

Parzine

VOL. 11 No. 2

Price

DECEMBER 1965

new medium for old wisdom

75 Paise



MIRACLE OF ASPE SIAH



*Parsiana management wish you and all
our Subscribers a Happy and Prosperous
New Year 1966*

Analysis of 1965:

Parsiana made satisfactory progress in its first year of publication and has been well received as can be seen from response for renewal. Uptil now only 14 subscribers have written to us to discontinue membership :

One due to old age.

One due to financial difficulty.

One because in a place in Gujarat people could not read English.

Two because of more than one subscriber from the family.

One thanking that last year's Parsiana was pleasurable reading.

Eight did not want it.

against this

45 new members registered in Nov. — Dec. 1965 out of these seven are gift subscriptions from satisfied members to their friends.

Three letters of complain about contents of Parsiana without discontinuing subscriptions.

REQUEST : Some members who have not yet renewed their subscription will kindly do so at an early date to enable us to compile the new list. If money order inconveniences the remittance — due to queuing up at Post Offices please remit amount in Cross and Order cheque drawn in favour of PARSIANA (and not personal name). Those who have not yet renewed subscription nor informed us to discontinue the magazine will kindly let us know their decision soon, as their copies are printed on suspense account.

Proprietor,

Pārsiānē

VOL II No. 2

DECEMBER 1965

Contents :	Page
EDITORIAL	3
Mehrijibhai Noshervanji Kuka—by Erach D. N. Pavri	4
Honesty on Two Feet—by Madam Ma Nyein Tha	8
Zarathustra and the Gathas—by Mahyar Byramji Patel	9
Rahe Mazdyasni—by Dasturji Khurshid Dabu	14
Of Wine and Women—by David T. Armstrong	17
The Voice of Righteousness Zoroastrianism-Ritual —by L. K. Nalbansingh	18
Khshnoom—by P. N. Tavaria	20
Revive The Gahambars—by Mr. M. V. A. Wasil	25
Integration—by P. B. Warden	27

Managing Editor : P. B. WARDEN, M.S. (Bom.), D.P.M. (Bom.)

ADVISORY EDITORIAL BOARD

Dasturji Navroz Minocher-Homji, M.A., B.Ed.

Dr. R. N. Cooper, M.S. (London), F.R.C.S. (Eng.)

Mrs. Gool K. Savakshah

Mrs. Shera N. Vazifdar, M.Com.

Dr. R. C. Cooper, M.Com., Ph.D. (Econ.), F.C.A.

Mr. Jehangir F. Shroff

Prof. Nadir Ardeshir Mody, M.A., LL.B.

Dr. Sohrab H. Batliwala, Ph.D.

Mr. Bejon N. Desai, M.A., B.Ed.

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

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

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

INSTRUCTIONS FROM CANADA

For Probable Zoroastrian Settlers

On behalf of a reputable employment agency in Canada I am asked to explore the possibility of filling certain positions in Canada requiring technical skills and education in the following categories.

Electrician — Machinist — Draftsman — Tool and Diemaker — Welder, etc.

Practical experience essential.

Graduates and diploma holders in General and Engineering sciences
Chemistry — Physics — Mathematics — Aeronautics — Civil, Mechanical, Electrical Engineering — Electronics — Mining — Metallurgy — Petroleum, etc.

Other areas in which you think you can be employed in Canada.

Please give the following information in one envelope and not send in bits and pieces nor enclose original documents. Write or type on one side of foolscap sized or letter head sized paper. Be brief. If we are interested we will mail you regular forms to fill in with full details.

Please put your name and address on all pages and enclosures. Write in brief. We wish to know, for the present, the response from your end.

1. Full name and address, age and marital status — wife's age and qualifications — names of children and their respective ages.
2. Your educational qualifications: Degrees, diplomas, Name of University, year graduated, special subjects.
3. Experience : Type of work, names of employers, dates of employment
4. Are you prepared to settle in Canada permanently ? Family men are preferred — up to 45 years of age — married men with children — Zoroastrian.

All correspondence to be in English.

All letters will be acknowledged without going into details for the time being. Please have patience and not expect quick results.

Airmail details before 31st December 1965 to:—

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

Editorial

In this issue we bring to the notice of our people one of our forgotten worthies — just one amongst the many, who by their zeal and devotion have clarified several of the issues about Zoroastrianism raised or left unsolved by preceding scholars, mostly Europeans. It would truly be educative work to give short life-sketches and extracts from their writings.

The front page picture is of the legend of the Black Horse (Aspe Siah). Interesting story about it is that King Gustasp accepted Zarathushtra's religion because he could straighten out the drawn in four feet of this his favourite horse. In the article of Khshnoom it is described in the most interesting manner. All should read it whether or not they accept Khshnoom.

Mr. Mahiyar Patel is a discovery of Parsiana and his zeal will go a long way in enlightening our readers from time to time with the fund of information and knowledge he now collects.

Sardar Nalbansingh is a quiet, unassuming student of comparative religion. He works in the Pathology section (Non-Medical) of the Military Medical Unit in Poona and issues Bulletins free of all cost on Zoroastrianism, Christianity and other ethical values as his labour of love.

From Page 28

present day scare-mongers are politicians themselves. And it is the irony of fate that the accused (the politicians) are themselves sitting on judgment on the problem of Integration by looking at each religion from a different angle. How they see different aims in different religions is a fallacy hard to beat. These very same politicians one evening attend communal functions of communities other than their own and from their lofty pedestal of chairman of the evening declare in glowing terms of our integrated unit and next evening on the floor of Lok Sabha move a proposal for banning communal parties. When on the floor of the

Lok Sabha Mr. Swell asked the Government what were the reasons which compelled the Government to drop the Bill already drafted for banning communal parties? Mr. Jagganath Rao, Deputy Minister for Law informed the House that "the difficulty was to define a communal party; freedom of association which extended to all fields of human activity was guaranteed under the constitution and the Government did not want to curb that liberty". Meanwhile our children grow up under a ban imposed by Superintendent of Schools. Emotional integration cannot be achieved this way. We must search for other avenues of approach.

Mehrjibhai Noshervanji Kuka, M. A.

(BIRTH CENTENNIAL 10-12-1965)

by

ERACH D. N. PAVRI B. A.

Sir Rustom P. Masani eulogised the services of the late Mehrjibhai Noshervanji Kuka, M.A., on the occasion of the observance of his Birth Centennial, at a meeting convened under the joint auspices of the K. R. Cama Oriental Institute, Rehnum-e-Mazdayashnan Sabha, Zarthosti Din-ni Khol Karnari Mandli, the Iranian Cultural Society and the Iran League.

Mr. P. B. Vatcha referred to him as the "greatest of these scholars" among the Parsees, who had devoted their labour of love to the study and glorification of the Persian literature.

The greatness of Mehrjibhai does not rest only upon the laurels of his erudition as a Persian scholar and on his famous book *The Wit, Humour and Fancy of Persia*, but he will always be remembered by his scholarly research upon the Fasli calendar which, he believed was the correct reckoning. To prove his point, he brought astronomical calculations and historical facts to bear upon the learned treatise he wrote on the subject. The pity of it all is that Fasli has been treated as a mere fad by the present-day Parsees who are hide-bound by tradition and are chary of any change, in their calendar.



Meherjibhai published two other treatises —now out of print— which prove his erudition and the painstaking research he did before coming to conclusions. He differed from the learned Savants, Prof. Jackson and Dr. West, who had laid the era of Zarathushtra as preceding the era of Christ by only 500 to 600 years.

