



Lt.-Col. Ardesher Burjorji  
Tarapore, 42,  
Tank Commander  
17, Poona Horse Regiment,  
Died 16th September 1965.



Flying-Officer,  
Farrok D. Bunsā, 24,  
Operational Pilot  
HUNTER fighter.  
Died 16th September 1965.

## T H E Y D I E D I N A C T I O N



Brigadier, Behram F.  
Master, 44,  
Died 15th August 1965.



Capt. Jehangir M. Engineer, D.F.C.  
Joined Tata AIRLINES,  
Later Wing Commander I.A.F.  
In Second World War, Switched  
over to Civil Aviation, Chief  
Operational and Training Manager  
Indian Airlines Corp. Died while  
flying Chief Minister of Gujarat  
—Balwantrai Mehta across  
Saurashtra  
—Died 19th September 1965  
in civilian aircraft shot at  
by Pakistan

TO LIVE IN THE HEARTS OF THOSE WE LEAVE BEHIND IS NOT TO DIE.

Jehangir R. Paymaster

71, Bank Street

Suite 502

Ottawa 4, Canada

September, 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 SAHLABJI. 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 to 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 in course of time.

#### **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 the 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

# Parsiāna

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OCTOBER 1965

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## Explanatory Notes

### “TARRA”

In Article on “Tarra” in September 1965 issue of Parsiana its Author mentions addition of Haom Juice in preparing Nirang. It is not correct. Hom juice is **never never** mixed with Nirang. Both are entirely different Sacraments and never even a drop of water is permitted to be added in the preparation of Nirang. Tarra is આબેઝર (Aabazar) — crude urine only. Nirang is consecrated and transubstantiated Bull's urine. This consecrated material is પાકાંતે તન-વ-પેલજદા-શ્રીએ રવાન — Something purifying the body and uplifting the soul by its psychic aura. Homa Extract is an entirely different preparation with another ritual. Certain properties are ascribed to “tarra” — such as germicidal, haemostatic, skin emolient, sedative etc. and for such properties it is used in some Ayurvedic preparations like Shilajit.

“Tarra” contains Urea, which is an excretion product of protein metabolism and is the constituent of urine of all mammals. People are wont to ascribe some phantastic properties to it and consider it a unique product of Bull's urine and a highly complex substance baffling scientists — and all that kind of vague talk. In reality it is the first substance in organic chemistry to be synthetically produced in laboratory. Urea can be referred to in any ordinary book on organic chemistry for its structure in stereochemistry and its properties in general. However the simplicity of a chemical is no bar to its elevation in a ritual.

Any blood is taboo in Zoroastrian religious ceremonies. It was there in the black magic of Devyasnis. Blood of slaughtered animal is Naso (Impurity). Only milk and ghee represent animal kingdom in our ceremonies and rituals.

Corrections by Dasturji Dabu

P.S. : Original article was for reprint from Parsi Sansar of Karachi and was printed as it came.

## Editorial

With this issue Parsiana completes its one year of publication — starting from November 1964. People often inquired of me what made me launch this magazine. It was my experience and my conviction which was the product of my experience — of attending a number of lectures on subjects of Zarathushtis and Zoroastrianism. One thing that a habitual attendant to these lectures could never miss was the paucity of attendance in the gatherings. It was always too small for our total number in Bombay. The second thing that struck me was that these gatherings contained the very same faces every time. Taking the accommodation of our Cama Hall as 300 in the Hall itself with some more on galleries and finding some of the lectures very informative and highly interesting it struck me that if normal attendance is half the hall or even less what a waste of good material was occurring day in and day out. If we could carry this material to the door of our community members in the language, now in favour with us, we can certainly fulfil that much needed objective through a magazine in English medium. Gujarati was not the language choice because Gujarati already contains all the worthwhile Zoroastrian literature. Most of them adore our library bookshelves and edify hardly anybody. No one is interested to go in for them. Well, the process can be reversed. If mountain will no go to Mohamed, Mohamed can go to the mountain. Keep your Doors open and receive Parsiana as your own cultural medium, if you value our culture as your own inherent worth and feel inclined to transmit it as a noble legacy.

This year Parsiana has run into loss. But that was expected in the first year of a publication. However the progress that Parsiana has made within one year augurs well for its future. The total number of subscribers today is two and a half times the number we began with. I had so much faith in the need of this publication that from the beginning the print order was for three times the number of subscribers on register that day. As more and more subscribers joined they all asked for all previous issues. It is so satisfying to note that at least two-thirds of our members preserve all issues in a file for occasional re-reading and reference. We hope that all our subscribers will not only continue their patronage but will help us with gathering more to make the magazine viable independently and

bear all the cost of production from subscription revenue. In a publication there are many other overheads like office staff, delivery, postage, correspondence, payments to contributors of articles etc. God helps those who help themselves. Some help by contributions of articles without payment, some others help with their own specific skill and establishment resources and the many help with their membership subscription.

In the begining there were many to discourage and few to encourage — outstanding amongst the latter was Mr. Erach Nadirshah, who whole-heartedly approved of my idea, foresaw the need of a suitable medium of publicity for our fold — Zoroastrians. In a discussion he induced me to adopt Zoroastriana as the name of my then proposed publication but I could persuade him to feel that Parsiana would be more suitable and more comprehensive in its scope. Knowing this some persons asked me why I had not invited him on my Advisory Editorial Board. In one of the letters written by me to Dr. Karkhanawala, I incidentally explained this enigma. Mr. Nadirshah is by virtue of his office as a Trustee of the Parsi Panchayat has a status in the community and I have kept all Trustees out that in the event of any disagreement on any issue in connection with Parsiana I can approach one or more or all of the Trustees for advice, guidance and directive, which I would willingly accept as binding on me. I did not want Mr. Nadirshah to be a party to any disagreement or dispute, as he would be otherwise.

My thanks are due to many whom I have mentioned in the previous issue or issues and would complete the list by thanking the management and staff of Godrej Memorial Printing Press — particularly Mr. Murti, Mr. Shantaram, Mr. Chubb and Messrs Bulsara and Shri Pandurang who do their best to see that Parsiana comes out regularly and in the attractive form.

