Paiam

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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 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 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 veryglad to meet you. This kind of listing is just being started so it will be a few months before it its 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.

Editorial

With November 1965 issue Parsiana enters its second year of publication. Editor-Proprietor is thankful to all its subscribers and advertisers for their kind support. We are deeply moved by a number of letters of congratulations and kind thoughts expressed by our subscribers. Moved by our statement in October issue that Parsiana worked in loss some of our subscribers have extended their generosity with donations to our working expenses. We really and sincerely thank them but no amount of thanks will be able really to express our sentiment of gratitude for them. We thank them once again for their generous gesture and humbly crave pardon for being unable to retain their gifts of goodness. They will kindly understand that Parsiana is a proprietory magazine for which the only legitimate sources of income should be from subscriptions and advertisements. If on fair trial it cannot live on its own legitimate resources it has no place in society and must gracefully accept the inevitable.

Loss in the first year of publication is natural. A magazine is something that grows. It grows as the society sees its need and we believe that awakening widens with regard to Parsiana. Its present circulation is two and a half times its number at start. It augurs well.

Mr. M. P. Polson — Managing Director of Polson Ltd. in his letter of congratulations to Parsiana writes "May I add that your magazine is filling a long felt need of such a publication in our community — etc." Perhaps, this explains the growth of circulation and a slow but steady increase in inquiries and orders.

We record with regret deaths of four of the most useful members of our community within an interval of twenty-five days. With the exception of Mr. Marker the rest of them were in full trim carrying more than a full load of their work in life. God bless their souls. To them we say **"Namaste".** Namaste is not an ordinary salute. Namaste implies "I revere you for what is divine in you."

The article on future of Religion by Mr. P. Spratt is worth deep attention. Previously he was with Mr. M. N. Roy in his Radical Humanist and later joined Raja Gopalachari for "Swaraj", the paper of the Swatantra Party.

In Iranian Archaeology Major Naval Kalapesi — Ex. I.M.S. describes the carvings of Tak-e-Bostan in which the figure of Zarathushtra is allegedly presented with some emphasis on its certainty. He recommends this to be the right figure for universal acceptance by the Zoroastrians. Attention may be drawn to the opinion of Prof. Coyaji on this point. The professor is of opinion that a lofty soul like Zoroaster would never vaingloriously stand upon a fallen man and that possibly this carving represents some Mithraic episode or Behram Yezd as the representation of the victor over the vanquished.

The Ten Commandments by Dr. Maneck Pithawala present the sweet reasonableness of the Religion of the Parsis each one so simple and so true to life of a Zoroastrian.

It is said that man does not live by bread alone. He has spiritual needs individually and social needs in and of his own group and with groups around. Living was always an Art and that Art is every day getting more and more complex. In advancing civilization Integration of Personality is achieved through heavy individual struggle under corrections and directions from the seniors and more experienced ones who had passed through the ordeal. In a rapidly changing world the groups have their ordeals and tests. A study of these phenomena is well worth the labour by all. Let us integrate.

Now remains a word to the wise to the contributor of Letters between father and son. Shri Saranjamo ! You every time promise a scathing reply to the son's letter but instead you jump from pillar to post. Would it not be better if somebody takes up your burden of scathing replies since you are unable to blow the hot and the cold in the same breath.

Religion, Humanism and Rationalism

P. SPRATT

Religion was an expression of man's urge for spiritual freedom, but it tends to outgrow itself. M. N. Roy wrote thus in **Reason, Romanticism and Revolution.** I venture to think that he was writing as a rationalist rather than as a humanist. In many matters ordinary people, after a time-lag, accept the views of the intellectual elite, but where the emotions are involved they do not necessarily do so. They do not in regard to literature and art, nor in religion. The rationalist will tend to take the view of the intellectual elite, but the humanist will be influenced by others.

In recent times religion has appeared to outgrow itself in the sense that among educated people belief has become less common and less intense, and this has happened most markedly in the most typically modern communities. Moreover the main causes of the change are the intellectual influence of science and the spread of the industrial environment, and both these changes are likely to continue. However, there are some reasons to think that even among the educated this trend may not continue unchecked.

(1) The religions which have suffered this decline profess pre-scientific cosmologies, myths, etc., which if interpreted as factual statements are incredible. But there may be some part of religion which can persist after the abandonment of these obsolete ideas.

(2) A generation or two ago, science presented a clear world picture which any person of some education could understand. This is ceasing to be so, as the mathematical and other ideas involved become more sophisticated. The scientific world picture is thus blurred, and its effect upon belief is becoming less definite and less intense.

(3) Parapsychology has established facts which are incompatible with the scientific world picture. (Thus for example, non-inferential knowledge of future events, which appears to be well established, must be taken to imply casual sequences which go backwards in time.) This again weakens the impact of science upon other beliefs.

These effects are at the intellectual level. Religion, however, is not mainly intellectual. Its survival or disappearance will depend mainly on other factors.

(1) Industrialism has weakened religion in part because it has made life more pleasant, and despite the much-discussed difficulties we may hope that this process will continue. But upon some people the effect is the reverse. They appear to feel that a life without pain, danger, struggle, etc., is insipid, and **while some take to war or other dangerous enterprises, some turn to religion and find that it provides a remedy.** Events of this kind are familiar

in religious history: the **mind ceases to be attached to outward things and turns inward to pursue the quest of its own perfection. If this happens to a substantial proportion of people in the present affluent societies, it is likely to be a permanent feature.**

(2) As education, opportunity, the standard of life, etc., become more nearly equal, a problem is likely to be felt which has not attracted much attention hitherto. This is the **inequality of genetic endowment. When other inequalities, which have masked it, are removed, it will stand out and may cause trouble.** Those of quite low I.Q. are too stupid to feel it, but many at somewhat higher levels will be oppressed by their own inadequacy, usually projected or distorted in some way and turned into a grievance. Huxley's **Brave New World** suggested solving this problem by breeding classes of people, like the classes among ants and bees, with I.Q. etc. suited to their future job.

Some of this class are likely to find solace for their defects in religion. For all the well-known religions, including Hinduism in its bhakti phase, declare that souls are equal before God; and religious exercises, prayer, meditation, striving after righteousness, etc., can be performed in private and need not involve any invidious comparisons, or can provide a cause for self-flattery to compensate for inferiority in other matters. In the past the urge for freedom has expressed itself through such religious urges, and if the argument above is right, it will probably continue to do so.

Religion derives much of its power from this urge for freedom, which leads a man to strive for the perfection of his soul and its ultimate identification with God or the universe. Roy may be right in saying that this striving is a continuation of the urge which leads the young to free themselves from parental ties, to stand alone by their own strength, and to push ahead along their chosen path.

(3) Religion also, however, derives from an urge which is in some respects opposed to this: that is the **urge to return to the mother's lap,** to seek shelter, comfort, company, to submerge oneself in the herd. **In the kind of religion dominated** by this urge, the relation to God is not one of identification but one of submission. These two trends in religion are opposed and even incompatible, but both have traditional sanction and may be found together in the same person. Mahatma Gandhi referred to them when he exalted the twin principles of satya and ahimsa: satya is self-assertion, ahimsa is merging in the herd. He tried to equate them, but that merely meant that he held them in equal reverence. It is possible to bring them together at the conscious level by attaching ethical value to love for others, and thus making the urge to self-perfection lead towards altruism.

In the form in which Gandhi thought of them and tried to practise them, few will object to either of these principles. But just as the urge to freedom can lead to self-isolation, impoverishment of the ego and a sort of spiritual suicide, as in

some would-be yogis, so the tendency to return to the mother's lap can lead to dependence, conformity and the fear of freedom. This is the outcome of religion which its critics most dislike, but it is not inevitable. Most devotees show intimations of this trend, but also some of the valuable results which flow from the cultivation of altruistic sentiment.