Basing his research upon the ancient Babylonian civilisation and history, Meherjibhai drew a similarity between the Iranian culture and Babylonian culture. Cuneiformic and Ideographic studies revealed that the Babylonians also worshipped fire and water. He proved convincingly that the Babylonians adopted and adapted not only many names from our religious precepts and practices,

but even took over certain forms of worship. This probably was the tribute of an inferior race to a master race which Persians then were. The Babylonians paid homage to **Strous** (Sarosh) and **Hoo-varatat** (Khordad) under other, yet similar, names. From many such findings, Mr. Kuka came to the conclusion, which had been accepted later by other eminent scholars abroad, that Zarathushtra era was somewhere around 5,000 B.C. If historians could place Babylonian era, they must perforce accept and acknowledge the hoary antiquity of ancient Iran of Zarathushtra.

These researches of Meherjibhai were published in English under the titles of 'The Era of Zoroaster in the Light of Recent Babylonian Researches' and, 'The Antiquity of the Iranian Calendar and of the Era of Zoroaster'. These treatises were published at the suggestion of the late Mr. Khurshedji R. Cama, who was a great admirer of Meherjibhai.

Mehrijibhai went on disseminating his knowledge through articles in such journals as **Nur-e-Elum**, the **Jam-e-Jamshed**, **Rast-Goftar**, **Journal of the Iranian Association**, and others. He was always dressed in the then usual Parsee style — Parsee **dagla** (black alpaca) and **phenta**. He was however, not an orthodox Parsee where religious dogmas were concerned. He was the son of a Parsee priest (Moberdji Noshervanji Sorabji Kuka, Panthaki of the Agiari at Mhow). Though orthodox in style he was not so in thinking like other fanatically orthodox Parsees. He did not believe in the aura

thrown round the Nirang. He lampooned Theosophy; and, one of his classic satires is in respect of the Cock referred to in Avestan literature as the sentinel of Sarosh Yezd !

No one could guess that this serious-looking, quiet, unassuming man had a hidden treasure-house of wit and humour within his frail frame. On occasions he wrote humour which could hardly be surpassed. I still chuckle over his 'Aji Aap Chaliye', a short humorous story in Gujarati which later found place in a Gujarati anthology published by the late Sir Ram-anbhai Nilkanth.

It was this love of humour that led him to delve deep into Persian literature and compile that classic 'Wit, Humour and Fancy of Persia.' In his study of Persian he was mainly inspired by two great men: Sir Mirza Hairat and Professor Edward Granville Browne.

This book is a veritable gem. To the student of Persian it provides a source of unending delight, and, even to those not knowing Persian, the accompanying anecdotes in English will give great entertainment.

In this book, Mehrijibhai proves his own mastery over the Persian language by including his own humorous verses, which make dextrous use of the Pun Macaronics. Macaronics could be defined as a form of **double entendre**, depending upon two words of two different languages with the same phonetic sound but

different meanings. One example: poet Saifi used the word **Haq, Haq**, to convey two meanings: "If the Hookkah were not to say 'God ! God!' I would smash it". (Here **Haq, Haq**, means 'God ! God !' and it also means the gurgling sound made by the Hookkah when a person is pulling at the pipe.)

Mehrjibhai was not a regular Agiari-going type ! He worshipped his God in his own way — by his services to the cause of Zoroastrian religion. He did not believe in any outward show of religious-mindedness, but he had a deeply religious streak in him; which made him compile a small booklet '**Niyayesh-e-Ahurmazda Ane Farsi Monajato**' — a collection of the choicest passages from the Gathas and the various Yeshtas, with translations. In the Monajat section, he has included two of his own compositions.

Mehrjibhai in his quiet, modest way helped others in their work connected with religious books. One such effort of his was over the **Shah-Nameh** compiled in Gujarati by the Kutar brothers — Mahiyar and Framroze.

Mehrjibhai was very proficient in figures which helped him prepare special formulae and tables for use by the textile mills of the Tata Group.

Many have wondered how Mehrjibhai found time to do research and acquire a vast knowledge on diverse subjects. From his childhood he was a book-worm. At fourteen he matriculated; at 17 he passed

his B.A. and at the age of 19 he was an M.A. And at the same age he married his cousin, Mehrbai Framroze Khurshedji Pavri.

He was the Head Master of the Tata High School in Navsari. During leisure hours, he played chess and acquired mastery over the game and his proficiency at Chess astounded the men of Navsari. When Jamshedjee Tata visited Navsari, someone suggested to him that he witness the skill of Mr. Kuka at Chess. Jamshedjee was impressed by Mehrjibhai playing blind-folded three games simultaneously. "You are rotting here. Come with me to Bombay and join my firm." He told Mehrjibhai.

And, thus it was that in 1889, Mehrjibhai came to Bombay as the Head Clerk in the Svadeshi Mills.

When he retired 45 years later, he was General Secretary of the Tata Textiles: the group of Tata mills.

Dastur Jamshed Sorabji Kuka, popularly known as Kukadaru was his uncle, who inspired him to study Zoroastrianism. Kukadaru did not see eye to eye with his brother, Noshervanji Kuka, father of Meherjibhai, when the latter journeyed to Bombay by sea from Surat. To Kukadaru, this was a sacrilege, as was then considered for a Zoroastrian to cross over long distances of waterways as long voyage would perforce pollute water with human excreta. While a disciplina-

rian at home and at office, he had a gentle side to his nature where children were concerned. He went out of his way to relax with his grandchildren and enjoyed their pranks and innocent company. (As this should be in all good homes).

After retirement from the House of Tata, Mehrjibhai decided to relax for the first time in his life. He joined the Dadar Parsee Gymkhana, in order to indulge in his favourite game of Chess. At one time, under his physician's orders he had been forced to relinquish this game, which was causing him great mental strain.

The game of Chess and long walks provided him with his pleasures of life and his relaxation. He walked with a slouch, deeply wrapped up in his thoughts.

Mehrjibhai then got engrossed in his own private world of enigmas and riddles, mathematical calculations and the verses of Saadi, or making some adept move of Chess pieces all in his mind.

Incidentally, like his illustrious uncle Kukadaru, he too, had acquired a genuine fondness for astrology and had

studied both the Indian and the Western systems. What a queer quirk of fate that astrologers never predict their own future ! There is that old Gujarati proverb: **Joshi na rande nahi ane Vaid-na mare nahi !** Mehrjibhai had predicted that his wife Meherbai would die before him. But he died years before her. Just a few months after his retirement, Mehrjibhai Kuka one evening passed away quietly and peacefully while playing his favourite game of Chess at the Dadar Parsee Gymkhana.

Let Parsis take inspiration from scholars like Mehrjibhai and it would be better if extracts from pen of our forgotten worthies are reprinted in a magazine like Parsiana to arouse interest in them.

Perhaps it would be news to many that amongst earnest scholars of Persian the following names otherwise familiar to us also rank high :

Shri Mangaldas Pakvasa, Sir Ardeshir Dalal, Prof. Fardoonji Dastoor, Diwan Bahadur Krishnalal Javeri, Sir Jehangir Coyaji, amongst the departed ones and Prof. P. B. Vatcha, the principal lecturer of the evening and our grand old man Sir Rustom P. Masani.

HONESTY ON TWO FEET

A Harangue by

MADAM MA NYEIN THA

of Burma

"The answer to dishonesty is an honest man. I would like to see honesty walking about on two feet. Gentlemen, I would like to remind you, you all have two feet."

That was shot one. And before they could recover she delivered her second blow. "I am not interested in moderate honesty. Who wants to draw most of their Salary ? To eat an egg that is moderately good ? To live in a house that keeps out most of the rain ? To travel in a ship that floats most of the time....."

"The trouble with us is that we are an individualistic people. Look at the word: five 'i's and one 'u' and 'i' comes first. Look at the word unity. One 'u' and one 'i' and the 'u' comes first."