# NAM SETAYISHNA

Its Logic and Philosophy by

**DASTOOR N. D. MINOCHER-HOMJI** M.A., B.Ed.

When Avesta Prayers ceased to be intelligible to Sassanians of the 3rd century A.D., Dastoor Aderbad Maraspand composed a few prayers in Pazand, the then current language of the Iranian people. One of such prayers is Nam Setayishna. It has seven paragraphs and seven ideas of the philosophy of Religion. In strict logical order they are

1. The concept of Ahura Mazda, as the source and spring of all Existence: the Creator.

2. His crown of Creations ..... Man, endowed uniquely with Thought-and-Speech, the Logos.

4. Man is finite and erring and hence the Need for the Guide ..... the Reh-Nooma.

5. The Guidance ..... Its acceptance, Deliberation, Propagation and Practice in Life.

6. The Result of the Guidance: Of the Practice of its principles leading to Elevated Condition of Higher Right for the Soul — The Heaven; the Absence of the Practice on the Manthra leading to Degradation, Darkness of the Soul ..... the Hell.

7. The Ultimate Destiny of Man, according to the Holy Will of Mazda Ahura: the worst Erring-Soul (Sinner) shall be redeemed and all will be right. The sum of righteousness and truth shall shine in its glory. And that is

“The one far-off divine event  
To which the whole creation moves.”

Now let us examine each concept.

1. God is a Being without a beginning and without an end. He is the invisible Spirit, Creating, maintaining and ending the creation with a view to re-shape it, re-mould it, re-form it, till the pile is complete. His Essence is Unity and His Name is the Wise Creator of the Universe (Ahura Mazda). His other supreme attributes are Amesha Spentas, who are “besought for as acquisition to the mind of the worshipper”. I Beseech the Powers Divine, I join my hands in prayer, not out of feeling of frustration or despair or helplessness, but I pray to God out of feeling of fulness regarding His Wisdom and help and goodness and grace. He is Almighty on account of His Wisdom (Dana): He knows the needs of the smallest insect on earth. He is Goodness and Love, and yet He is the Law and Justice. His rewards for our good living are many, and the retribution for our wilful wrong-doing is half of what it should be: thus He is the Great Pardon.

2. Next to the Creator come His Wonderful Creations ..... His manifold manifestations, shining visible evidences of the Great Invisible. We are ever thankful and grateful to Him for His untold bounties and for His wonderful creating power. He is called the Great

**Architect** (Hva-pangh in the Gathas ; **Ostikan** in Pazand). He creates around His idea as a spider weaves his web around his point of action. His Creations give us the evidence of His Might and Wisdom, such as the shining heavens, the revolving spheres, the mighty Sun, the pleasant Moon, the innumerable stars, air, water, fire, earth with its plant life, the animal life and the supreme creation Man. The different branches of Science reveal the wonders of the 'Kingdom' concerned .....say, biology, Zoology, Physiology, psychology, physics, chemistry etc.

3. Thanks to the Benevolent Creator for creating Man as the highest in the scale of living beings. Man is supreme because he is endowed with faculty of thinking. The French philosopher Decartes gave his famous Dictum "Cogito ergo sum. I think, therefore I am" (A man). Man is clearly distinguished by his Logos .....power of "Speech-thought". The faculty of thoughts-and-speech goes undivided. He is a sovereign ruler over the rest of the creations. He is lord of his Time and Talent of his opportunities. He can make or mar his future he has the freedom of will but he has also the responsibility for his deeds.

4. The question of the freedom of will and of the existing Evil go hand in hand. God created the world and man created the Whirl as a result of his free

will. Man stumbles and learns his lessons. God does not intervene in his day to day affairs. He has been given the management of the affairs of the world. But man has mismanaged the affairs of this world and now intends to take his inefficiency to the moon. Man is asked by the exigencies of life to be both on the offensive and the defensive ; sometimes to stay his hand in his battle against the druj. Life is a battlefield and man an undaunted warrior, losing battle but winning the war. The world is the theatre of war and life is divided into two camps (ajao a nsayao-ys.31.2)

5. The faithful and the wilfully blind and deaf.....those unfortunate ones who would not see the path and hear the still, small voice. The latter are to be won over, not by the force of arms, but by living persuasion of the Holy Gospels (ys. 31.18). Due to this constant struggle between the opposite forces the progress is slow but sure. Our religion embodies the progress of the Pilgrim (Soul) towards perfection in the five Gathas (which we shall deal with in future issues of Parsiana).

6. When thinking of Man as the thinking, rational animal, we should remember that from times immemorial with the creation of the Man there is also the existence of the Twin Forces, ta Mainyu (ys. 30.2.) They two also work in the universe, so the law of polarity, or

ethical dualism, works out very well. Life cannot exist without the two Viz, Spenta Mainyu and Angra Mainyu, The principle of subsistence and the principle of resistance. Angra Mainyu or later Ahri-man or the Biblican Satan, is not the adversary of Ahura Mazda as is commonly but erroneously believed. Ahura Mazda stands alone — absolute. When the soul enters the body, the question of matter and limitation does come in. Angra Mainyu, Aeshma Daeva, Druj etc. are different names for such limitations, besetting the earthly existence.

7. A Zoroastrian, in spite of these besetting limitations, never despairs. He sees the brighter side of life. Darkness is there, the sun is eclipsed but for a time. He works on the right lines patiently, in spite of obstacles, hindrances, barriers, social injustice, or political domination to his Destiny of Redemption. Man's silent prayer in the different walks of life is the enduring story of civilisation and culture.

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# CONFUCIUS

or

## The Good Side of China

by P. B. WARDEN

We have seen the ugly side of China pursuing the old, crooked way of aggression with pious show of some self-invented justification in 1962. This year we have witnessed the humorous side of China setting up international hostility over a few ducks, bucks and yaks and building some castles in the air and pill-boxes on their mountain ranges, which all collapsed like a house of cards, overnight, by Chinese crackers.

In the present day set up of political power punch human values may have gone waste but it is some solace to note that they did exist and may return with return of human goodwill.

Humility, sincerity and simplicity that for ages characterised the basic traits of Chinese life was the product of its civilization in which Confucius stands out as its greatest Teacher, who moulded the mind and manners of a nation.

Confucius was born in Northern China in Shantung Province. His village Tso still exists there. He was born in 551 B.C. His father was a satrap and was over 70 years of age at the time of his birth and died three years thereafter leaving the onus of up-bringing on his mother. Confucius is the modernized version of his original Chinese name K'ung-fu-tzu or Kungst.

Confucius believed implicitly in old order and ways. He was sent to school at the age of 7. In his time bamboo strips averaging half an inch broad and nine inches long were used for writing. Each strip was good for 20 to 30 words. Such strips collected and bound together by silk or leather string formed the earliest of books before the invention of paper. By the age of 14 he was keen in shooting, music and learning. Soon thereafter he started on a journey going from provinces to provinces noting their arts and crafts and exchanging ideas with the wise men of the towns. To live he did odd jobs.