The comfort which believers gain in this way is probably the greatest attraction of religion, and the need for this kind of comfort is not going to disappear. It is at the crisis of life that hitherto indifferent people return to the faith of their fathers, and despite industrialism, crisis are inseparable from life and will remain so. The Christian liberal theologians, who have more or less completely abandoned the old dogmas, say that the **distinguished characteristic of the religiousness is the belief that the universe is a place in which man is at home.** Religion of this type is of course attractive to some of those mentioned above who are afflicted by their own inferiority.

To the humanist nothing human is alien, and religion is eminently human. The humanist should have no objection to the purposes of religion, viz. self-development on the one hand, and comfort and reassurance on the other. What he can consistently oppose is the pursuit of these objectives in ways which lead to bad ends, and the adoption by individuals of religious practices which are unsuitable to them. Good and bad vary considerably from one person to another. I do not fancy the life of a monk, but it may be the best life for some people. All the humanist can object to is undue pressure on the young to take to it, and to stick to it even when it has been found unsuitable.

Humanists, confusing their principle with rationalism, are inclined to overvalue truth. Truth is good, but it is not the only good; attachment to it varies from one man to another, and from one culture to another. In pre-scientific cultures, scientific truth was given a low place, and **even in a culture dominated by science, it may be better for some people to preserve part of the pre-scientific outlook.**

Here the Hindu tradition has an interesting idea. It acknowledged the supreme value of truth, but only for the elite. The masses were told fables which were supposed to be elevating or comforting. No doubt in practice this idea was worked out selfishly and crudely, but there may be sense in it. Truth is the supreme value only for people of a certain mental type — not necessarily those of the highest intelligence, though no doubt most highly intelligent persons are of that type. In a society dominated by science truth also has prestige value, but despite that a great many people compromise with mental comfort.

The rationalist, for whom truth is supreme, would be justified in imposing his world-view on others if the superiority of truth to other values were valid not only for himself but for them too. But that is not so. He should also ask himself whether his worldview is true and theirs is false without doubt or qualification. Again he cannot claim that this is so. The rationalist ought therefore to restrain his enthusiasm for truth at any cost, and the humanist should be even less inclined to despise other values.

Courtesy.
Rational Humanist

Archaeology to Our Rescue

by

P. B. WARDEN

Archaeology is the science which deduces a knowledge of past times from the study of their existing remains. Recently there is a great urge all over the world to discover, unearth and study the remains of one's own land and the condition of civilization of one's own ancestors. In the second quarter of the twentieth century Tutenkhaman had become a household word and the replica of the remains of excavations in Egypt set the fashion for prints on all varieties of cloth, for links, studs, chains, broaches, armlets, brassware, earthenware and all imaginable items that could take the impressions or moulds of those replica. Tutenkhaman fashion had an extraordinary and a long run of life as it had caught the fancy of the prosperous western nations, who could exploit old marks and landmarks of civilization as marks and dignity of the up-to-date fashion parade until it came down to level of the cheap and the vulgar and slowly lost its charm in the commonplace. This short resume of the Tutenkhaman relics condenses the history of many an excavation, which though primarily undertaken for study and research in anthropology and geology was commercialised for private profits. Thus the one side issue of modern industrial development is the imitation of ancient relics and rarities — sometimes with the unfair object of passing the fake ones as real, and at other times of popularizing old art. There is a growing craving for archaeological treasures amongst the rich collectors and excavation has become a profitable venture. There is a growing eagerness for deciphering the secrets they hold. These things have created a taste for the past.

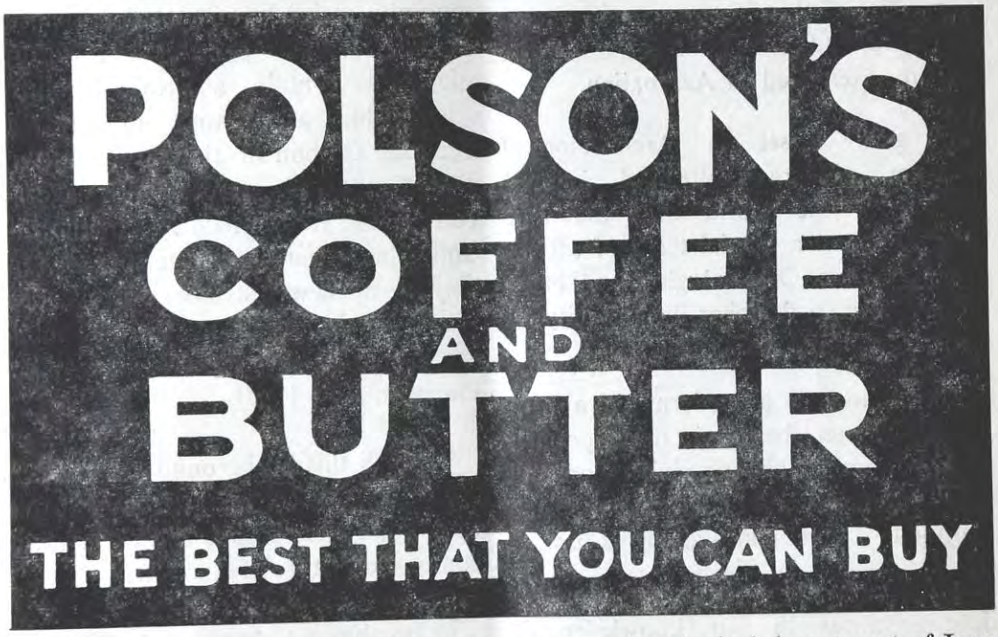
Jean Francois Champollion was engrossed for ten years in deciphering an Egyptian stone. C. W. Ceram's work Gods, Graves and Scholars published by Alfred A. Knopf has popularised the subject and emphasised interpretation in terms of human culture and history rather than pure collection of stones, bones, tools and other relics. "Most men of letters and I am sorry to add, not a few scientists, know science only by its material achievements, but ignore its spirit and see neither its internal beauty nor the beauty it extracts continuously from the bosom of nature" — George Sarton.

New scientific discoveries, new techniques and new needs open out a new vista. Oil and gas technology has opened out a new vista in archaeology. Preliminary preparations for search and location of oil and gas and constructing new oil and gas pipe-lines for long stretches across the country have necessarily resulted in

extensive excavations, during which incidentally and accidentally innumerable relics were tapped. This "pipeline archaeology" has turned out an unexpected prosperous pursuit in America — at the same time discovering the lingering traces of many lost cultures of Red Indians, the ancient aborigines of the land, for example the Mayan Indian Civilization in Guatemala and Mexico.

These researches are financed jointly or severally by big oil companies, national Geographical Society and affluent individual collectors or undertaken by amateur diggers taking their chance. These archaeologists form the vanguard of the army of bulldozers and earth-movers just before the latter crush the relics out of shape.

The Palace of Persepolis about 30 miles from Shiraz is a surface monument of ancient pomp and prestige, built by Darius the Great but he never occupied it. Rillaged and burnt thousands of relics, many of them distorted or shattered, were buried beneath the debris of roofs and walls of sun-dried bricks. They were unearthed in course of time. They form a part of Iran's archaeological wealth. Excavating ancient ruins is now a universal practice all over the world giving an intense sense of nationality and unity to the culture specific to the place and time.



The archaeological department of Iran discovered the gigantic statue 20 ft high and 20 tons in weight of King Shahpoor I in the city of Shahpoor 70 miles from Shiraz. It was lying in a deplorable condition in prone position. Later Mr. Kaikhushroo A. Fitter, Nishan-e-Elmi, had seen it in that state before His Majesty Shah **Reza-Shah ordered its re-erection**

at any cost; for the prestige and the glory of ancient Iranian Dynasties, of whom he is now a successor. This is Archaeology for prestige.

Discovery of a 160 ft deep well sunk into a mountain slope in the province of Fars is traced to Sassanian period. It may have been used for burial. This is archaeology to the rescue of anthropology revealing the conditions and practices of human society in and during the course of its history.