People were looking now thoughtful, now uncomfortable and every now and then were laughing in spite of themselves. The speech was printed. The Principal of the University gave a copy to every student. The Buddhist monks in Rangoon took a copy to every monastery. The head of the Post and Telegraphs sent his men with a copy to every village.



SOLI K. NICHOLSON

Proprietor — Selvel Syndicate

Died 2-9-65 in U. S. A.

following Cardiac surgery.



Mr. Nicholson was a pioneer in the field of Outdoor Advertising.

He had a genius for Outdoor Advertising in which he virtually enjoyed a unique and foremost position, by reason of the confidence his clients had in him and his ability to cater to their specific needs.

Quiet, unassuming and studious, he was an outstanding, untiring and methodical worker. His grasp of technical and administrative affairs of the organisation helped him to dispose of all problems with remarkable facility.

His sense of justice and fair play endeared him to the clients and the members of the staff.

He will long be remembered by the Selvel hoardings that promote modern concept of Outdoor Advertising of which he was a doyen. **We entrust to our younger generation his spirit of enterprise and his vision for tapping new unique sources of trade and business.**

May his soul rest in Peace.

Zarathushtra and the Gathas

by

MAHYAR BYRAMJI PATEL

"He was that great and shining personality, to whom quite spontaneously, the intelligent could surrender their reasons, the virtuous their actions, and the faithful their hearts"

So very far back into antiquity we have to delve, when we take up the study of perhaps the first and greatest prophet of mankind, that we almost feel lost in a maze of truths, half truths and fantasies that have accumulated themselves in the extant Avesta around the person of this venerable sage.

Speaking of Zarathushtra, Dr. Martin Haug says: **"The leading idea of his theology was Monotheism, i.e. that there are not many gods, but only one, and the principle of his Speculative Philosophy was Dualism, i.e., the Supposition of two primeval causes of the real world while his moral philosophy was moving in the Triad of thought, word and deed.** The great fame he enjoyed even with the ancient Greeks and Romans who were so proud of their own learning and wisdom, is a sufficient proof of the high and pre-eminent position he must have occupied in the history of the progress of the human mind.....He really lived, and his aims and pursuits were the highest to which a mortal man can aspire.....his motives were purest and loftiest — love of truth and virtue.....We must class Zoroaster amongst the greatest men who ever lived, and as one of the real benefactors of the human race."

The german professor Geldner clarifies the style and contents of the Gathas: "In the Gathas, Zarathushtra speaks in a particular style on a deep and sublime subject. Every one of his stanzas expresses thoughts concerning fundamental principles.....Nowhere is there the slightest confusion.....No useless and superfluous words are ever used.....all that he says is always full of vigour and spiritual force. He never indulges in any exaggerated statement".

Hertel sees the depth to which the heart of the Prophet moved: "In the Gathas, a personage of great intellect, zeal and fervour, who is hurt to the core at the sight of the struggle between right and wrong, addresses us in a way which evidences his sympathy and love for mankind. He is the cause of rectitude in the character and morals of man. The art of agriculture and the care of useful cattle, he considers as the root foundation of the peaceful and happy life of men in the material world. He rises above the worship of natural elements as so many different deities".

Geiger says: "He is the unique personage that has stepped out of the circle of intellectual limitations.....and.....laid out the depth of the worship of the One Creator..... The fundamental principles of his religion are not based on sacrifices or outward ceremonial observancies. The very basis of his teaching is his insistence on the purity of thoughts as the basis of all action in life....."

Opinion of Paul Horn on Gathas is "In the Gathas we meet with the expression of noble feelings, vigorous belief in the true faith, and sublimity and excellence of ethics."

"With all due honour to Him who could die for opinion's sake, how was it, or how could it be possible for Jesus to announce a better or purer doctrine than that so often repeated by Zarathushtra, his predecessor, viz., good thoughts, good words and good deeds ? Do not those three things embrace all there is or could be in any religion ? Can the most devout Saint add anything to them ?" Such is the verdict of the American Scholar Whitney on Gathas.

"The Mazdayasnian Religion can justly boast of having the soundest, the highest, and the most reasonable system of ethics" (Casartelli).

On incessant struggle between good and evil clarified and overcome by Zarathushtra, Prof. Jackson says: "The sacred books of but few people, contain so clear a grasp of Right and Wrong, and so ethical a conception of Duty, as the Zarathushtrian Scripture. Few creeds inculcate more strongly than that of Persia, the need for purity of body and soul....."

Dr. Frances Power Cobbe pin-points the evolution of human morals thus: "To whose lessons we have owed such a portion of our intellectual inheritance, that we might hardly conceive what human belief would be now, had Zarathushtra never existed."

Rabindranath Tagore puts Zarathushtra in the forefront of intuitive reformers. "Zarathushtra was the first man we know, who gave a definitely moral character and direction to religion, and at the same time, preached the doctrine of monotheism which offered an eternal foundation of reality to goodness as an ideal of perfection..... The orthodox Persian form of worship in ancient Iran included animal sacrifices and offerings of "Haoma" to the "Daevas". That all this should be discountenanced by Zarathushtra, not only shows his courage, but the strength of his realisation of the Supreme Being as Spirit. Plutarch had mentioned that "**Zarathushtra taught the Persians to sacrifice to Ahura Mazda vows and thanksgiving, and not blood-stained magical rites, cultivation of moral and spiritual ideals is the true form of worship. It is amazing to see how Zarathushtra was the first among men, who crossed this distance with a certainty of realisation, which imparted such a fervour and faith to his life and his words. The truth which filled his mind was not a thing borrowed from books or received from teachers. He did not come to it by following a prescribed path of tradition. It flashed upon him as an illumination to his entire life, almost like a communication to his personal self**".

Our religious literature has now come down to us as the modern Avesta, comprising the Yasna, the Visparad, the Vendidad, the Yashts and the Khordeh Avesta, of which the Yasna contains the most authentic parts in as much as it contains the Holy Prophet's own message, preserved in the form of the five Gathas, which are regarded as the holiest portion of the entire range of the Avesta. They are regarded as the auspicious pronouncements of Holy Zarathushtra himself, and consequently are regarded as the final authority in all matters pertaining to the religion of Zarathushtra.

The study of philosophy enabled devoted orientalist to sift the contents of the entire Avesta, and differentiate between the authentic personality of the Holy Prophet and the revelation as contained and preserved in the Gathas, the oldest sections of the Avestic literature. Later Avestic literature then accumulated around the original pristine purity, and wove vast phantasms about it. Hence, it is to the five Gathas alone that we turn.

In the Gathas, we find the prophet in all his original and sublime beauty, expressing noble sentiments that grip the heart and awaken the mind. Here, lies the deepest study, and we walk with him through all his privations and glories. Here, we find the heart of the prophet plaintively crying out to his Almighty Ahura Mazda ! He longs to approach Him through the Good Mind. His one consuming passion is to see Mazda face to face, and hold communion with Him.