At the age of 21 he joined Government service as a godown-keeper. From his travel experiences and by the shock of his mother's death he had developed genuine compassion. He left the job and engaged himself in social service. Improving the social conditions and moral and spiritual uplift of the people was the work after his heart.

He opened a school in his own house and became a teacher. He selected his pupils. He discouraged students who undertook studies only as a ladder to lucrative worldly gains and posts or to parade learning. He believed that anyone who earnestly studied a subject could

become proficient in three years. He laid more stress on character development, propriety in behaviour on basis of customs and ceremonials, and developing sense of discipline in students. **He believed that manners maketh a man** and made the learning of good habits the chief object of his curriculum and towards attaining that ideal emphasised the need of learning religious rituals, ceremonials, prayers and good and healthy ways and mannerisms, which make a man a gentleman. **Only a gentleman can truly understand religion** when his good habits get fixed, instil into him a keen sense of self-discipline and make his character forceful and dependable.

Maintaining the reputation and the dignity of the family was a passion with him. His love and belief in ancient inherited wisdom and order gave a peculiar turn to his teachings. Respect to seniors and superiors in family and service became pivotal points around and over which to construct a superstructure of family and state organisation. Kings reflected divine order on earth as did Gods in the heavens. King could do no wrong; therefore all wrong proceeded from people who must learn to be good, obedient, tolerant of minor evils and forgiving. Thus to elevate man's soul he recommended religious rituals, prayers and exemplary ways, manners and habits to attain clean living. Despite enforcement of rigidity for self-discipline he advocated complete freedom of mind. He himself was never stubborn and never had preconceived notions of anything.

Whatever he did not know he did not reply to. He taught that acknowledging one's own ignorance is true wisdom. At the age of 50 his reputation grew very high and he was appointed a magistrate. He had a very modern outlook on crime and punishment and said that punishment instead of being too severe should be just sufficient to make a criminal return to the right path. It dawned on him that the biggest criminals came from reputed circles on whom he had to extend the hand of law. But due to his bluntness and straightforwardness he had to resign. He carried his message now with greater vehemence and he got still greater following. People watched his every move in life and respected every word he uttered. He wrote five classics

Li-Ching (on Religion and Customs)  
Shi-Ching (on Ancient Ballads)  
Yi-Ching (on Astrology)  
Shu-Ching (on History)  
Chun-Chiv (on Seasons)

Interwoven in descriptions of customs, ballads and anecdotes his five works encompass all the ancient history of China.

Later on Mancius (372-281 B.C.) wrote valuable commentaries on the works and teachings of Confucius and recommended them as necessary knowledge for all men on high position and as text-books for Chinese Government Civil Services examinations. They became compulsory text-books in the last century prior to the time of Christ. His works are translated in all modern languages. Besides his own works his teachings have come down to

us as a jumble of collections of his remarks and conversational episodes recorded by his pupils during the three years of mourning when they had built hutments around his grave and lived there together for three years according to the then Chinese custom of mourning for one's own father. He was a father to his pupils. After his death popularity of Confucius spread all over China. Later on attempts were made to underrate his teachings and some despots burnt his works and proscribed his works and punished his followers. It is an irony of fate that his own son never believed in him and worked against the father. In far off remote ages a man's capacity to sign his own name was almost enough to win a reputation for lofty enlightenment and Confucius had written volumes. **His teachings had become integral part of the life of China and his writings acquired the status of Religion.** However, it must be noted that Confucius was never raised to the status of a Prophet. He only remained and died a great noble Teacher of the art of living and the way of life — Chinese. Confucius never had any Revelations and he was not much concerned with spiritual aspects of life.

Somehow every noble effort gets a patronage. Zarathushtra got patronage of King Gustasp. Christ got patronage of King Constantine. Confucius got patronage of King Bu-ti.

King Bu-ti built temples and had all writings and sayings of Confucius carved on stones. Thus Confucius remained in the hearts of the people of China for

2000 years. With inventions of printing his message reached every home. Li Yutang in *The Importance of Living* sees spirit of Confucianism percolated in all strata of life. He notices it in the amah of his family, in a boat-woman of Soochow, in a street car conductor of Shanghai and so on. He says "Taoism and Confucianism mean merely the negative and positive outlooks on life, I do not think they are Chinese, but are inherent in all human Nature." **He differentiates a Taoist as a gentleman of nature and a recluse in mountain solitude from a Confucianist as a gentleman of society and a bold recluse not afraid of his surroundings.** "The Great Recluse is the city recluse," a trainee of Confucius — a genuine good man of the world that Confucius wanted to make of him by his teachings. In positive philosophy of living his teachings resemble the teaching of Zarathushtra. Humata, Hukta and Huvarashta are prime movers of the life of a gentleman. Confucius has substituted this teaching with its corollary the Golden Rule which he first propagated "Do unto others as you would others should do unto you".

Freedom of thought and suspended judgment taught by Zarathushtra were equally emphatically promoted by him in his method of teaching that later was expressively indicated in the Christian dogma "Judge not, that ye be not judged." Scientific attitude of our times is a modification of above principles of seeking and applying truth discovered in natural

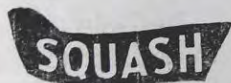
phenomena by eliminating all pretence to knowledge when there was underlying ignorance. To acknowledge that you do not know a thing is true knowledge. The principle of modern psychotherapy is identical. Only he who acknowledges the wrong part of his life when shown to him stands to profit by therapy. Open mind revives an open heart and open heart revives an open mind. That requires a certain degree of gravity provided by self-discipline and several other correlated qualities like magnanimity, forbearance, faithfulness and a reverent attention to the business of life, which all Confucius emphasised.

During his life time Confucius was never accepted as anybody greater than a great teacher. In conformity with his positive philosophy of life he strived to rise but could not. He died a dejected man at the age of 73 (B.C. 551 to 478).

Despite Government and economic revolution and recent communist indoctrination the message of faith in human goodness left by Confucius is not lost to people of China. Because of this lofty-teaching ingrained in the heart of the people of China Jawahirlal Nehru and Lal Bahadur Shastri out of the broadness of their vision and loftiness of their character have said, "We have no quarrel with the Chinese people, our quarrel is only with its present Rulers."

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# LETTERS-SERIAL NO. II

by

SARANAJAMO

## Father's letter to his Son

My disobedient Son,

Your letter has amazed and annoyed me beyond measure. I never imagined that my son who had assiduously attended the 'Dharma Gnyan' classes would ever be indifferent to our time-honoured rituals. You acted sinfully in throwing away the consecrated fruits and 'malida'. I am glad to note that you do not eat flesh, fish, and fowl. I too am convinced that it is irreligious and inhuman to consume the flesh of innocent goat and inoffensive fowl. But I relish such food, and in my old age I am unable to change my deeply settled habit and be a vegetarian now.