In fifties of this century a gold bucket was found clutched in the hands of a skeleton excavated in Azarbaijan.

A gold vessel in Archaeological museum of Iran attracted interest throughout the world and the Life Magazine sent a special team of artists, photographers, Orientologists and other learned men to decipher its antiquity. It was placed around 1000 B.C.

Archaeology is a modern hydra projecting its many heads in many departments of human history, civilization and culture to collate all knowledge about all mankind — particularly about its past.

But arm-in-arm with the most up-to-date advances in our knowledge of Radio-activity and atomic energy Archaeology has taken long strides in the direction of determining the age of recently unearthed fossils, foods, wood, and all sorts of organic matter containing particles of carbon as their normal and natural constituent. Dr. Karkhanavala in the August 1965 issue of Parsiana has mentioned the significance of "Carbon dating" in relation to dating the age of Zoroaster and pointedly drawn our attention to researches of Prof. Louis Dupree of Pennsylvania University who during excavations in Afghanistan discovered the oldest cultivated grain — in contrast to wild naturally growing grain on which human beings fed themselves in antiquity, prior to regulated agriculture. It is based on the principle that all organic matter contain a certain amount of Carbon-14, an isotope of normally occuring Carbon in them. Quantity of this Carbon-14 lessens with age at a certain rate from which age of the thing under investigation is determined. In a way by a new instrument Archaeology has come to our rescue in determining the era of Zarthusht, indirectly. (Vide— Parsiana, Aug. 1965).

With all this background we can study the relics, architecture and any left-overs of antiquity and collate them to obtain a composite picture of the past.

In Bombay we have a small museum of Zoroastrian relics collected under guidance of Late Ervad Dr. Jamshed Unvala Ph.D. They need to be brought to the notice of our readers.

IRANIAN ARCHAEOLOGY

by

DR. NAVROZ M. KALAPESI (Major Ex-Army)

Where could be the origin of the image of the Prophet Zoroaster that we pay homage to, a question asked by many Parsees in India ?

I happened to inspect the place personally during Service with the Army during the 2nd World War. (Aid to Russia through Persia). Herein I write my own observations at Tak-e-Bostan.

From the Zoroastrian point of view, Kermanshah (in Iran) with its "Tak-e-Bostan" rock carvings, depicting Zarathustra is worth visiting. Kermanshah can be reached by road from Hamadan, or from Khanaqin in Iraq, and then from the valley of Karind (a place associated with the romance of Shirin and Farhad), and over the lofty "Pae-Tak" mountain Pass. Still further away is the place "Bahistun" (B.C. 512) where there are rock carvings with inscriptions in memory of the Emperor Darius the great. As these are a little out of the usual way of Tourists, many a visitor to Iran has missed to see this relic of mighty civilization, and the monument to the Prophet Zarathustra (B.C. 605), who preached the Zoroastrian religion, before the advent of Jesus Christ. The first scientifically monotheistic and very probably the oldest religion on Earth was founded by Zarathustra, based on truth, humanity and belief in Ahuramazda. This religion had spread even upto the upper part of India, as is proved from archaeological findings at Taxila near Rawalpindi. It will not be out of place to mention that there was the great "Persepolis", with its spacious walls, priceless drapings, and 60 foot high columns supporting cedar roofs; this was the domain of luxury that made Alexander the great exclaim: "This is how Kings should live — and not as we do in Greece." It was the fabulous wealth and luxury of Iran, which were supposed to have stirred the imagination of the Greeks and their desire to invade Iran in B.C. 331. After invading Iran, they advanced upto Punjab in India in B.C. 327. Now these silently majestic stark relics of greatness, symbolic of a mighty civilisation; noble columns of the impressive halls of kings still stand, after Alexander the great destroyed and burned the palace of Persipolis about 2200 years ago, and Iran was later on ravaged by the Arabs and Mongols. The Arab invaders did their worst by massacre (genocide), and forcible conversion to Islamic religion. However, they could not suppress the spirit of the land, nor could they bind down Nature. The Zoroastrian Aryan stock of Iran then migrated to India, and has uptill now kept the religion's fire alive, like the Olympic fire.

The German Government Minister of Foreign affairs Baron Von Neurath after extensive investigation published in the year 1937 the Photographic-Atlas Book on Iran, in which is also a photograph of the Bas-relief of "Tak-e-Bostan" (Arch of garden), near Kermanshah. The tablet of inscription on the Bas-relief is probably destroyed by vandalism). On the Bas-relief Carvings, the figure on the left is believed to be the form of Zarathustra, shown with halo of glory around his head, and a staff in his hand and standing on a sunflower. In the centre is the figure wearing a dignified roundish head gear, and 2 ornamented Belts round his body, and grasping a sword in his left hand is supposed to be Ardeshir II bestowing the token Ring (the diadem) of royalty to Shapur I (standing on the left) wearing a Crown.

Investiture of Shapur I by Ardeshir II (379-383 A.D.)

The token Ring (the diadem) is the emblem of sovereignty, alliance, and symbolic of success, peace, and excellence of (Zoroastrian) religion. Refer scholars and historians, namely Sir John Malcolm, Sir Ker Porter, Mr. G. Rowlinson, and Mr. Flandin who are of same opinion that the figure with the halo of glory is likely to be of Zoroaster. Mr. Thomas, on Sassanian Coins with inscriptions and King's figure, further help to show that the coin bearing the figure of king Ardeshir II has a great resemblance to the figure as sculptured on the Bas-relief as "Tak-e-Bostan."



It is gratifying to note that in the homes of earlier Parsees in India, the image of the Prophet Zoroaster is depict-

ed in pictures and paintings, almost in the same outline and posture as is seen at Tak-e-Bostan." It appears that the later Artists among the Parsees in India, added a ball of Fire on the staff held by Zarathustra in the original carvings. Now-a-days an imaginary representation of the Prophet Zarathustra in half size (Bust), is being depicted by some Artists. This appears to be not original when compared with the rock-carvings at Tak-e-Bostan, which is the true prototype. Imagination must give way to an established piece of sculpture. It appears that there was no art of sculpture carvings and paintings among the ancient Jews in Palestine. Later on the image of Jesus Christ was depicted by paintings and sculptures. These European Painters and Sculptors got World wide fame. Paintings of the image of Zarathushtra should be based on a standard divine image, by well known Artists and Painters. Otherwise every Painter will have his own idea of the image of Zoroaster.

The victories of Emperors and investiture of Kings royal in ancient Iran, were commemorated and recorded on Bas-relief carvings on rocks, at various places in Iran, including the one at "Tak-e-Bostan" near Kermanshah has now become desolate owing to the ruined state of its surroundings and is rarely visited except by few travellers. The Bas-relief is quite open and unprotected. Some parts of it are chipped and injured by irresponsible persons, and also by weather and rain. Observing this miserable state of things, it needs to be preserved by proper enclosures. The Parsee Community should request H. I. M. the Shehenshah of Iran, and His Majesty's Archaeological Department to do the needful in the matter. The Tourists' Guide Department of Iran should be requested to include in the itineraries "Tak-e-Bostan and Bahistun" near Kermanshah. The National Geographical Society of United States of America can also help in the matter.

In conclusion, after considering the various findings, and theories, we are fairly on the safe ground when we pay homage to the replica of the figure of Zarathustra, which has been found at "Tak-e-Bostan" in Iran. In order to perpetuate the interest of the Zoroastrians and the people of Iran, and the World at large, I strongly recommend to get printed picture Post Cards, reproducing the view of the original Bas-relief of "Tak-e-Bostan" showing the image of Zorathushtra.