He feels himself lifted above the earth, and in his supreme moments of transcendent ecstasy, he has the beatific vision of Mazda. He longs to be alone with Him and belong wholly to Him, and live in His Love and Attachment. He praises Him, worships Him, makes songs of devotion to Him. He longs to lose himself in the Divine Bosom. His whole life is bound up in one idea. "Ahura Mazda!" He implores Him to solve his doubts satisfactorily. He asks Him about the mysteries of Creation and the principles of ethics and metaphysics and eschatology. He is granted the revelation. Now he burns with a great missionary zeal. He was the chosen one of Mazda, Who now speaks with sublime satisfaction that Zarathushtra alone among mankind had heard His Divine Commands and having heard them was now going to make them heard among all mankind. He affirms, that he will lead mankind on the path of righteousness, and sing untiringly His praise all around as long as his life is blessed with power and strength. He speaks of his faith in terms of a Universal Religion. He longs to win all humanity to the faith of Ahura Mazda and gives discourses on the new religion of the good life. A resplendent halo of righteousness encircles his beloved face. He awakes to moral grandeur. He suffers. The priests of the ancient idolatrous faith now assail him. His heart burns with indignation against these hypocrites. He implores Ahura Mazda to put down their evil and overthrow their chiefs from power. He speaks out against misinterpreters and deceivers who defraud mankind of the happiness of both the worlds. He declaims Evil

Thought, Lie and Arrogance. He exhorts all men not to listen to their evil words and commands, and to resist them with all their might. He denounces those who do not embrace Righteousness and Good Thought. He looks to Ahura Mazda alone for protection, and implores Him to recoil their evil upon themselves. He is conspired against. All but Ahura Mazda now desert him. He is dis-respected, mocked, maligned, jeered, and insulted. He cries out in agony to Ahura Mazda and requests Him to help him as one friend to another. He has no following, no means of sustenance and no place of refuge. He asks Mazda to point to him the land to which he should flee if He wants him to live so that he can yet hope to work as His prophet, and establish the Excellent Religion. He wanders without any asylum. He traverses the length and breadth of Iran, discoursing and preaching. He suffers imprisonment. At last he begins to win. His cousin Maidyoimaon-gha becomes his first follower. Then follow noble Frashaoshtra and Jamaspa. Fryana the Turanian follows suit. Finally King Kavi Vishtaspa and his Queen Hutaosa embrace his religion. Then it becomes the State Religion. Here in the Gathas, we find all the richness and munificence of Ahura Mazda's Religion made manifest. We walk with the holy prophet, we talk with him, we suffer and rejoice with him. All this in his own blessed and authenticated words (No interpolations). Here, we find his Divine Message in all its glorious enfoldment. We discover first hand the secret road to happiness. We make personal contact with the Bountiful Immortal Laws that

are irrefutable. Ahura Mazda, Asha Vahista, Vohu Manah, Khshathra, Armaiti, Haurvatat, Amertat, are all properly explained. Sraosha, Atar, Ashi, Geush Tashan and Geush Urvan are approached in their proper perspective. Here, we find Theology and philosophy raised to the highest pinnacle of perfection. All that is good, noble, sincere, virtuous, uplifting and truly rewarding is clearly extolled. The uncompromising conflict between good and evil, their logical conclusion is stated in no uncertain terms. The laws of reward and retribution are made manifest.

There is no story more beautiful, true and venerable, than the one contained in the Gathas, whose pathos cannot fail to move our entire beings, and bring them in complete accord with the noble and soul stirring sentiments expressed therein.

Let us end the present discourse with the words of one of the noblest and most inspired sons of the true religion, the late venerable Dasturji Doctor Maneckji Nusserwanji Dhalla, High Priest of the Parsis in Karachi, who says:— "With sublime confidence, Zarathushtra foretold to the Evil Spirit that his religion will ever live and his followers will do battle with the forces of evil up to the end of the world. His noble faith has weathered the heaviest of storms and survived them, and a religion which stood these trials in the past will stand any trial in the future. Zoroastrianism will live by its eternal verities of the belief in the personality of Ormazd, an abiding faith in the triad of good thoughts, good words and good

deeds, the inexorable law of righteousness, the reward and retribution in the life hereafter, the progress of the world towards perfection and the ultimate triumph of the good over evil through the coming of the Kingdom of Ormazd with the co-operation of man. These are the truest and the greatest realities in life. They are valid for all times. They constitute the lasting element of Zoroastrianism. In the midst of the accretions that have gathered round it during the long period of its life, these immortal truths have remained substantially unchanged, and by them Zoroastrianism will live for all time. **Dogmas and rituals are based upon the needs of the times, and as such they are subject to the natural laws of growth and decay.** They have their place in the Spiritual development of man.

They are the accompaniments of religion, but not the religion itself. Man may fall away from dogmas and from rituals, and yet he may remain religious. Righteousness rests on the individual's piety and not on scrupulous observance of ceremonies, or a practise of elaborate lustrations. Let the Parsi individually and his community collectively, abide steadfast in the path of righteousness, and they will be practising true Zoroastrianism. In the fret and fever of modern civilization, which renders man exceedingly sensitive to suffering, and lets loose on him the demons of restlessness and discontent, Zarathushtra's religion is the best sedative for him to-day. So will it be in all social unrests, economic crises, and religious upheavals of the future. Zarathushtra has been the hope of the Parsis in the past. So is he now, and so will he be forever".

"Nêmeô Zarathûshtrahê Spitâmahê Ashonô Fravashê!"
 "Obeissance to the Fravashi of Holy Zarathushtra Spitaman!"

"MIC" PRODUCTS

Kamal Bldg., adjoining Radio Club
 Arthur Bunder Road, Colaba, Bombay 5.
 Manufacturers of

OAKS

OAKS BRAND

Squashes
 Crushes
 Syrups

OAKS
 QUALITY
 SYRUP
 ARTIFICIAL

SQUASH

By Appointment to **H. E. Shri Sri Prakash,**
 Ex-Governor of Maharashtra
 Suppliers to High Class Hotels, Air Lines,
 Well-known Clubs, Stevedores to Shipping Companies,
 Oaks' Products Must be Good.

Rahe Mazdyasni

by

DASTURJI KHURSHID DABU

ANCIENT WISDOM

The modern man vaingloriously talks of Atomic age as his age in which he is constructing a New World. Down with your age-old ideas. Our College Professors of today have more knowledge than all your old wisdom. Ancient Religions were good for Primitive people. The modern world has advanced too far wherein there is no room for old ideas. New civilization needs Revolutionary ideas. God and Soul were given to primitive people and thus kept under the thumb of the gurus. We are the up-to-date emancipated ones who harbour no fictions. We do not go to temples or churches. To us marriage is only a social contract, —no sanctity is attached to it. Our love is unfettered. It is free. The man who succeeds is wise man. Everything is here so climb up quick in life and after me the deluge. We do not hold any fantasy of the life beyond. Look at the rapid progress in sciences Russia has made after being Materialistic in outlook. We shall now have to remove the cobwebs clinging to our brains.

If we examine the underlying heart beneath this vanity there is lack of Faith, Conviction or feeling of certainty. Inside there is a turmoil — there is suspicion of the fearful unknown. Long tongue and verbal intelligence do not hide the fact that man is constantly in search of his

soul. He is missing it. Bluff is apparent. Col. Baden-Powell in his book for Rover Scouts warned youths how unmindful they are of the many bed-rocks on which they can trip in their journey in life. The surprising thing is that the ablest men of modern days do not talk in this tone. Dr. Carl Jung, a note-worthy Psychologist is impressed with the need of religion in life. Einstein advocates humility in the face of God's unfathomable ways. Dr. Radhakrishnan, the learned Philosopher-President of India believes that youth has gone astray. A little more book learning often shows discourtesy to the ancient great souls of deep understanding. If that shows where the wind blows we are going headlong to rank Materialism — a belief that in matter alone we see the potentiality of a lofty life, that the universe holds no secrets and that sciences will fathom all of them that have escaped detection. But this superb bubble will one day burst. It will dawn on us that the Atom has infinite stored-in energy but the secrets of life still remain unsolved. This energy may destroy part or whole of the world but that cannot be considered as victory of man; nor as triumph over secrets of life. Some Yogis told Sikandar "How are you a Badshah ? So long as you have not gained victory over your lust for power and pride you have not conquered the great powers. You are still a slave." All that science has done is to arouse the sleeping snake of atom charge.