You state that it is the claim of the Christians that their religion is unique. Let me enlighten you on this matter. Some years back one Dr. Wilson published a book captioned, 'The Parsi Religion'. I definitely forbid you to read it; for it sharply and severely criticises our great religion, denominates our sacred prayers erroneous, and pours ridicule on our age-long customs and traditions. This book infuriated a bold Parsi. He brought out a book in Gujarati called, 'Khristi

Dharmanu Khotaru'. This book states that many unbelievable stories and incidents are woven around the life of Jesus. I assure you that a large number of highly educated and cultured people even amongst Christians themselves have not the least faith in the alleged miracles of Christianity, but they truly revere the ethical precepts and spiritual teachings of Jesus. Now let us compare the book of Dr. Wilson with Samuel Laing's scholarly work, 'A Modern Zoroastrian,' which our worthy Dasturs strongly advise the youthful members of our community to read. It would do you good to peruse it.

Now carefully attend to what I say. On Adur Roj—a 'hamkara' day—you go to the Atash Behram and make an offering of sandalwood in all humility worth Rs. 5/- to the sacred Fire, and pay Rs. 2/- to the priest and tell him to recite the prayer 'Patet' on your behalf. You are a sinful creature, and the priest's worship will purify you and knock some sense into your hard head. By-the-by tell my daughter, your eccentric sister to eschew Punjabi 'kurta' and 'lenga' and tell her, "look what you are than look what you are not, and give up building a bird's nest on your hollow head." She really looks a sight.

Your offended Father.

**Son's answer.**

My dear father,

Your angrily written letter unmistakably denotes that you are fully convinced that what you say is all right and those who differ from you are all wrong. You do not make the least effort to consider the other person's point of view. In my humble opinion this sort of attitude is un-Zoroastrian. You frankly admit that it is irreligious and inhuman to eat flesh food, but because you greatly relish it you bring forward the excuse that at your age you cannot change the habit which has become your second nature. May I, in all humility, remind you that it is never too late to mend. Better late, than never !

I entirely agree with you that many of the claims of Christianity regarding their miracles are pretentious. A miracle means an occurrence that is beyond the laws of nature. Science, however, has fully established the fact that there is nothing in the world, no action or occurrence, that can be above or against natural laws. The so-called miracles have common-sense, natural explanations ; but ordinary people not being aware of them designate them miracles. Dear dad, you would be pleased to know that I carefully went through Samuel Laing's 'A Modern Zoroastrian,' recommended by our pious Dasturs. The author states that Zoroaster flourished three to four thousand and not seven to eight thousand years ago and taught that Spenta Mainyu and Angra Mainyu had their descent from Ahura Mazda. This teaching is in tune with modern science that declares that

matter and spirit are but the two aspects of the one universal infinite and eternal Substance. Samuel Laing, however, observes that a modern European will not care to embrace Zoroastrianism for two reasons : (1) The Zoroastrian in his temple offers worship to a mere material thing like fire (2) He allows his dead body to be torn to pieces by ferocious vultures as the method of the disposal of the dead.

Although I believe that the temple of God is the whole universe and that the spiritual fire, that burns in the heart of every Zoroastrian and which truly needs the immaterial sandalwood of good thoughts, better words, and best deeds to maintain its glow, is holier than the material flame burning in the fire-temple; still your son, whom you are pleased to term 'disobedient', in obedience to your behest duly attended the Atash Behram and offered sandalwood to the Fire which as you say, demands this gift from its worshipper. However, I deem it my sacred duty to inform you that I did not pay a single paisa to a priest to recite 'Patet' and entreat God to wash out my sins. As you are in the habit of harping on the theme sin, it would be better for you to know what a saint has got to say regarding it :

**"Know this, O man, sole root of sin in thee**

**Is not to know thine own divinity."**

A worldly-minded poet questions the priest :

'Shall those who live for self alone,  
Whose years float on in daily crime —  
Shall they by Faith for guilt atone,  
And live beyond the bounds of Time?"

I am quite sure you must be fully aware of the fact that the courageous and stalwart Zoroastrian reformers of your time had condemned the prayer 'Patet' and vehemently protested against its inclusion in our 'Pak Khordeh Avesta'. They put the pointed query to our priests: "Is it right and proper, fair and just for a Zoroastrian boy of tender age to recite the 'Patet' and loudly proclaim that he is guilty of the most abominable sins and

God that he has perpetrated it, will Mazda Ahura praise or punish him for such a bare-faced lie ? Think over this matter, calmly.

Dad, I gave your message to my eccentric sister. On hearing it she broke into loud laughter and said, "Papa really looks funny in his long coat and short 'paghdy'." I suggest that you should not waste your precious time in passing



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**THE BEST THAT YOU CAN BUY**

heinous crimes ? Has he the slightest idea of the numerous sins and crimes mentioned in this 'prayer' ? Ask any psychologist, any educationalist what effect such a prayer will produce on the mind of a young or old person who says it ! This prayer should be rejected from the 'Khordeh Avesta'." This was the demand of the sincere Zoroastrian reformers of your youthful period. When a Zoroastrian who has not committed a murder tells

sharp strictures on the dress or ways of modern girls. They will simply ignore your remarks. The modern damsel wears pants, while the modern boy paints his nails and applies lipstick. But, dad, I don't.

Bombay

Your affectionate son  
 (In the next issue will appear the Father's stinging rejoinder to the Son.)

Editor,  
PARSIANA.

I have written an article to interest the Parsees in India and elsewhere about some of the activities we are having here and also how we feel and behave.

Secondly I have put a few words regarding our intentions to help Parsees come to the New World — sort of LEND A HAND ACROSS THE SEAS.

Jehangir R. Paymaster  
71 Bank Street (502)  
Ottawa 4, Canada.  
October 4, 1965.

## Lend a Hand Across the Seas

I take it your readers are interested in knowing what we Parsees are doing here to maintain our identity and religion in a highly advanced society where the process of integration is so strong as to absorb all races and religions and flatten them out into one uniform pattern of culture. Of course, one has to move with the times and today when the world is reducing itself to a sameness we like everyone else, are being drawn into and made to conform to a greater degree of uniformity. Just the same we Parsees have maintained our identity throughout two and a half thousand years and I am sure that for another thousand years we will keep on maintaining it and prosper at the same time and perhaps be a multitude again.