RAHE-MAZDYASNI

JEWELS FROM HAPTAN–YASHT

by

DASTURJI KHURSHID DABU

Haptan Yasht is composed in praise and understanding of the Seven Archangels of Zoroastrianism. This Yasht is located between Ahunavad and Ushtavad Gathas in Yajeshne. Linguistically it was composed a little after the Gathas and a little before Vendidad. In it we are shown our duties to and devotion for Fire, Water, Land, Cattle and all living things. It also fixes on us certain religious principles and our duties towards them — such as the following :

The expanse of our religious vision is limitless in time and space : (Kardo I — para 2) — "We are admirers of and are willing to take account of all good thoughts, words and deeds, which occur here, there or anywhere, now or on some other occasion, past or future. It is because we Zoroastrians are always in favour of goodness". This paragraph is recited also in all Afringans. It can well be called the CHARTER OF GOODNESS of our religion. Sometimes we reject a new idea. It may be a mandate from the Head of the religion (such as Pope is to the Catholics) to keep certain teachings or tenets out of the congregation and not accept it. In such circumstances of imposed limitation some religious "ism" or sect is born, and the followers are restricted therein. We, however, believe that Truth cannot have any limits and therefore can have no limitations. If some new outlook is held before us either by recent advances in science or by the unfolding of a rich soul that comes into its own and directs our attention to the richness and the loftiness of a new angle of philosophy, keeping out would be playing a losing game. Therefore our religion has refused to draw a line. There is complete freedom for any goodness, leaving its votaries alone to practise it in any manner suitable to them. We can freely incorporate as Zoroastrian tenet any tenet of jag-kalyan (happiness of mankind), coming from anywhere. We are its devotees. If in the future some new truth is discovered we can accept that also.

We (astuye) promise to honour good thoughts and (astuye) promise to honour good deeds in the solemn declarations we make in Frastuye as well as in Jas-me-avanghghe prayers. We worship and remember with reverence good souls of even distant lands and add (vispanam dakhyunam) of all the countries of the world ; though we know that several of them were the enemies of our country (of that era).

In the Mathravani of "Yanghe hatam" we revere the memories of all souls which were lofty in their yesna (devotion). It is stated in Dadestani-i-Daeni that with every new era will come a new Prophet with his fresh outlook. It does not mean that we advocate wholesale acceptance and incorporation of their tenets and customs because such mixture would only be an adulteration. But whatever is good and glorious in other religions it is our duty to respect and whatever is not palatable to us on any account it is our duty to look upon with patience and forbearance in the spirit of large heartedness. Pakistan is an unfortunate product of this failure. We had to leave Iran for the same short-sightedness of the Arabs after putting up with untold harrassment. After the spread of our religion in the Era of Kyanian Dynasty several non-Zoroastrian races did rule over the country but with some mutually adjustable philosophy selected from the various schools that then flourished (such as Plato in the time of Nowshirvan) a happy mean was struck. Adaptability is thus our characteristic which has come down to us from ages past. Even in the commentaries in Vendidad the differences of outlook and points of view amongst the then Dastoors are cited but there is no indication of partisan spirit in those writings and no struggle for vanity of superiority. In India we have lived and are living in the midst of a number of religions and given charities to our places of worship, as well as to Mandirs, Masjids and Churches. The promise of live and let live we gave to Jadav Rana through our Head Priest Nairyosangh Dhaval still stands — not just because we are a minority — but because of our conviction. (We may recall the incident that when we asked for refuge Raja Jadav Rana sent us a bowl brimful with milk wanting to convey the idea that there was no room in the state to take up new people. Dastur Nairyosang Dhaval returned the bowl after adding sugar in it — meaning just as sugar dissolves in milk we shall mix up with you and impart sweetness to your life).

Our Kind Concern (Kardo I, para 4) "Whether we are famous or unknown, potent or powerless, still we openly maintain a desire to give shelter, ease and comfort to all kinds of life (Gav) by whatever work that is good for them." This liberal feeling of sympathy is characteristic of us, Parsis. Every rich and every poor one is moved equally with sympathy during distress of others. Only when he contributes whatever service he can then only does his Mazdayasni soul rest at ease. In the totality of life all dumb animals and all birds are encompassed. It was the Parsis who gave lead to set up the Panjrapol and Sakarbai Hospital for animals. Arrangements for drinking water for humans and animals have been made by Parsis at many places.

It is not acceptable to us that protection of life be translated only as supply of fodder to animals. **"Gav"** is a universal term and encompasses Earth with all its living things. The implication of the word "Vashtra" in Ahunavar is "Ashro" or protection. The point worth noting here is whether an individual be an unheard

of person, and his Khshthra (capacity) very little still it is incumbent on him to give something, howsoever little, according to his means. This is a Farman (a command of our religion) — a true Zoroastrian dare not go against it.

Kardo I — para 8 of Haptan-Yasht clearly lays emphasis on charity as a virtue for souls who aspire to genuine goodness. It says "the virtue of charity is the best for both the worlds." Thereby by the law of action and reaction we become authorised claimants to happiness of this world and the bliss of Heaven in the other world because we have already contributed to happiness around us. By giving we can give up self and develop altruism. Here one who spreads Ashoi is also considered charitable. Not only that but giving the right lead to the life of others is even better than parting with wealth (one can spare).

The duty of spreading truth :

Para 8 says "If any man or woman comes by any Truth (meaning some noble or divine understanding) it must be conveyed to others, it must be put into practice and one must induce suitable persons to go along that path as far as it be possible for them."

It is a sin to be vainglorious with selfish possession of it — like some so-called Pandits — and not let others profit by it. Truth spread is truth enjoyed. But there are a couple of rules attached to this altruism. Truth is truth after it is tested out and not found wanting. And it is to be taught only to those who can make right use of it. Every Guru (in school or life) has to descend to the level of his pupil and not waste effort trying to teach Bhagvat to a buffalo. It is all right if it is just a waste but an unworthy person may make unworthy use of a new instrument of knowledge, and harm others and self. An infant takes milk, a baby can however start on solids. Subject to these conditions all knowledge may be imparted as duty. Here Haithim or the truth which is referred to is sanatan, the Eternal Verity and not guesses and rationalisations, or half-baked truths accepted from force, customs and usage. Whatever the Prophets utter they proclaim basic truth of which they are sure, and which may have come from the depth of their soul — because even Truth needs to be proved to one's own self before final acceptance. It must be a part of one's own self. Without such certainty a belief is ineffective.

Baaj while eating : (Kardo 3, para 1) It is the practice and usage amongst the orthodox and a specific commitment of the Athornans to observe complete silence while taking food. This para runs as under : "Here we worship with great reverence the omniscient Lord of all Creation and take our food. The Creator made all living beings, gave us the gift of purity and made all benevolent vegetations. He also made two resplendant globes in the sky that give us light and also supplied land for growing food and thereby made us several good gifts. To that Saheb we here gratefully express our thanks". To say Grace is a universal practice. It is common amongst the Aristocracies of Europe and America. Amongst the Hindus there is a suggestion

of thanksgiving from the Gita "May the soul in my body help me with digestion of all sorts of foods." The object of Baaj is that concentration is supposed to help digestion. There are two prayers — one for begining or holding Baaj (બાજ ધરવી) and the other prayer is while leaving off Baaj (બાજ મૂકવી) The Baaj prayers of Yojdathregars who have their Barshnoom (at the time) are somewhat longer and are derived from Yejashne Ha. 8. Yojdathregar Sahebo who have Khwoob (at the time) can take food only after performing Baaj prayer with darun and sanctifying the ceremony of food taking. The object in all these is strengthening the will power through any one channel of concentration. But the main idea is thanksgiving for the "bakshayande Khuda" (favours of the Almighty).

The idea must be impressed on children that every meal is a grace of God. The vainglorious man should feel modest for wealth cannot satisfy innumerable needs of life which are not purchasable items unless Almighty makes provision for them.

Besides these in Haptan-Yesht there are references to the inter-relatedness of things far off in the universe — such as the Sun and Moon and the boon they are to us in everyday life by their specific performances in the complex of life. Heat and light are everything without which mankind will not only grope in the dark (physical, mental, spiritual) but life would be untenable.