The principal difference between old and new world is haste. Everybody wants hastily to be rich and rise high up in life. Patient, plodding constructive life is at a discount. Zarathushtra was offered immediate suzerainty and kingdom with untold wealth. He turned down the offer. Why ? He had a mission to fulfil and a purpose to solve. All that He had to do could only be done by patient waiting and constant waking after complete self-control. There were no examination after book-learning and there were no degrees to be appended to. In those times the elders were the true leaders of the youth and they selected right kind of youth and taught them mysteries of life — how life could capture blessings from the Minoi-jahan. People were initiated in the bliss of heaven and the pure delights of the other world that were in store for them who had healthy spiritual life here on earth. There was humility and little insolence, if at all.

Why are we looking down upon ancient noble soul satisfying wisdom ? We have become doubting Thomases. We doubt anything and everything. We doubt the ability of our parents to give guidance sincerely, honestly and understandingly. Due to such awkward mind many of our youths develop no faith.

Modern youth is suffering from a sort of Megalomania. It makes them believe that they are superior brains because books supply them ready-made answers for most debates.

Because haste is the guiding star of modern life there is no patience for things which only patience can secure — like

love of God and mysteries of universe and because they expect in hand tomorrow what they ask for today they are driven to materialism as a ready at hand solution of life. They are disillusioned in course of time. Meanwhile everything that does not offer quick return is labelled "humbug".

But "ye shall be judged by thy fruits". Final assessment of life must depend upon your performance in life. Human welfare is not worked out just by tongue. But the present generation greatly loves tall talk and talks glibly all the while mixing up mere talk with solution. The real learned talk less. In a single talk youth can dispense with God and all He means to mankind. So the Budhists warn us that it is not in the lot of human being with his limitations to measure the Almighty in the infinite. The present day students also expect that everybody will accept their verdict. All we find in their hasty verdict is Negation based on doubts. As those who have no faith can have no basic principles to fall back on they quote other men's mind extensively but show no evidence of conviction in their own life. They function very well as tape records of one philosopher one day and another philosopher the next and never independently attempt to see the problem in its proper perspective. If they desire everything new they must also needs expect a new moral code. They say "see how much disorder there prevails in nature. If we were Gods we would have made a better world". Too much of self-importance is nourished in the youths. When they discard Eternal Verities it is

little wonder they advocate changing God's order. They are unwilling to test a few of the old established tenets and principles taught to us by the wise ones of the past.

It is because modern generation does not like any imposition of discipline. All the same they love and honour some Tawiz or Talisman of a short Mantra as short cut to success. One need not forget that the educated are also subject to temptations. When facing an examination or going for a girl after their heart they do not forget the possibility of a magical device. They do try for them and sometimes get duped by opportunists.

Those who know and acknowledge the arrangement of God know it for certain that after getting tired they, like children getting tired of their toys, will one day be anxious to seek the mystery of nature. Just as the chelas seek their Gurus the Gurus in turn wait for the right kind of pupils to come to them. They wait in expectation so that by imparting Divine Wisdom they can shed fresh light on right path. It is said that Peshotan, the immortal son of King Gustasp with his 151 followers in waiting in the caves on Alburz mountains holding on to true divine knowledge. If evolution works its way up from the baser to the better and nobler species on physical plane evolution of soul from baser to lofty is conceivable. As man's soul is just one spark from Almighty it has desire in it, latent or

patent, to meet the main source and when such desire becomes extremely sharp, man seeks and Guru gives the right lead. The meeting of several such souls constitutes the "Assembly of just men made perfect". All true religions are given to them and according to Dadestan-i-Dini every age is promised the advent of evolved souls of men made perfect. They are our saviours, our Protectors — not bombs and rockets. Whenever critical situations arose in the history of Zoroastrianism they have shown their powers to revive our religion. But we do not bother to understand this entire message. Many learned non-Zoroastrians have shown admiration for our religion. We take pride in what they have said but we are not ready to move our finger to study our own lofty faith. We can say that we have appreciated Peshotan, Ardaiviraf, Adarbad Marespand, Manuschehr, Nairyosangh, Meherji Rana, Azar Kaiwan and such lofty souls only after we have devoted some little time to know them as our noble heritage. Why are our scriptures spared despite all efforts by Alexander and Khalif Omar to destroy them? For whom are they saved? Shall we or shall we not save them for our posterity? Those who will humbly study them will reach their destiny earlier and work for uplift of the community. May the hope with which such writings were prepared be one day fulfilled. Amen.

Translation.

Courtesy Jam-e-Jamshed

Parsiana the new medium for old wisdom duty to Parsiana lies is clear as day light. expectations, it is the lot of all human (tion). If you are better than Parsiana Parsiana as a chance on the way.

makes ready such writings. Where your If it falters, fails or falls short of critic's efforts until they reach Khordad (Perfection) improve it. If you are not so good take

ANY WAY YOU PLEASE

POLSON'S

COFFEE · BUTTER · TEA

PLEASE YOU

When President Roosevelt was Assistant Secretary of the Navy, they say he was visited by some temperance ladies who suggested that he christen new ships with soda pop instead of champagne.

"The trouble with you ladies," said Mr. Roosevelt, "is that instead of opposing the christening of a vessel with champagne, you should encourage it. It would be a great temperance lesson."

"Why, what do you mean, Mr. Roosevelt?" queried one of them.

"Well," he replied, "just remember that after the first taste of wine, a ship takes to water and sticks to it ever after."

OF WINE AND WOMEN

— David T. Armstrong.

THE VOICE OF RIGHTEOUSNESS

ZOROASTRIANISM—RITUAL

by

L. K. NALBANSINGH

POONA

Every religion for human beings must have an external element in it, as well as an internal or spiritual conception to formulate the ritual which is generally practised with the tendency to demonstrativeness in individual worshippers. If there is no external formality then it is no religion for the human beings and if there is only internal and spiritual without external element, then it is only suitable for and congenial to angels.

But the precepts commanded by God, though they may vary for different persons, or at different times and places, do promote spiritual worship. God seeks more for loving hearts than for expert hands which manipulate the outward rituals or ceremonies.

Particularly in the Avesta, Ritual occupies a prominent place, and several rules and regulations are given in it for cleansing and exercising. There are rules for cleansing houses, clothes, wood, corn, vessels of different sorts, after a death has occurred in a family. These rules and regulations include washings, sprinklings, repetition of spells, and other ritualistic performances in great variety. In the Yasna, the Vispered, and the Gahs, frequent mention of the 'ritual order' and many presentations of sacrifice, homage, and praise are made to the 'Lords of the ritual order' a title which is bestowed on Ahura Mazda and several 'Bountiful immortals'.

When people carry dead dogs and dead men along the road, how shall the cattle, the draught-beasts, men and women, the fire, the son of Ahura Mazda and the Beresma, which is bound in holiness, go on these ways ?

Then answered Ahura Mazda: The cattle and the beasts of burden shall not go on these ways, not the men and women, not the fire, the son of Ahura Mazda, and the Beresma bound in holiness. A priest shall first walk along this road chanting the victorious words: Yatha ahu vairyo.

By the holiness of Vohu-mano, Rulership belongs to Ahura. Ahura Mazda created a protector to me and my followers. If the bad ones seek to harm me, besides thee, the fire and Vohu-mano, if I walk after thy works, O holy one, then who shall help me, O Ahura? Tell me this law by the Dastur, who smites victoriously by thy protection and teaching. Make manifest to me in both places a Ratu for the law. Then Sroash and Vohu-mano come, O Mazda ! May my wish be the wish of every one ! Ahura Mazda and Spenta Armaiti defend us from our foes. I drive back the Daeva Drukhs. I drive back that which proceeds from the Daevas. I drive back what they have done and created. I drive away the Daevas. Begone O Drukhs ! I drive away

the Drukhs that they may rush to the North. They shall not destroy the corporeal world of the pure. (This formula is the gist of Kemna Mazda prayer).