First things first. We have to find out how many and where we are. In short : gather names and addresses. The first venture to compile a list of Parsees residing in America (USA / Canada) was started by Mr. JKP. — He prefers to remain anonymous. On Nowroz Day (August 30, 1965) I was pleasantly surprised to receive his gift of good wishes and a list of names and addresses of about 70 Parsees known to him. In reply I sent him the names and addresses of all Parsees in Ottawa and a few I knew in New York and Toronto. In addition, I also enclosed \$10 currency note in the envelope as my contribution towards meeting the expenses. He thanked me profusely for the money, but returned it and said that it was a labour of love for the Parsees. All glory to him. Secondly, he said that the response was

just a trickle. Being in advertisement and sales before in my life, I knew that the time was ripe to send reminders to every one to give us the names of all the Parsees they know. Such a letter was sent to all known here in September. The sum total of the list and the letter was that **it upped the names from 70 to 230 in four weeks.**

A second list of about 100 families (230 members) was issued and mailed to everyone by Mr. JKP on September 20. It is most commendable that he is doing this on his own and at his own expense. There is no charge to register names or receive a copy of the list. The list is sent to only those Parsees who are residents here. A complimentary copy is sent to Parsee Panchayat in Bombay and another to London Parsee Association. I do find that still there are many names without addresses. I have seen some Parsees — a very small number — who are hesitant to come forward and be counted.

Parsee means Bombay and Bombay means Parsee. Going on this Formula, I surmise that Parsees here will be known to someone out there. So the best way to contact them here is write to you there. Sounds a bit complicated, but I am sure you will understand it. In order that all the Parsees can be contacted I wrote an article which you were kind enough to publish in your esteemed paper. The article requested your readers to write to their friends in America and register their names with us. The response to this little tid-bit has been excellent. I am going to write again and again until the last Parsee is unearthed and registered with us.

When we were doing this and unknown to us the **Parsees in Chicago — 14 families—formed a ZOROASTRIAN ASSOCIATION OF AMERICA** complete with aims and objectives, etc. The Objectives are excellent and the aims noble, but I am afraid it will become successful only if it is big like the Parsee Association in London. There are 1,000 Parsees in and around London. Apparently, **the Chicago and the Canadian Parsees did not know of each others' efforts.** Sometime in the middle of September I received a newspaper cutting from my family in Deolali, which reproduced the objectives of the Zoroastrian Association formed in Chicago. Unfortunately, the President of the Zoroastrian Association lives in the Suburbs of Chicago so my efforts to get his address or phone number bore no fruit.

In the meanwhile I had written to both the Parsee Association in London and the Parsee Panchayat in Bombay to give us the names of the Parsee Anjumans all over the world. I do wish to record our gratitude to both these bodies for extending the most welcome and helping hand. The Bombay Parsee Panchayat luckily gave us the name and address of the Chicago Association. This was how Chicago was contacted. Now I do hope and pray that we all will get together and work together towards helping Parsees everywhere, and particularly to assist Parsees to come to the New World. The Parsees in Chicago will be useful as the University of Chicago has done exhaustive research in the History of Ancient Iran and the Parsees there will be able to prepare excellent papers on the History of the Parsees.

The Parsees here are fully aware and do appreciate the longings of many of our brethern in India, to come and settle in the New World. This is the top priority item under discussion here and a way will be found and implemented. We are all working towards this goal and you will hear about it in a few months.

So, this in short, is the picture of the Parsees getting together. Personally I feel that the progress has been most encouraging, considering that all this started only a few weeks back. I must say we have received the most enthusiastic support from everyone here. We will be grateful if you will pray for our success.

I should not let this letter end without an afterthought. I understand that there was a tremendous enthusiasm amongst the Parsees — from all over the world — to meet, discuss and trade when they met for their **Second World Zoroastrian Congress in Bombay**. I am sure there will be even more **Bhai Bhaism** when they meet for their **Third World Zoroastrian Congress**. This feeling is genuine and not something put up for the occasion. I have lived more than fifteen years of my life outside India. Contrary to the dark forebodings about our future that some of the sorry minded Parsees utter, I have faith in our community and I believe we are

destined to have a greater future. Sometimes in the later part of the Eighteenth century we Parsees took to the seas and sailed our hand-made wooden ships across to China, Europe, and Africa, and carved out a destiny which soared our heights of prosperity to an extent that the people termed us the First Community of India. If intuition is to be believed — then I have a good one, a noble one. It is that — from the talks I had with our brethern, from the liberal immigration policy devised lately by the USA/Canada and the way the airplane is reducing distances into hours, — **I believe that Parsees will fan out more and more to the west. This may frighten you in India as you may feel that once they come here they will be lost to the community. But this is not true. In here most of the Parsees I have come across are more Zoroastrian and more determined to remain Parsees than some of the unspirited lot I have seen in Bombay. Here there is honour and pride in his heart and he carries his head high. He reads and recounts with joy the glory of Parsee Empires of the Achemenians and the Sassanians and of the benevolence of the Jeejeebhoys, Petits and Tatas, and to top it all he believes himself to be its direct link. Isn't it wonderful ? He is educated, cultured and displays an excellent sense of harmony with other races. The Parsees**

here hold good positions and are respected and well-liked. Incidentally, this has been our secret throughout the ages. So don't swallow, for a moment, when somebody says that we are doomed. We are neither doomed nor at crossroads waiting like cattle to be herded in a pound. I will go further and say this, "We are at the threshold of the space age's super-era and we are going to participate fully as avant-garde in it".

My friends — so brace yourselves for we are here to extend to you our willing **hands** and act as your stepping stones in coming **across the seas**, thus help you fulfil your dreams and aspirations in the New World. And finally when you do come here you will happily discover that your brethern, by their well learned and humble behaviour are continuing to maintain Parsee identity and religion, with the armour of Sudre and Kusti and wholehearted faith in Zarathushtra.

Jehangir R. Paymaster.

# K S H N O O M

## Zarathushtra Laughed at Birth

by

P. N. TAVARIA

"The tradition is recorded by Pliny, who observes in his 'Natural History' Zoroaster was the only human being who ever laughed on the same day on which he was born. We hear too, that his brain pulsated so strongly that it repelled the hand when laid upon it, as presage of his wisdom." (Prof. Jackson).

It is stated **allegorically** that seven nurses were frightened by his laughter at birth. Here the seven planetary heavens are depicted as seven nurses (Dinkard Vol. VII, Ch. II, 1-2). In the case of ordinary worldly souls, these planetary heavens act as the veritable "Mills of God" about which the poet sings :

"The Mills of God grind slowly,  
But they grind exceeding small,  
Though with patience he stands waiting  
With exactness grinds he all".