There are references to (Gamcha) meaning (ગાયગોરૂપ'દેા) useful domestic cattle and the boon they are. Dog is our free sentry and faithful companion. Horse, bullock, camel help ease burden of our life. The entire vegetable kingdom is remembered with reverence because there is hardly any department of daily living in which we can do without it — may be food, fruits, timber, faggots, flowers. They all have life but with a difference. We do not have to kill trees outright whereas for animal food we have to. No purpose is served by delaying their separation from parent plant. Ripe fruits fall off and ripe corn bends down and dries up. Mother earth really nourishes us — with food grown on its surface, water flowing along its bye-ways. Mountains draw rain and protect us from being swept away by winds and give us stones for building our homes, which are our shelters.

In "Vispacha Vohu" (Totality of all things good) we thank all our elders who protected, clad, fed and nourished us — our body for growth, our mind as instrument of survival and our soul for universal uplift."

Translation.
Courtesy Jame-Jamshed.

A. D. Shroff 

Economist of experience and an expert in High Finance. Founder President of the Forum of Free Enterprise to which more and more financiers in India now turn for guidance. He helped the country in getting liberally foreign capital through his contacts with the World Bank and International Monetary Bank.

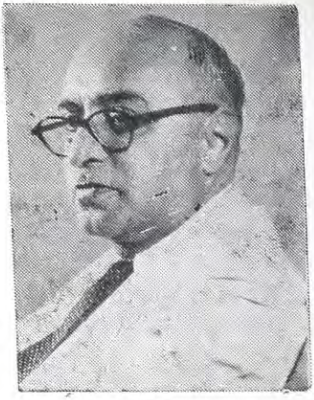


★

Pestonji Dossabhai Marker
Died 11-10-65
Aged 95

Nishane-Elmi
Nishane-Sapash
Nishane-Humayun
Great Iran-parast
(admirer of Iran).

He gave lead and start to Education of Zoroastrians and non-Zoroastrians in Iran. He established in Yezd, Marker Orphanage, Marker High School for girls, Marker School for Technical training (later became Marker College). In Bombay he ran Marker Health Home and Gymnasium. He got printed and published Marker Religious Series (under guidance of Mr. Dinshah Irani, Solicitor) and partly or wholly financed translations of Gathas, first time in Persian language, by Prof. Dr. Aga Pour Dawd. This aroused interest in Zoroastrian creed amongst Mohamed on Persians. He was Chairman of Irani Zarthushti Anjuman, and Vice-Chairman of Iran League.



A. D. Shroff
Died 28-10-65
Aged 66

He had real first hand knowledge of finance in all its aspects from apprenticeship in American Bank, partnership in Batliwala and Karani (Share Brokers), Director in the House of Tatas, Chairman of the Bank of India, New India Assurance Co., South India Shipping Co., and Director in a number of concerns. He gave lift in life to many a struggling soul and raised several to high positions.



Pirojshaw D. Dubash
Died 30-10-65
Aged 67

Active and directive force of the House of Darabshah B. Cursetjee & Sons — Stevedores in Bombay and Bhavnagar. As a partner in Anderson Dawn & Co.— Construction Engineers and Contractors he built several residential and office buildings. He brought up Rogers & Co., Pvt. Ltd. to this high level that it is a household word for Aerated waters. He set up Bone and Fertilizer Co., Pvt. Ltd. (Bombay and Bhavnagar), which earned good foreign exchange. He was a Director in Coal Co. Pvt. Ltd. He earned plenty and gave liberally to institutions, people in need and all deserving causes. He entertained people lavishly. He knew the best and they know it best who shared his hospitality. He knew how to live and lived all the while till one morning he rested not to rise.



Pheroze Hormusji Kutar
Died 4-11-65
Aged 67

One of the top-ranking metallurgists of India, who rose from scratch to topmost executive level. He was a pacca Yojdathregar and was a Navar and Maratab at 9 years of age and worked his way up by working part time as a mobed; took full course in Avasta Pahelvi and with small personal earnings and scholarships he prosecuted his studies upto B.A., and B.Sc. in Wilson College (Bombay). Later he proceeded abroad to prosecute studies with scholarships from Patel & Gimi Trusts. There at Petersburg University he took his M.Sc. in metallurgy, learning and earning at the same time. His life curve is a uniform upward curve to better and technically higher institutions culminating in Tata Iron and Steel concern as top metallurgist and consultant in all policies of the Government of India in the field of ferrous and non-ferrous metals. He was also connected with all major social, sport arts and crafts activities and was a Trustee of Parsi Association and K. M. Shroff Agiari and Cheshire Home at Jamshedpur. He was the moving spirit of Jamshedpur life — Industrial and social.

Ten Commandments of Zoroastrianism

by

Dr. MANECK PITHAWALLA

The Zoroastrian way of living in this world is the way to live this earthly life fully. That is to say we have to make the fullest use of all our faculties of body, mind, heart and soul, not only to benefit ourselves but also other people even in our humble ways. Purity is the quintessence of our religion. Zarathushtra came to open our eyes and ears and to illuminate and enlighten our minds and hearts. He asked man to listen to His words, and then act according to the conscience, so that all evil can be exterminated and the world may become ultimately pure and happy.

Such a mission in life can only be fulfilled if we have faith in the Creator, Ahura Mazda and admire Him through His creations, heavenly as well as earthly. For a true Zoroastrian, born under any circumstances, to know the truth in nature, in everything and in every individual is a privilege rarely to be secured otherwise. To explore and develop the resources of the earth, is an aim in life. To pollute them in any way is a Sin, which must be properly atoned for. Hygiene and Sanitation are not to be neglected for healthy living.

The Avesta urges on human beings to use not only their hands and their feet but also their intelligence for the performance of good deeds and according to the law of the land. That is why our forefathers inspite of the smallness of their number became great in recent years and made a most valuable contribution to the advancement of our country. A precious part of their well-earned wealth they gave in cosmopolitan charities to uplift and help the poor and the distressed.

Even in small measures and in small proportions our life in this world can be made perfect, so that the reward in the next world may become easy and secure.

Thus, it can be concluded that Zoroastrianism, in its purest form, is not only practicable but also uptodate in the present age. Neither power nor prestige, neither deep asceticism nor rank despotism are enjoined. Only high conduct and character even for one crowded hour are prescribed.

Ten Commandments

1. Thou shall not fail to fight against Druj (evil) of any kind throughout thy life-time.

2. Thou shalt not think impure thoughts nor speak impure words nor do impure deeds.

3. Thou shalt not pollute the elements of fire, air, water and earth with any dead or decaying matter.

4. Thou shalt not neglect the development of thy body, mind, heart and soul as essential parts of thyself.

5. Thou shalt not wear clothes that are not white on ceremonial occasions.

6. Thou shalt not disobey nor disrespect thy parents, thy teachers and the rulers of thy country.

7. Thou shalt not forget to give away a portion of thy earnings in charity.

8. Thou shalt not indulge in drinking, smoking and other un-Zoroastrian habits.

9. Thou shalt not fail to remember the holy Farohars of the holy dead.

10. Thou shalt not hesitate to adore the sun, the moon, the stars, as well as the Holy fire as symbols of the Creator, Ahura Mazda.

Courtesy Kaiser-e-Hind.

"Thy Kingdom Come"

The most potent king is Wor-king.
The laziest king is Shir-king.
The most indulgent king is Smo-king.
The gayest king is Jo-king.
The most thoughtful king is Thin-king.
The thirstiest king is Drin-king.
The most loquacious king is Tal-king.
The slyest king is Win-king.
The counterfeit king is Fa-king.
The hottest king is Ba-king.
The most unsteady king is Sha-king.
The perfect king is still one in the
Ma-king

Adaptation from Gujrati.
Courtesy Mahila.