Let us listen to another formula to understand more and more regarding the rituals prescribed for the followers:

Zarathushtra asked Ahura Mazda: "Ahura Mazda, heavenly, holiest, Creator of the corporeal world, pure; how shall the men in the corporeal world provide themselves with a person who will purify the body of one who is affected with impurity, who has come in contact with the dead bodies?"

Then answered Ahura Mazda: "They shall look about for a pure man, O Holy Zarathushtra, who speaks true words, and recites the Mantra (i.e. the Avesta), who is best acquainted with the Mazda-yasnian law as a purifier." "Creator, how far from fire, how far from water, how far from the bound up Beresma, how far from the pure men?"

Then answered Ahura-Mazda: "Thirty steps from fire, thirty steps from water, thirty steps from the Beresma, thirty steps from the pure men. Thou shalt dig a first hole, two finger deep in summer, and four fingers deep in winter. Thou shalt dig a second hole, a third, fourth, fifth, sixth, each one step from the other."

These are some of the instructions given in the Avestan books so that some sort of ceremonial actions may be performed and there should be some penance for the man to become pure.

Here we find an instruction from Ahura Mazda about the virtue that attaches to the correct recitation of a particular formula.

Ahuna-vairya, O Holy Zarathushtra, recited without omission, without negligence, is worth a hundred other meritorious Gathas, which are recited with omission and negligence. Even recited with omission, with negligence it is equal to ten other principal

prayers. Whoso in this corporeal world, O Holy Zarathushtra, recites to me the portion of the Ahuna-vairya, recites uttering, delivers reciting, praises delivering, his soul bring I thrice over the bridge to the Paradise, I who am Ahura Mazda, unto the best place, unto the best purity, unto the best lights."

Zarathushtra asked Ahura Mazda: "Ahura Mazda, heavenly, holiest, Creator of the corporeal world, pure, what does the man, deserve, what does the man gain, what is the reward for the man, who with right prayer for Rapithwina praises the Lord Rapithwina with washed hands, with washed mortars, with bound Beresma, with uplifted Haoma, before a shining fire reciting Ahuna-vairya, moistened on the tongue by the Haoma of a Manthra-bound body?" O Holy Zarathushtra, as the wind coming from the mid-day region furthers the whole corporeal world, increases it and makes it attain to profitable happiness, so deserves also this man, that will be the reward for this man, who with right prayer for Rapithwina praises the Lord Rapithwina, with washed hands, washed mortars, with bound Beresma, with uplifted Haoma, at a shining fire, uttering Ahuna-vairya, the tongue wetted with the Haoma, the body bound with the Manthra."

Some of these formulae of the rituals would give us some ideas regarding the ceremonies to be performed so that we keep our thoughts, words and deeds as pure as we can. The main point is how to avoid the evil of this world. In this regard we may know the parallel doctrine explained by Saint Paul.

"We wrestle not against flesh and blood, but against principalities, against powers, against the rules of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand the evil day, and having done all to stand, take the helmet of salvation, and the sword of the spirit, which is the word of God".

KHSHNOOM

Zarathushtra in the Court of King Gustasp

By P. N. TAVARIA

(69) It is stated that King Vishtaspa sentenced Zarathushtra to imprisonment. It was when Zarathushtra had changed his subtle body into corporeal one in order to make himself visible to the people of the world. The Prophet's body was composed of second grade light in which light, there is a trace of Druj (Evil) in latent form. As soon as the subtle body was turned visible there was an onrush of the liberated Druj which on some occasions rendered the Prophet temporarily unconscious. In that state the Prophet uttered in a helpless tone "**Kam nemoi zam, Kuthra nemoi ayeni**" (Ysn. 46, 1) i.e. 'where may I go, whither may I turn'. On such occasions archangel Bahman used to hurry to his succour, and restore him his power. Such occasions were instances of 'Azeh' type of sin, in which there is vicarious suffering by one mixing with the sinful person, though pure personally.

The above statement of the Prophet's imprisonment sounds quite ordinary, yet it has a hidden meaning. The temporary unconsciousness which deprived the Prophet of his powers is allegorically depicted as 'imprisonment'. It was not possible in the case of Zarathushtra to be closed up in a worldly prison, for nobody could touch his person, because it gave shock if touched, and he was capable of rarefying his body and making himself invisible and free, whenever he desired.

During this temporary loss of consciousness, he was deprived of the sublime wisdom of Bahman Ameshaspend and hence he is allegorically stated to have been 'starved'. This starvation is not of the physical body but of Wisdom which he was otherwise constantly receiving from Bahman Ameshaspend.

(70) Then there is reference to "enlivening the Bull" by Zarathushtra. This bull is not the quadruped. Gava, lit. bull among other meanings signifies Life. Death of the bull signifies the preponderance of Evil over Good, and when the bull is said to be enlivened, it means subjugation of Evil by Good or preponderance of Good over Evil. So when the Prophet became temporarily unconscious in the act of transforming himself from invisible to visible state, he is stated to have been imprisoned and starved and when his body was rendered to its normal shadowless state, it is stated that Zarathushtra brought the bull back to life.

Here is the story of 'the miracle about the horse of Vishtaspa' the marvellous cure of Vishtaspa's horse by Zarathushtra. This miracle is described in detail in the Persian Zaratusht-Namah." This Zaratusht-Namah was written in verse by Dastur Zaratusht Behram in A.C. 1278 (Sanjana Dinkard; Vol. XIII; Intro. p. xiii). The narration of the cure of the

'black steed' is a parable taken in its literal sense. Khshnoom had not come to light. Ustad Saheb Behramshah Naoroji Shroff later revealed the true interpretations of those allegories for the first time in India. The elucidation of these allegories has been given by Dr. Chiniwalla in his 'Nikiz' Vol. I. The following is translated from "Amar Jyoti Zarathushtra" by learned Ervad S. M. Bhada (pp. 21-22).

"A parable is connected with the life of Zarathushtra in which it is stated that the demons poisoned King Vishtaspa's ears by misrepresenting Zarathushtra as a sorcerer, having hair, nails and other impure things in his possession. This caused him to be imprisoned. And when war arose between Gushtasp (Vishtasp) and his enemy Arjasp, it is stated that the legs of King Vishtaspa's black steed Aspe Siah got bent in its body and Zarathushtra restored them to their natural condition one by one. Thereupon King Vishtaspa accepted the Revelation of Zarathushtra. We are aware by now that Zarathushtra had a luminous body, he was not approachable closely, his body was of electrical and fiery nature and gave shock if touched and was transparent shadowless and possessing the music of the Divine songs of the Gathas and implements for talismanic power. Moreover, he could render his body invisible at will. How can it ever be possible for any human being to catch him or strike him or imprison him ?

King Vishtaspa was misled by the instigations of the demons and by their holding him under their control through spells of black magic. In the above allegory,

four of the King's mental powers were deficient or latent, while others were shining, i.e. active. The bright powers are represented as a horse, but since there were defects also, that horse is stated to be black.

The King was misguided and he ordered Zarathushtra to be imprisoned that Zarathushtra may not come out from his residence in the holy talismanic mountain (Harbarez) and the demons may have their own way. The demons spread putrid things like loose hair, nails, skulls and corpses in his bed. Zarathushtra's bed is the earth, on which the task of Zarathushtra was to spread blissfulness. The demons deposited the above mentioned putrid things on earth so as to defeat Zarathushtra's activities.