In this way, Nature metes out condign punishments during life on earth according to the rule of 'Akem akai (Ysn. 43, 5), evil to evil, compatible with the soul's degree of sinfulness. In ordinary cases, a child at birth being in communion with Nature, foresees the retributive punishments awaiting it in life through the planetary heavens, the grinding Mills of God and hence it always cries. The course of the Grinding Mills of God is imprinted

on human beings in the early morning of sixth day of birth. In ordinary language they call it **જીવનના દેખ** which one must go through in life.

**But the holy Prophet's soul was Farrokhtum**, most auspicious being sin-free, and was not subject to vicissitudes of life, for he took birth as a Saviour, and hence he **LAUGHED** immediately after birth. (1-3) **Paorushaspo called for "soft woollen clothings"** for the child. Ordinarily woollen clothing is intended for protection from cold. Here wool indicates two things — (1) it is taken from sheep, which possess Gava, i.e. blissful characteristic, and (2) it gives protection. Here protection refers to **protection by Drvasp, the protecting angel**. Every child is under protection of **Drvasp**. Due to this the pollution from the mother at the time of giving birth does not affect the child. Zarathushtra was in direct connection with that angel (Drvasp). Both Zarathushtra and the angel were contemporaneous. The mother Dughdaub was exalted by reason of her bearing the glorious child possessing divine connection with Drvasp.

Due to Drvasp the demons could not succeed in causing Zarathushtra's death in his mother's womb, and when they found that He laughed and not cried

they became very spiteful of glory in Zarathushtra. One arch-demon named Durasrubo who was much skilled in witchcraft went to Paorushaspo's house to see the child with a murderous intent. He wished to crush with his hands the delicate head of the child to cause death. But immediately when Zarathushtra's eye fell on the demon, his (demon's) hands were miraculously turned backwards so firmly folded on the back that never afterwards could he eat meat with those hands. (4-6).

(7-19) The demon saw some marks on Zarathushtra's body, which he misrepresented to be evil marks. Paurushaspo got afraid of the decay of his son's lustre and he hastened to hide him in some place beyond the sight of the sorcerers. The demon Durasrubo through witchcraft so cast into the mind of Paurushaspo the fear of Zarathushtra, and so poisoned it that he out of false fear even solicited the demon for the death of Zarathushtra. The demon advised him to hide Zarathushtra amid firewood and kindle it. But the miracle was that wood did not catch fire and the fond mother carried her son home. This fire does not refer to fire in the hearth, but it refers to burning within the body when a person is lamenting or pining through some vicissitudes or defeat or injustice or from jealousy. It must be remembered that Paorushaspo was fully conscious of the invulnerability of Zarathushtra's life and

body by any power of sorcery. His seeming fear for himself and his solicitation to Durasrubo were only meant to befool that demon. Zarathushtra was not subject to such lamentations and burning in the heart.

When the above witchcraft failed next suggestion was to hide Zarathushtra in a narrow path and to cause many oxen to pass on the path so that he might be trampled upon at night under the feet of the oxen. Then Zarathushtra is said to have been placed near the opening of water-pool and many horses ran towards that water-pool, so that he might be trampled upon. But a big horse with yellow ears went before others did and stood astride over Zarathushtra protecting him. Here yellow ears indicate the development of Rae, divine self-intelligence in the horse. The fond mother rushed to her son and carried him away.

Next he was placed in a wolf's den, in which the cubs were slaughtered, so that the wolf seeing her cubs slaughtered might devour Zarathushtra in revenge. When that wolf came to the den, it was much excited but by the miracle of God, it knelt down so that its mouth was down on the cubs. Ferocity of the wolf was turned into docility.

Then Sraosha the Holy and Bahman Ameshaspand came to Zarathushtra and brought him a woolly sheep, to warm and feed him.

These animals were not the quadrupeds but they indicate the degrees of potentialities of Paorushaspo. The learned Dr. Chiniwalla writes that these parables are not to be taken literally. They designate the degrees of exaltation of potentialities. Degrees of exaltation are expressed in terms of bull, horse, wolf and sheep in ascending order.

(22) Then Durasrubo foretold to the demons of the coming of Bahman Ameshaspend to Zarathushtra, of the Prophet's conference with Ahura Mazda and of the propagation of the Religion in the world.

(23-30) Paorushaspo is stated to be driving in a chariot and four (horses). Here 'horse' indicates power, and 'four horses' means the power of the numeral four, signifying power of drawing or developing Evil as well as Good, so that the erstwhile Evil can be transmuted into Good.

Paorushaspo was bringing home to Durasrubo i.e. Tur-bara-Tur, the Satan, the superiority of Good over Evil, and the futility of his sorcery. He asked Durasrubo when you were brought before my son, why were you looking from him to the deepest depth and to the sublime height? To this Durasrubo replied "I was looking for a long time from him up on high to something sublime, then from him to the radiance and glory that he (Zarathushtra) possessed together extending up to the Sun, the radiance and glory that had no end." But Durasrubo did not understand why Zarathushtra should have been endowed with

such lustre which connected him (Zarathushtra) with the 6th heaven of Garodeman (Jupiter). The confusion of Durasrubo indicates the final success of Good over Evil. Durasrubo stated further that owing to the activity of this child, humanity will gain Tane-Pasin, the final body which is fiery type and subtle. This gaining of the final body (Tane Pasin) will mark the success of Asha, Holiness over Druj, Wickedness. It may be noted that when totality of souls will get Tane-Pasin in the distant future (5th Boundless Time) it will mean extinction of Satan.

(32-33) The demon Durasrubo and Bratrugrish were cognizant of the exalted position of Zarathushtra and knew that the world will be enlivened and their own activities would be curbed. However, they did not desist from continuing their evil activities. They wanted great catastrophes to visit Zarathushtra and put their intent into practice, but they met with defeat at every attempt. So when Zarathushtra became seven years old, the two joined at the village of Paorushaspo. They saw Zarathushtra in that neighbourhood when he was studying with other children, and they strove with evil intention to injure the mind of Zarathushtra through witchcraft. Fear and terror were cast by them upon the children. All were terrified, but Zarathushtra did not care at all.

(34-35) Paorushaspo offered Mare's Milk to Durasrubo for worship. Mare or horse indicates power. Here reference is to the development of power of advan-

cing to higher path (milk) through repetitions of rebirths and condign sufferings during material lives. But those that are pure or holy have no need of such mare's milk, i.e. of going through rebirths and retributive punishments. The voice of the heart which makes a person conscious of his transgression at each stage is referred to allegorically as the food of mare's milk.