KHSHNOOM

Zarathushtra Proclaims Religion

(SANJANA DINKARD VOL. XIV. CHAPTER III)

By P. N. TAVARIA

(1-4) When Zarathushtra returned from the conference with Ahura Mazda, He proclaimed Mazdayasna Jarthoshti Daen (religion) to which people were attracted. Of course, those that were settled in dwellings, reared the cattle, tied the kusti, were attracted first because they possessed the propensity of Good in a greater degree than other people. Those who were tired of the atrocities of the demons welcomed the Prophet's utterances whereupon Zarathushtra taught them what righteousness was and exhorted them to praise righteousness and condemn the demons. For this, living in a settled life was essential, in which self-sacrifices of the family members towards each other are developed.

(5-9) Zarathushtra preached the doctrine of Khvaetukdasa (Khaetvadatha), which implies first and foremost practice of the Zoroastrian laws of purity by every male and every female. When both correlative counterpart souls get sanctified and blend together such blending is called Khaetvadatha and the perfected whole soul so formed is called Magavan. This doctrine taught by Zarathushtra was diametrically opposed to that of the demons. These demons are called Kigs and Karapans because they having eyes see not, and having ears heed not, in other words, they do not follow the holy teachings for the exaltation of the soul. These demons who were next-of-kin relations of Tur, resented the sermon. The demons said to Tur that Zarathushtra by his sermon would make them doubtful of their own (demoniacal) doctrine and so they instigated him to kill Zarathushtra. But on hearing them the then local king became wrathful. He said if we kill Him, wisdom will cease to exist on this earth for a long time.

Religion of Zarathushtra will bring all demonism to an end. Thereupon, Aurvaita-deng said "O Zarathushtra of the Spitamas, thou shalt not attract me to such a danger as thou too art in". To the devil to be freed of all evils and evil ways is a danger upsetting his routine.

Zarathushtra offered Vaedvoishta a chance for emancipation. But Vaedvoishta was puffed up by his successes through evil and declined the offer of Zarathushtra saying that he possessed greater opulence in the shape of a thousand droves of swine which he had not received either from Zarathushtra or from Ahura Mazda. Vaedvoishta preferred to remain in darkness of life. It is a psychological response of all confirmed sinners to avoid moral uplift. Vaedvoish-

ta was one of the four demons who flourished in the court of king Vishtaspa before the latter accepted the Zoroastrian Faith.

(27-28) Ahura Mazda told Zarathushtra that he (demon) had become arrogant by possessing cattle which are created by us, but when on the third night after death, his soul comes up, the justice dealt out to him would be of an evil life which will bring for him retributive punishments. Through these he will see the utter failure of opposing Ahura Mazda's will and then improve in life i.e. follow the path of transmuting evil into good. In other words, when persuasion fails to effect transmutation of evil into good, Nature exercises its power of reforming the soul by condign punishments.

(31-35) When Zarathushtra proceeded first into the embodied world there dwelt at the end of Sajastan an illustrious person named Parshid-tora. The latter asked Zarathushtra for giving him the consecrated Haoma water which he held in his hand. Zarathushtra told him to praise piety and condemn the demons and declare among the evil people his acceptance of the Ahuramazda-worship of Zarathushtra. Parshid-tora carried out all instructions except declaring among the evil people his acceptance of the Ahuramazda-worship of Zarathushtra. Zarathushtra went to him and told him that the haoma water would cure only those who are anxious to be purified and not those who are demon-worshippers. Parshid-tora who was not a demon-worshipper was completely cured by the Haoma water. He turned his back to evils and obtained salvation.

(36-46) Then Ahriman ordered demons to rush upon Zarathushtra and kill him. But Zarathushtra foresaw their secret intentions for his destruction and chanted the Ahunavar aloud. The holy vibrations of Ahunavar frightened the demons away. The demons protested to Ahriman against his ordering them to kill Zarathushtra and said that they did not expect to be able to kill him. The chanting of the Yatha Ahu Vairyo broke the bodies of the demons. The breaking of the bodies of the demons and the chanting of Yatha Ahu Vairyo by Zarathushtra then became manifest to the people.

(47-53) Ahura Mazda asked Zarathushtra why or how it was that mankind regarded demons as exalted as Dasturs (high-priests) ? Zarathushtra replied that whatever the people asked of the demons, they promised to give them. It is on account of these allurements that mankind run to them and regard demons as Dasturs. They further said that whatever they possessed was through the demons and if anybody received gifts from the good spirits, the demons would push him away from receiving the help.

(54-55) Then Ahura Mazda spoke to Zarathushtra "We are not to thee, as the demons are to mankind. We give away everything unnoticeably but the demons when they give out tempt receivers with pleasures". (S.B.E. Vol. XLVII - Ch. IV).

(56) When Zarathushtra was about to return to the earth from his conference with Ahura Mazda, the latter forewarned him that when he goes to the earth, Druj (fiend) will rush to him, and request com-

panionship and co-operation from him, and admonished him not to grant them to him, and commanded him to recite aloud that triumphant (sacred) formula the 'Yatha Ahu Vairyo'.

(57) When Zarathushtra arrived on the Earth he met the Druj who was seated near a garment. It was the garment which was left there by Zarathushtra when Vohumana was leading him to the conference with Ahura Mazda. A female richly dressed and ornamented and full-bosomed solicited companionship of Zarathushtra, saying "I am Spendarmad"

According to Dr. West Spendarmad is the female archangel. Because of her Bountiful Devotion her special charge are the earth and virtuous women. (Shayast-la-Shayast. XV; 5, 20-24)

(58) Zarathushtra said to her "I have seen Spendarmad on a bright day that was cloudless and that Spendarmad seemed to me fine behind, and fine in the front, and fine all round — now turn your back, so that I may know if thou art Spendarmad.

(59) She replied, "O Zarathushtra, we are those females that are handsome only in the front; so do not order me to turn my back."

(61) Thereupon Zarathushtra loudly recited the triumphant formula, of 'Yatha Ahu Vairyo' and the Druj was counfounded.

In the above paragraphs this material world which is Druj or Evil-infested is personified as female Druj. Her enchanting feminine form stands for the worldly transient enjoyments, which human beings mistake for true happiness. Her backfall of 'biting reptiles' etc. indicate the sufferings that follow immoderate transient enjoyments.

As shown in Dr. West's footnote above the earth is under the special charge of the female archangel Spenta Armaiti, literally meaning Bountiful Devotion or Humility. Owing to this blissful influence, the earth, as an element, displays the characteristics of returning Good for Evil. Fire gives like for like, if sandalwood or incense is put on it, it gives fragrance, and if some foul smelling thing is put on it it gives back foul smell; whereas Mother earth or soil turns the dirt or refuse into manure, and gives in return flowers, fruits and vegetables and crops.

On account of this at the end of the 'Kemna Mazda' prayer in the Kusti-rite where the word 'Armaitish' refers to the the earth, we say 'Namascha..... Armaitish' meaning 'obeisance to the earth' because she is blissful. On account of this blissfulness in her, we know, she is styled 'mother earth' in English.

(64) When Zarathushtra presented himself in the court of King Vishtaspa, along with the ancient Mazdayasni religion, there existed the perverted influence of demon Zag, and many other Kigs and Karapans, oppositionists of the Good Religion. They schemed his death by spreading all kinds of scandals against him and inciting Vishtaspa.

