not touch flesh food for I do not derive happiness from the misery and death of sentient creatures, so near akin to myself.

"Look round our world ; behold the chain of Love combining all below and all above."

Father dear, you advise me to rise with the cock, but as I prefer to consume the electric unit up to a late hour in the night it is not possible for me to follow your admonition. Not the clamour of the morning-time but the silence of night enables me to produce my best work.

Despite your injunction I did not attend the fire-temple on the death anniversary of my grandfather whom I had never seen in my life, as he had chosen to leave the world long before my grand entrance into it. You yourself enjoin upon me to note that the hired priest who takes full payment for prayers does not "wind up two hours' work in only half an hour." When this is your idea of our average priest, how can you reasonably believe that the prayers of such a priest or even those of a devout clergyman can in the least benefit a soul that has passed beyond the sphere of this world ? Zoroastrianism, not learnt by me in the 'dharma gyan' class, but studied independently teaches that there is no such thing as 'vicarious salvation'. As he sows, so shall he reap, is the eternal truth taught by Prophet Zoroaster in his sublime Gathas.

"From David's lips this word did roll,
'Tis true and living yet :
No man can save his brother's soul,
Nor pay his brother's debt."

The priest duly sent me the consecrated fruits and 'papri-malida'; but the fruits were sour and 'malida' was hard as stone, despite the sacred prayers. Therefore, instead of offering them to the dog and making it ill, I threw away the whole blessed thing. In this connection the statements you make are so absurd and even cruel that I wonder how you cannot realise their utter irrationality. They assuredly lower the greatness of Zoroastrianism and dim the light of its noble and generous Prophet.

You observe that our religion is unique; but my dear dad, the followers of all other organised religions say the same thing about their religions. A Christian forcefully and vehemently asserts that his religion cannot be classed with other religions; for while the prophets of other religions are mere men born of ordinary women, the founder of his religion is the Son of God born of an extraordinary woman, an unmarried pure woman. Therefore a Roman Catholic is a devoted worshipper of Virgin Mary.

Just as you have freely expressed your views, similarly I have done so. Therefore I believe you will have the goodness to appreciate my candour and even praise me for listening to the still small voice of my conscience and acting thereon.

Your affectionate Son
(In the next issue the Father will give a rejoinder to the Son).

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