On hearing the words of Paorushaspo which were addressed to Durasruba Zarathushtra promptly declined to follow his father's advice and said "You should worship (Ahuramazda) Who is worthy of worship."

This has created much misunderstanding against Paorushaspo and he has been erroneously charged with the worship of idolatry. The name of Paorushaspo is referred to in 'Afrin Paighamber Zar-tusht' (Yt. 23, 4) by the Raenidar (resuscitator of the Faith) as "Pouru-aspem bavahi yatha Pourushaspe", i.e. May you be blessed with plenty of horses like Paorushaspo, which means plenty of spiritual power like Paorushaspo. This shows that Paorushaspo was not idolatrous as has been wrongly alleged. The name of Paorushaspo has been taken in benediction in the above Avesta, still it is alleged that Paorushaspo was idolatrous, and that he advised Zarathushtra to do the same and that Zarathushtra did not acquiesce. This is inconsistent because in the end Zarathushtra says: "When anyone shall join Paorushaspo where he shall be performing (or celebra-

ting) worship, the worship shall then be suitable to the worshipper, i.e. he shall be worshipping Ahura Mazda.

Durasruba gradually became disabled more and more and fled. Zarathushtra smote the demons, made them conscious of their Evil propensity, turned their destructive (Khrafastric) propensity into Divine knowledge and wisdom and thereby opened their spiritual eye.

(45) In this paragraph, there is allegorical reference to the bursting of the semen from the demon's skin and breaking of the loins from his thigh &c. Semen has reference to the demon's evil and selfish thought-forces. But before the powers of holiness of Zarathushtra, they were rendered futile. We know the function of the skin is to beautify the body and at the same time, it is the medium for excretion of waste matter from it. Any impairment of the skin is the warning of coming trouble to the body. So if the skin is healthy, there is life and strength and in the healthiness of the waist lies the sustenance of life. But when both the skin and the waist are broken, the human being collapses. Such dire consequences lead a soul to turn from vice to virtue. In this way the passage under reference shows the transmutation of evil into good.

(46-50) Zarathushtra besides possessing great Wisdom and other spiritual powers from his birth, also possessed 'Ajo-hush'. Aoj is the special divine power or potentiality possessed by Amesha-spendis. ('Aoj' occurs in the group

**Aoj, Zor, Niru, Tagi in Pazand Afrine-Ardafravash; 13.** Though ordinarily all these terms convey the same meaning viz. power, in Khshnoom, they have distinctive technical interpretations (expounded under Supplement No. 2).

Owing to his possessing what is called Kyan Khoreh which holy kings and warrior-saints possessed, he had combined the characteristics of the four professions, viz. priesthood, warriorship, husbandry, and fine artisanship.

'Tongue of the sage' refers to the holy formulae of Fshusho Manthra and Manthra Spenta employed by the Prophet in spreading the Faith.

The demons even made friendship with the good people with the view that they would join them in confounding and defeating Zarathushtra. They had made feverish attempts to thwart Zarathushtra from his very emergence from the 8th Heaven of the Zodiac down to his advent on the earth, but they were foiled in their attempts at all stages.

(51-53) Zarathushtra spent 30 years in enlightened practices during which he drew vital energies from the 8th heaven of the Zodiac. With the aid of these, he carried out great Missions of establishing several holy institutions in the ultra-physical regions above, for enabling the revealing of other great religions of the world, each to come at its proper time.

**When a person is on the righteous path and practises meditation with concentration in set postures of the body, and repeats or chants special holy incanta-**

**tions and formulae, his breath Ushtan, i.e. spiritually vital energy does not remain commonplace. It becomes attuned to higher regions of the sky.** Such holy breath is allegorically referred to as 'water' from the river. Such breath then comes in contact with the plexuses between the brain and the heart and affects every atom of the body through and through, so that it attracts angelic light, and his elements draw currents of blissfulness whereby thoughts become ennobled. Such practices which are of spiritually enlightened nature have been allegorically referred to as going to the river Ranghu or Danghu.

The above enlightened spiritual practice is of nine types varying according to the person practising piety or ordinary worldly life. Thus one may be an ordinary person whose mind is engaged in worldly thoughts; another also ordinary being but a priest who engages himself in religious ceremonies; a third, over and above these engagements, renders social service, a fourth besides rendering social service undergoes privations for other's sake on altruistic principles and so on. From this it will be understood that the above mentioned spiritual practices are of varied types. In other words, the allegorical rivers Ranghu and Danghu have many effluents, the crossing of which entail severe or mild hardships; and the water fetched signifying the breath inhaled may be said to be muddy or pure i.e. not so holy or sublime, according as the practitioner be an ordinary worldly person or a pious one. In these holy practices when the thoughts are most

pure and the breath and vital energy are highly exalted, they become attuned to the Divine Music of Ahunavar. All such practices belong to the last third group of Nusks called Hada-Manthric which deal with holy practices for the development of high spiritual powers. In later ages these practices came to be known as 'Sarv-i-Keshmar' The entire treasure of Nusks comprises three groups (i) Gathic, (ii) Datic, and (iii) Hada-Manthric; the first dealing with Gathic hymns, the second with laws and the third with practices, exercises and ceremonies relating to attainment of high spiritual powers.

Zarathushtra spent 30 years in such exalted practices, during which he drew currents of holy vital energies from the 8th heaven of the Zodiac. With the aid of the spiritual power developed by their practices, he fulfilled great Missions for facilitating the success of the White side in Nature and laying foundations for other Faiths to appear in their respective epoch making ages, during the current long cycle of Time (Zarvane Daregha Khadate) comprising 81,000 years. Passing over four effluents of the river Daitya and bringing water to the shore refers to the founding of the Zoroastrian Faith, under the influence of the central planet Jupiter; while crossing three efflu-

ents relates to founding non-Zoroastrian Faiths which are under the influence of planets away from the central (Jupiter). In this 'carrying water to the shore' signifies the initiation and consummation of great Prophetic Missions.

So when Zarathushtra was performing the ceremony of drawing currents from the 8th heaven of the Zodiac (allegorically referred to as "Zarathushtra coming up third effluent and walking upward") he saw Bahman Ameshaspand, as a model of angelic embodiment i.e. he had a body without a parallel, an ideal of virtue and having height of three spears. He carried with him a shoot of the cypress tree which represented 'Mazdayasni Religion'. It showed that it is the duty of every person to live peacefully without harming anyone in thought, word or action.