(67) In this paragraph Zarathushtra states: "I have thoroughly replied to their 33 enquiries". Here '33' represents numerological mysticism. 33 = 3 plus 3

= 6 which refers to the six stages of a soul born on the earth as male or female, in which eventually the Evil in the soul is transmuted into Good. The first four refer to (1) birth, (2) growth, (3) shaping of body and (4) entering the adult stage of shaping the soul i.e. the person concerned shoulders the responsibility of thought-word and action in life. Whenever that person in one or more lives on earth, is about to complete the fourth stage and enters (5) the fifth he has succeeded in spiritual bargaining i.e. balancing of obligations with human, animal, vegetable and mineral kingdoms as well as Nature's forces. It is then freed from re-birth and physical body by having succeeded in the transmutation of its Evil into Good. When all these obligations are balanced, the soul is said to have entered the stage of Maidyarem Gahambar which is transitional to the soul's advancement in paradisiacal regions. In the sixth, the soul enters the final stage of ascending to the heaven of the Moon, which is the lowest of the seven revolving planets and in the distant end, the soul enters the 8th heaven of the Zodiac, the sidereal home from which it (soul) was erstwhile exiled for its purification to the mortal worlds, both subtle and material. Such is the power of the numeral 6 relating to the sixth gahambar, which exalts the soul from its sinful condition to the state of holiness, which is referred to in the text as '33' enquiries.

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by

L. K. NALDANSINGH

Any religious belief must be able to convince us to stand firmly when this world tries to overpower us. From the sacred books we can have an idea that there is a supreme Creator higher and stronger than our philosophic deity or deities and this real Creator would be able to safeguard us in all circumstances

Monotheism must give us the assurance that our God whom we worship is Creator of Universe; hence this subject of Cosmogony is one of the deepest feelings of our inner thinking faculty and not that it simply prolongs into the distant past an interesting antiquarian enquiry. "Let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator".

In the Vendidad, there is an account of Creation. In each record Ahura Mazda is the Creator, but in the former, Angro Mainyus shares in the work; or rather opposes it, by counter creations. Ahura Mazda is the Creator and in the Ormazd Yasht, where Ahura Mazda declares his own names, one of them is Creator.

In Yasna XXXVI, 1, 2 we read "Ahura Mazda who has created the cattle, who has created purity, the water, and the good trees, who created the splendour of light, the earth, and all good". The account of creation in the First Fargard of the Vendidad is as follows: The first and best of regions and places have I created, I who am Ahura Mazda, the Airyana Vaeja of the good creation. Then Angra Mainyus, who is full of death, created an opposition to the same, a great serpent and winter which the Daevas have created. The second and best of regions and places have I created and so the account continues giving 16 names of good, alternating with 16 evil creations of Angro Mainyus.

From the following evil creations, we can have an idea that while Ahura Mazda was engaged in creation of the good, with sincerity and love, the opposite evil power or Devil also was busy in his own creation of opposition such as

(1) A great serpent and winter (2) A Wasp (or pestilence) which is very deadly to the cattle and fields. (3) Evil reports (or war and pillage). (4) Devouring (or buzzing insects), and poisonous plants. (5) Unbelief. (6) Slothfullness and poverty. (7) The worship of idols. (8) Wicked inexpiable deeds. (9) Evil defilement (or Devastation). (10) The burying of corpses. (11) Sorcery. (12) Wicked monstrous doubt. (13) The burning of the dead. (14) Wicked signs (menstruation), and un-Arian plagues of the region. (15) Wicked tokens, and wicked heat (irregular fevers). (16) Winter and hoar frost (snow and earthquakes).

It may be deduced from the above points that whatever is not favourable for the good of human being has been considered to have the origin in Angro Mainyu, who is the corresponding Archangel Lucifer of the Bible, the originator of all the sins by challenging the supremacy of the Almighty God, the Creator.

We further read in the Gatha Ahunavaiti, "both these heavenly beings came together, in order to create at first life and then perishability, and as the world should be at last ; the evil for the bad, the best for the pure".

Ahura Mazda speaks "O Holy Zarathushtra, this Zarathushtrian law given against the Daevas is above all other words in greatness, goodness, and beauty, as the sea Vouru Kasha is higher than other waters, as the greater waters flow superior to the lesser, as the greater trees surpass the smaller, as the heavens are above earth".

From these writings we can easily comprehend that in the beginning of the creation these two conflicting forces were opposing each other and according to my own judgment I understand that the Logos which was the dynamic force in the Static God of the Universe was the only one in action at the time of creation, but in the later stage one of the spirituals created, such as Lucifer, fell out of the line of celestial hosts and tried to victimise the innocent human beings on the earth, after the completion of the God's creation on the physical plane.

The serpent or the Devil tempted Eve, and this ideology has been transplanted by the Zoroastrians who saw D'Evils or Evil, and the Evil has become by a double transmutation D'EVIL (Diabolos, Diable Diavolo, Teufel). This Devil is also known as the great Dragon or Serpent, who tries to convert the human race against the Almighty creator.

As regards the nature of time in and through which the cosmogony came into existence, man cannot attain full existence in the Absolute present which merges in a future beyond time. Man remains timebound and restricted by the limits of his own time. Time is the outgrowth of our mind, therefore, the Soul is essentially connected with time.

There is a profound meaning in the traditional dogma, according to which man was created in the image of God and his Soul is the image Dei. This can be deduced by our own thinking that all creative power of human soul is a mere shadow of true creation. With this concept of the divinity of the soul, we are trying to grasp a truth beyond the limited possibilities of sense-perception, and transcend its boundaries. This does not mean that we should not believe in our own imagination, in case it is supported by the Creator of the Universe, and our ideas have really developed to know the nature and the object of creation in the eternity.

To confuse the idea of creation with the metaphysical assumption that the world had a beginning in time means a complete misunderstanding of the significance of creation. But the fact that the world was created does not mean that it has a limit in time. It can be beyond time and therefore eternal. Man must try to think in terms of Godly power in him to know who the real Creation of the Universe by concentration on the earliest texts of the Holy men, who developed their highest faculty and reached the highest limits in the Wisdom of God.

These series will be continued. The writer of these bulletins is trying to know the Truth with the help of the religious ideas in Good spirit and Love of Knowledge.

INTEGRATION

by

P. B. WARDEN

Louis Fisher referring to the disintegrating factors amongst the Communist-controlled countries insinuates that the ideologies which moved Lenin to a revolution have faded out of recognition. "The real Lenin has vanished in the Soviet Union and been reborn as a mummy idol, used to justify first one policy and then its opposite. I tried in my book to restore him as he was : a big brain, a bigger will, a master organiser, the parent of our divided earth and of a country which does not know him, and which he would not recognise. For he thought that he was starting a world revolution. Instead the strongest official sentiment in Moscow now is not internationalism but nationalism. And Red China, Yugoslavia, Roumania, Albania and other Communist controlled countries are moved by the same traditional nation-state emotions. That is **why they pursue separate paths and sometimes clash unless their adversaries unite them".**

We as a nation are now united and our adversaries have united us. Union however is something different from Integration. We have formed several committees styled Integration Committees to achieve an ideal end of bringing together in close undifferentiated contact a medley of mingled and confused mass of countless castes, creeds, credo and cultures. No one can underrate the magnitude of the task as an assignment to any august body for achieving the desired end through channelising the innumerable individual and group factors operating upon a medley. Formation of provinces may have been necessary for administrative facility. But linguistic provinces have clearly showed that tongue divides and does not unite. But it is a fait accompli. Living together is a great art and an acquisition specific to the Hindu race. To them all who are born in Bharat are one — not necessarily one in ways, manners, customs, beliefs and general outlook on life because those are determined by the group feeling and their reactions and responses. They are all one because they see them as one by minimising their differences, as no doubt there must be and are, and maximising their similarities. We may be living in groups and even compartmentalised but there is a constant undercurrent of the Aryan flowing incessantly. A peep in the ancient history of our country reveals that there were some Anaryans (Non-Aryans), who were called Dasiu and the rest were Aryans. On some grounds it is possible to challenge the current impression that Aryans migrated to the areas below the Indus from somewhere in Central Asia. A small set of historians believe that Aryans of India had migrated to Central Asia — Aryana Vaejo. The Aryans were more cultured

and the Dasius were more primitive in their outlook and way of life. Those Aryans of India who migrated to Persia became known later as Parsis. Prof. Nalin Bhatt expressed above views in a lecture delivered by him some years ago under the auspices of Youths' Own Union. The subject of the lecture was "Parsi and Hindu are Inseparables."