Just when demons were practising their witchcraft, there were in the royal court of Vishtaspa holy leaders also who on their part were endeavouring to defeat the demon's powers. There was great rivalry between parties of the Dark and the White sides. The King's intervention was absolutely necessary, but he could not decide which party to support. He consulted the wise for restoring the horse to its natural state, but no one could effect it. Thus chaos reigned supreme in the Court of Vishtaspa, which Zarathushtra could perceive from his residence in Harbarez by his spiritual powers. He declared that he would be able to clear the haze of uncertainties. Upon this Zarathushtra was invited to the royal court.

Holy Zarathushtra presented himself in the Court. Due to his lustre the whole mankind and animals rejoiced. This is aptly stated in Farvardin Yasht 93-94 as under :

“In whose birth and growth the waters and the plants rejoiced;

in whose birth and growth the waters and the plants grew;

in whose birth and growth all the creatures of the good creations cried out, Hail ! Hail, to us ! He is born,

the Athravan, Spitama Zarathushtra..”

The King forgot himself in the Prophet's presence. Peace and joy spread around by his advent as if the divine message of Ahura Mazda was received. Everyone became anxious to follow his commands. The power of the demons was nullified for they were convinced that Zarathushtra had 'extracted the four legs' that is, cleared the four confounding doubts or ambiguities in the King's mind. and they realized that Vishtaspa may order the annihilation of the demons. Most of the demons surrendered to Zarathushtra and accepted his message.”

(71) Reverting to Dinkard para 71 we find that Zarathushtra foretold and disclosed through his spiritual insight what was in the mind of King Vishtaspa and of the people of his country.

(72) “One more miracle was that several objects of vicious delusions which had been practised by means of sorcery by Dahaka in Babylon — whereof mankind came to worship idols were dispelled and rendered inactive through the proclamation of the triumphant words of the Religion of Zarathushtra.

(73) Another miracle attributed to Zarathushtra is about the controversy on the Religions with the famous sages of the region (of Khaniras). They were well-known for their learning of the sacred texts, and were among those who were the greatest opponents of the deceitful doctrines of their religion. To them came the intelligible truth from Zarathushtra.

We have now seen the allegorical narration of Zarathushtra's advent in the royal court. Zarathushtra now disclosed to the Royalty knowledge contained in the 21 Nasks (volumes). He taught them the philosophy, the talismanic spells and the sacred ceremonies which are technically called practices of “Sarv-e-Keshmar” a sacred tree. King Vishtaspa by the exaltation of his mental condition imbibed the holy Teaching. Not only that but he also began to attune himself to Ohrmazd and Ameshaspends. Thus the Jarthoshti Din spread on the earth and the demon worship was extirpated. All this great change commenced with the ‘extraction of the withdrawn legs of the black horse’ (Aspe Siah).

(74) After this, Ohrmazd sent Vohumana and Asha Vahishta (Bahman and Ardibesht Ameshaspends) and the propitious Fire-energy (of two grades) called Adar-Burzin-Meher, the higher operating on the heaven of the Sun and the lower on that of the Moon. They produced stronger conviction in Vishtaspa for helping Zarathushtra. The council of sages now believed in the truth of Zarathushtra's teachings and helped spreading the same throughout the country.

(75-76) Then the remaining Amesha-spendas came down from the sky to the earth, and Ohrmazd instructed them to proceed to the residence of Vishtaspa who was by then a great possessor of blissfulness by acceptance of Zarathushtra's words.

(77-79) Then the Fire Energy of Adar Burzin Meher addressed the king: "O exalted Kae Vishtaspa ! there is nothing to fear about from these Ameshaspendas. They have not come to frighten you in your residence nor have they come to frighten you as the envoys of Arjaspa who demand tribute from you nor have they come as robbers. We three, Adar-Burzin-Meher have come to thee from our heavenly residence. If you use your spiritual wisdom, you will find that this world requires the good Mazdayasni Religion.

(80) Adar Burzin Meher then exhorted the king to chant the Ahunavairya to know the Will of Ahura and to chant Ashem-vohu to praise piety which is best and to utter no worship for the demons; because the Will of Ahura Mazda, Ameshaspendas and Yazads (sacred beings) regarding thee is the exaltation by thee of this Religion.

(81-82) If you praise the good and pure Religion of the holy Zarathushtra, then as the blessings and recompense thereof, we will give you sovereignty of a long duration and a long life, to complete your noble work; and we shall constantly help you in your sublime progress. Moreover, we will bless you with a son, named Peshotanu, who will be immortal, who

will be so without old age, without hunger and without thirst and who will be alive and powerful in both the lives of his embodied and spiritual existence.

(83) Arjaspa and his envoys, the enemies of Vishtaspa were ready to attack Iran, but on the one hand, Arjaspa was awe-stricken by the talismanic powers of Zarathushtra, and on the other, was afraid of Asfandiar Ruintan, another son of Vishtaspa. Ruintan ordinarily means 'body of metal'. Body of metal is not possible in Nature. But this protection is through holy formula. The elements of Asfandiyar's body were rendered invulnerable by the holy formulae so that no arms could harm him permanently.

One more miracle. It was the intelligent vision exhibiting spiritually unto Vishtaspa his future victory over Arejataspa and the Khyaonians.

(84) Ahura Mazda sent Yazata (angel) Nairyosangha to the residence of Vishtaspa as a companion to Ardibehesht Ameshaspend to make Vishtaspa drink the spring of life in order that his spirit may look into the sublime abodes in heaven. **(Nairyosangha is the name of the divine messenger of Ahura Mazda. It is also the name of a fire that dwells in the hearts of kings, and helps them in their royal functions).** On account of that ambrosial drink, Vishtaspa beheld the great glory and splendour of heaven.

(85-87) Then Ahura Mazda bade Nair-yosangha to hurry to the residence of Vishtaspa and tell Asha Vahishta, arch-angel Ardibehesht, to take the finest of the goblets and carry in it our excellent Haoma and sacred narcotic and make King Vishtaspa drink it up to the brim, which the King did. King Vishtaspa retired to his private chamber and spoke to his Queen Hutaosha that **she would receive, besides this Religion, a skill of prompt acquiring** of that Religion so that she would expound the Religion of Ahura Mazda and Zarathushtra.

(88-90) When Vishtaspa accepted the Religion and praised piety, the demons were rendered inactive in the deceitful material world, and the demon Aeshma

rushed towards the territories of Arjaspa, the cruel ruler of Khyaona and he instigated them all to battle by the loudest clamour "Rise of Zarathushtra and his religion would mean the downfall of idol and demon-worship". The hand of God directed the operations against Arjaspa, and his Khyaonians, and Vishtaspa's army marched successfully through their territory, spreading a knowledge of the tenets of the faith." **The Prompt skill was at one time a gift of the Khyaonian Arjaspa when he was predominant, but that skill was of evil type; but now it has become the gift of the Iranian Zarathushtra.**

Here ends Chapter III of Sanjana Dinkard Vol. XIV.

WARDENS

and

Warden's (Mysore) Pvt. Ltd.

have given you best Sandalwood
for 40 years

NOW RECOMMEND BEST READING MATTER

Works of Dr. Irach J. S. Taraporewalla Ph. D.

The Religion of Zarathushtra	Rs. 6
Daily Prayer Book	Rs. 3
Parsiana	Rs. 6 (Yearly)

Available at all our shops.

Revive The Gahambars

by

Mr. M. V. A. WASIL

The **Ga-ham-bar** is called **Yairya** in Avesta, and **Ga-san-bar** in Pehlvi. The **Gahambars** are six seasonal feasts, each lasting five days.

Religious importance of the Gahambars

King Jamsheed was the first to celebrate the Gahambars.

Among the seven principal acts of Righteousness, the **Gahmbars** take the third place, the first two being **Radih** (Charity), and **Rasti** (Truth).

In the **Sad-Dar**, the **Gahambars** head the list of six religious acts.

Bahman Yasht says that non-celebration of the **Gahambars** will be an evil day for the World.