(54-62) When Zarathushtra was performing the ceremony of Haoma, Bahman Ameshaspand asked Zarathushtra for what he was undergoing the sublime trouble of drawing holy currents from the 8th heaven of the Zodiac. To this Zarathushtra replied that it was for gaining sanctity i.e. for establishing truth. Thereupon Bahman Ameshaspand told Zarathushtra to put off his garment i.e. change the material body or elemental body into

one of light because he (Zarathushtra) possessed Asha, holiness. This is nicely expressed by Prof. Jackson as under :

“(Archangel) Vohuman opens his lips and begins to question the enrapt seer ..... and after bidding him to lay aside his ‘garment’ (or the vesture of his material body), the seraphic messenger leads away his soul in ecstatic trance into the glorious and dazzling presence

of Auharmazd and the Amshaspendes. No sooner does Zartusht enter this radiant assembly than he ceases to behold his own shadow upon the ground on account of the great brilliancy of the archangels”. (“Zoroaster the Prophet of Ancient Iran” by Prof. Jackson pp. 21-22).

Here ends chapter 11 of Sanjana-Dinkard Vol. XIII.



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# THE VOICE OF RIGHTEOUSNESS (ZOROASTRIANISM)

## AUTHORITY. 'Z' SERIES NO. II

by

L. K. NALBANSINGH

1 JULY 65

POONA-

### 'MAZDAO SAKHARE MAHIRINGH'.

A father who has a message for his own children may ask his bosom friend to write the message, whether he understands or not the theme of the message. And he may convey it to his children only out of devotional duty to his personal friend. Authorship is more important than antiquity or date unless, where the writer's personality is of no moment. Thus in one place we read "The Spirit of the Lord spake by me" "My tongue is the pen of a ready writer!"

In the Avesta some portions have come down to us as the transcript of words spoken by Ahura Mazda, while others are narrative or philosophy or prayer. It is obviously with reference to the human element in each book that our inner souls will be affected by our knowledge of the writers, their history, and their character.

The Gatha Ahunavaiti describes "Good is the thought, good the speech, good the work, of the Pure Zarathushtra. May the Amesha Spentas accept the Gathas, Praise be to you pure songs". It is acknowledged that Zoroaster was the author of these Gathas, the rest being the work of some learned Zoroastrians who committed to writing what had reached them by tradition of the teaching of their great master who came in contact with

the Almighty presence of Ahura Mazda. The Gatha Ustavaiti shows that it is Zoroaster's own composition.

The life of Zarathushtra is very interesting for the unusual events which took place during his life time. At his birth he laughed aloud, and nature joined in the rejoicing. During his infancy his life was repeatedly attempted, an assassin who tried to stab him was hindered from doing so by a sudden stroke of paralysis. Another attempt was made by fire; another was by leaving him to be devoured by a wolf; and again he was exposed to be trampled upon by oxen, and by horses; but in every case he was miraculously rescued. **The first ten years of his life have been recorded in the Spend Nask**, which is unfortunately lost; but the incidents are given in Pahlavi literature. This literature is vast and difficult and requires much time to go through it minutely. Jesus also was to be killed, but the angel of the Lord told Saint Joseph and Mary to fly to Egypt. Thus the child was saved from the general massacre of all children under two years of age, under the ordinance of King Herod, who thus sought annihilation of Jesus as he failed to pick Him up singly. But he was frustrated.

Zarathushtra spent 25 years in religious preparation for the great work which was pre-arranged by Ahura Mazda himself.

From his childhood, Zarathushtra always tried to choose for Good. He was told in open assembly that the deeds most favourable for the soul are to nourish the poor, give fodder to cattle, bring wood to fire, pour Homa juice into water, and worship demons. He consented to the first four, but utterly refused to worship the demons. **At the age of 30 he received his first revelation.** That year is called "The year of the Religion". While journeying in the month of Spendarmat, i.e. the day before the vernal equinox, the 45th day of his journey he saw the archangel Vohuman (Good Thought) bearing in his hand a glossy staff. 'Thy rod and thy staff they comfort me' is the experience of the Psalmist in the Bible. He ordered Zoroaster to lay aside his garment i.e. his body, and then led his enraptured soul into the presence of Ahura Mazda and the Amesha Spentas. He offered homage to the heavenly beings before him, and was instructed in the cardinal doctrines of the faith, and was shown various marvellous signs and wonders. This experience has to be realised in our own personal self and has to be absorbed into the Over-self, then only it is possible to know the reality of the Eternal God.

**During the course of ten years after his first revelation he had six more visions one with each Amesha Spenta in turn.** He came into contact with the following

Amesha Spenta. (1) Vohuman entrusted to him the care of useful animals (2) Asha Vahista gave him guardianship of fire (3) Kshathra Vairya made him keeper of metals (4) Spenta Armaiti charged him with frontiers, stations, and settlements (5) Haurvatat instructed him about the care of water (6) Amertat put plants under his care.

According to the Huzvaresh Commentary, the Lord of the heavenly kingdom is Ahura Mazda, the Lord of the earthly Zarathushtra, the Lord of the water creatures is Kar-mahi the fish, whose duty it is to take care of Hom tree, and thus make the resurrection possible; the Lord of the beasts is the ermine; and the Lord of the birds is the Bird Karshipta.

His wisdom and exaltation did not exempt him from opposition of the evil spirits, who did their utmost to kill or corrupt him. Angra Mainyus sent a fiend to smite him, but he recited the Ahuna Vairya and the fiend fled from him. Zoroaster promised to restore the four paralysed legs of a horse who was favourite of King Gustasp who got himself converted. The following terms were accepted :

(1) acceptance of the faith by the King and Queen (2) enrolment of the Prince Aspandier as warrior on behalf of the faith. Vishtaspa the king accepted the terms and Zarathushtra granted him and his family the four gifts (1) the sight of the place he would occupy in heaven (2) invulnerability (3) immortality (4) universal knowledge.

The religion then became the national religion, and as tolerance was then unknown many men were put to death for refusing to adopt new religion. Subsequently the faith was carried to other lands, as far as Rum (Rome) Westwards, and North India Eastwards. It is said that a Brahman sage, and afterwards another Indian, as also a wise and learned man from Greece heard of the fame of Zoroaster and came to dispute with him and refute his ideas, but he was answering their doubts with inspiration and they were convinced of their doubts, jointed him as disciples, and went back to spread Mazdaism in their own countries.

One important factor has to be taken into consideration whenever we study these ancient writings and experiences of the prophets. It is asserted that when Zoroaster was taken before the Holiest of the Holy and stood face to face in the Cosmic Light, his own personal shadow disappeared and this is the highest point of reaching the goal of Eternity where there is neither light nor darkness, but the Cosmic Light, the Golden Light from where the source of Creation has Germinated.

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