We two are inseparables not just because we both worship fire, have the same language of the religions, as the Vedic Sanskrit and Avasta, have the same types of customs, have the same eagerness to rush to the rescue of one another be it in form of charity, political lead, industrial priorities, or self-defence. Hindus enjoy our sense of humour and we look upon with respect on their social serenity and the silent courage in ventures within and outside India. We have the spirit; they have executive nimbleness. We have some adaptability. They have some aptitudes. All we have they do not have. All that they have we do not have. All these are however not the roots of our oneness. The roots of our oneness rest in our Will to Believe in our oneness — and that is where we have a free exchange of qualities and assets supplementary and complementary to one another. In spite of all these we may disagree but not be disagreeable, because in the Will to Believe in our Oneness percolate all above traits, qualities and aptitudes and form a composite Integer — any one whole number undiminished or unimpaired by fractions. Factions may come up either in the natural course of history or engineered by politicians. Our politicians aver that the British policy in India was "Divide and Rule". The post-independence political chess-board is "Divide to Rule". This does not annul the Integral Function. It shifts the sphere of political influence — but true integration can always be re-directed and renewed as conditions change. It just adds one more factor to be incorporated from the objects and situations in the neighbourhood in a history of successive integrations to a more complex function and progressive subordination of the less complex ones. It is a shake-up from established complacency to a new level. We do not need enemies to integrate us. We need friends more and more and mutual recognition of them in the Secular state. This desirable state is to be worked for and not expected to fall in our lap. But there is a general note of despondency that minority could scarcely ever direct the destiny of some overwhelming numbers. The answer to this was given in the meeting organised by the Bombay Parsi Association on the occasion of the Fiftieth Death Anniversary of Sir Phirozeshah Mehta (5-11-65). Janab Mohiuddin Haris, Editor of the Urdu paper "Ajmel", and President of the meeting said "It is emphatically stated in our Paak Koran that a small group can successfully compete with a bigger group and shine out by its merit." Sir Phirozeshah was one outstanding person in a succession of outstanding men the Parsis gave to this country.

This output should not be arrested by despondency or lethargy or lack of initiative or fear of being overwhelmed by numbers; for it is numbers that would support a good cause, such as Integration problem for us all. As microscopic minority we Parsis are eminently suited to undertake that task as no political strings can be attached to our motive.

It shall be from labour of love — not from fear of enemy; for the latter is anything but Integration and may be just being huddled in together. Integration is something different. Let us take it up and see.

LETTERS-SERIAL NO. III

by

SARANAJAMO

Father's letter to his son

My Uranian son,

Uranians are crack-brained people and you are one of them. As you state, I had attended the lectures of the Zoroastrian reformers of my youthful days and had listened to their vehement declamations against 'Patet'. Who says that those who say this prayer confess to their having committed robbery, violence, fornication, rape and other monstrous iniquities ? Point out to me a single case in which any one man has committed all the crimes and sins enlisted in 'Patet'. The whole prayer has a deeper meaning and purpose. It is not a consent decree between a Zoroastrian and Ahura Mazda. These reformers really wanted the Parsi community to be one compact body. They were against the division of the community into two sections, Shenshai and Kadimi, observing two New Year Days. On Astronomical grounds they supported only one New Year Day, beginning with Jamshedi Navroz. But today instead of two we have three, Shenshai, Kadimi, Fasali observing three New Year Days. My dear fellow — you better reject any sort of reform in our religion which is perfect in conception and execution, if properly understood.

I myself have not read Samuel Laing's 'A Modern Zoroastrian'. I advised you to read it because many of our learned Dasturs have recommended it. I do not understand why they do so when this book, as you say, condemns our charitable way of disposing of the dead. Henceforward better read the books on our religion written only by good respectable god fearing Parsi authors and learn their stable points of view.

Now Uranian, I want to know whether you wear the sacred symbols of our religion, Sudra-Kusti. If you be not doing so you are offending Ahura Mazda. In that event He will assuredly thrust you into Hell where you will have to undergo penance till you see the right way. Thereafter He will put you back on earth where you will re-live your new life in light of your knewledge gained during your astral life. You will once again be on test. From your answer to this query I shall judge whether you are a true Zoroastrian or a spurious sample.

Your disappointed Father.

New Delhi.

Son's answer

My dear father,

Dady, you style me a Uranian. Uranians may be crack-brained but they are good judges of what is right and what is wrong. I regret to note that you express your pleasure at the inclusion of 'Patet' in our prayer-book. I would like to know whether you would have granted a place

in our prayer-book to a 'prayer' like 'Patet' had it been composed by a modern priest of great piety and purity. You also do not want the right sort of change in our Parsi calendar. You observe holy days according to Parsi Roj, then how is it there is no special Roj for Jamshedi Navroz ? To find out this day you take the help of the astronomical European calendar and say that it falls not on such and such Parsi Roj but invariably on 21st March.

You are supremely happy that our community is dead against introducing the slightest reform in the Zoroastrian customs and ceremonies. Kindly note that this joy of yours has no basis in fact. By this rigid attitude you are pushing out the younger generation into Rationalists and Humanists, Agnostics and even Atheists. Tell me how many youngsters care to attend the religious discourses of the lecturers who give far-fetched reasons and fairy-tale explanations in support of time-worn customs.

You advise me to read the books on our religion written by Parsi authors. Be pleased to note that your son followed your well-meaning advice with bowed head. Here I note down the opinions of some of the distinguished Parsi authors. In his Gujarati book on Parsi subjects 'Mansukh', a great pillar of Parsi Orthodoxy strongly recommends the conversion of non-Parsis into the Zoroastrian fold; and Dasturji Dr. Dhalla in his 'Zoroastrian Theology' lends support to Mansukh. Prof. Ardeshir Wadia in his 'Message of Zoroaster' supports crematorium and so does the late Mr. Jehangir Petit in his pamphlet on 'crematorium'. Dad, these are some opinions expressed by the Parsi scholars of Zoroastrian religion !

Today even a ten-year old boy knows that there are no separate quarters in the universe called Heaven and Hell. Both Heaven and Hell subsist in your own heart. You do a good deed and experience the bliss of Heaven, act malevolently and suffer from the twinges, remorse and qualms of conscience — this is Hell. Then you say after punishing me in hell Ahura Mazda will push me down again on earth to undergo further suffering. Dad, I humbly request you to put this question to our Dasturs and Mobeds and other Zoroastrian scholars whether Zoroastrianism supports the theory of re-incarnation and 'karma'. I am as sure as the day follows the night that a vast number of our priests and scholars will unhesitatingly declare that the optimistic religion of Zoroaster has nothing in common with the pessimistic theory of re-incarnation and karma. If this theory has a basis of truth in it a vast majority of the scientists would have supported it long ago. They have not done so. Even the spiritists who claim to hold conversation with the dead (this also has no convincing proof to support it) do not as a body support re-incarnation. When a man dies his individual soul passes into the Over-soul, the divine spark merges into the Eternal Flame. This is the teaching of the highly developed saints of all the great religions of the world.

Yes, I do put 'Sudra-Kusti'. But you may as well know that quite a number of young men and women do not regularly assume these symbols. In this connection their argument runs thus: 'A soldier when not on duty wears civilian dress, not military uniform. In the same way when we attend the fire-temple on our birthday or the funeral of our near and dear relatives and friends we put on Sudra-Kusti; on all other occasion we dispense with them.' Then the ladies who exhibit a portion of their stomach and back wear a white piece of cloth with a 'girian' and call it Sudra. Most of them do not care to tie the Kusti, while many of those who do so tie it on some part of their dress but not actually on the Sudra. Dad, I have not written anything untrue. All have observed many things I have stated but all are keeping mum ! Why ?

Your affectionate son.

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