Social importance of the Gahambars

1. The celebration of the **Gahambars** offers a valuable opportunity to our brethren to meet and know each other, which results in close unity in the Community. The celebration of the **Gahambars** is a sure cure for the European individualism which has gripped, even the sensible members of the Community, with "hoops of steel". As things are, the Zarthushtees living in the same building hardly know each other. This attitude of indifference has to be rooted out, subject to the harmony between the temperament of those individuals who intend to co-

operate for the furtherance of this object. For this good purpose, there is no substitute for the **Gahambars**.

2. Since, in celebrating the **Gahambars**, the rich sit with the poor, and the peers mix with the peasants, a keen sense of ideal brotherhood is awakened. **Mazdayasnan** was the first religion to lay stress on the importance of the brotherhood of Man and the Mazdayasnis are losing sight of it.

AIRYEMA-ISHYO (Yasna 54) (The Much-desired Brotherhood)

May Brotherhood of Man, for which
we yearn,
Come down amongst us and rejoice the
hearts
Of men and maidens of Zar'thushtre's
Faith,
Bringing fulfilment unto Vohu Man';
When Souls of men receive their precious
meed,

I pray to Asha in His Grace to grant
These blessings for which human souls
do long,

Which Mazda Ahura hath meant for all.

(Translation: I. J. S. Taraporewala.)

3. At the **Gahambars**, the rich experience that noble humility which is so very essential for man's spiritual progress, and the poor feel elated mentally, while sitting in company with their more fortunate brethren.

Ethical importance of the Gahambars

1. The less fortunate Zartushtees, who, otherwise, might not be able to get enough food very often, get the satisfaction and pleasure of eating food to their heart's content. Thus, Number One principle of Righteousness, namely, **Radih** (Charity) is fully observed.

2. The celebration of the **Gahambars** helps cool down the simmering discontent in the hearts of the poor.

3. The hatred that is often harboured by the poor against the rich is kept down to its minimum intensity by the generous Hand. Thus, the evil winds of communism, scepticism, cynicism, and atheism are shut out of the homes of the humble Zartushtees.

I give below the order in which these religious feasts are celebrated, each one for five days :

(1) From the 41st to the 45th day after **Navroz** is celebrated **Maidhyozarem**, or the Mid-spring feast.

(2) From the 101st to the 105th day is celebrated **Maidhoshem** or the mid-summer feast.

(3) From the 176th day to the 180th day is celebrated **Paitishhayem**, or the autumn feast.

(4) From the 206th to the 210th days is celebrated **Ayathrem**, or the feast of the breeding season of the cattle.

(5) From the 286th to the 290th day is celebrated **Maidhyarem**, or the mid-winter feast.

(6) From the 361st to the 365th day is celebrated **Hamaspath-maedaem** or the vernal equinox feast.

The Public Gahambars

When the Gahambar-feast is celebrated by open invitation, it will be advisable to ask for individual contribution. This contribution may take one of the following four forms :—

1. Contribution in cash
2. Contribution in kind according to your mite.
3. Contribution in manual labour, i.e., those who can afford neither money, nor goods, should lend their services towards the celebration of the **Gahambars**.
4. Even those who join in the prayers recited, are supposed to have contributed their mite.

Gahambar is not possible under conditions of rationing and save food campaign at present. Thus old custom is worth reviving in some modified form when conditions permit.



INTEGRATION

by

P. B. WARDEN

The concept of Integration is the oldest yearning of the human fold. It is an offshoot of the instinct of gregariousness, a necessity thrust on primitive societies as a defence against wild animals. After establishing itself on firm footing against wild animals this instinct did not die out as a result of disuse atrophy. Meanwhile man became conscious of personal and group possessions — possessions of women, land and cattle. Land and cattle were in plenty to support life. No food cards were issued — people either died of starvation in famine or cut off their cattle and survived as long as they could and then in posture of supplication rolled up their eyes to the skies. There was no religion. There was only Nature and man worshipped it. It was very much later that Zarathushtra extended the idea from Nature to Nature's CREATOR and laid the foundation of Monotheism.

Meanwhile human relations were working out their own evolution. From instinctual fondness for the feminine arose the love for woman and all she meant to man. What man meant to woman did not matter at all. Women have only very recently acquired status and rights. Woman gave man all her best and aroused in man the consciousness of values in life. The animal in man slowly receded and gently hid itself beneath the veneer of chivalry — not the chivalry of

literature and life of 19th Century, Chivalry of literature was gallantry — a sort of merrymaking by Gaylords with courteous but amorous attention to ladies. Ancient chivalry was of bravery in defence of woman and the progeny she gave. The concept of family became the greatest educative factor in group living. It not only educated every member but planned ahead of and for the progeny growing to adulthood. Here lies the crux of Integration. Here at this stage is the supreme need for inculcating the values of life. To that purpose religion has always been the oldest medium and with all the advances in educational systems Religion has still remained irreplaceable. In mimicking Russia we have abolished all religious training in schools at the most receptive period of acquiring sound basic values. Religious training is therefore now imparted stealthily. The Central and State Governments have failed to realise the demoralising influence of stealth.

Society has not given up religion at the behest of the Government and majority have not given up imparting religious training and enforcing their own rites, rituals and customs on their children. Nor will the substantial number ever do so. They love their religion. Russia destroyed churches, or converted them into galleries, sent many a bishop to gallows

and desolated souls but the souls again linked themselves up with religion. Instead of service in a church there is service in open spaces where people congregate and ministers deliver sermons. All that in a totalitarian state. What about our Democracy ? Does secularism work in essence and spirit ? Has it the approval of people ? Has it removed the bones of contention ? Has it produced better youths ? — leave alone the fossilised ancient groups for whom states may wait for autumn leaves. If a secular state means freedom for belief and practice of any religion and propagation of its own specific peculiar culture it should be respected in toto and not blocked as it is at school age. Many a learned and thoughtful person like President Radhakrishnan has sighed at the sight of our education product — a new hybrid without discipline and not without bigotry and fanaticism, and with subversive tendencies against all values of life. No one denies elasticity to values. They are just like any other thing subject to change. May be that the change is so recent that youth had no time to set up a new set of acceptable values. All will have to wait and watch. Meanwhile the trend for the shape of things to come looks ugly without religion.

Many have already given their opinion that education without religion will breed a tribe of clever devils. This is a contradiction in terms in a way and a shrewd observation of fact on the other. Those who are intelligent and educable, taken by and large, are also capable of more mature judgment and if conditions

obtain otherwise it is permissible to infer that if their judgments are crooked probably their education may be defective in nature or distorting in action. In schools and colleges high-pressure pumping in of facts still leaves self-education untouched — with poor show of discipline and devil-may-care attitude in many matters.

Our moral armament in schools now rests only on legends and instances of good examples culled from literature. Even though true they do not have the sanctity that religion gives to its legends and stories. The former fail to impress the young in their impressionable age and after that age character is already formed for better or for worse. Season for sowing is this way lost and our crop is only that which comes from seeds thrown haphazard from skies by birds flying over untilled fields. Something grows, no doubt, but that is not the crop that nourishes healthily. And we have indiscipline as the sign and symptom of spiritual malnutrition.

The present day trend of thinking in political circles is that religion is the root of disharmony. People however, are never tired of saying All religions are one and yet religion is a target of mild assault. The sophisticated parade a sort of aloofness from religion and coreligionists lest politically they be mis-branded or socially labelled bigotted.

All people for years have lived in peace with each other with their own religion to themselves, unless dissensions were engineered by politicians. Our

Continued on Page 3

KHORDEH AVESTA

(IN ROMAN SCRIPT)

To meet the pressing need of those Zoroastrians who are unable to read Gujarati, for offering daily prayers, we have transcribed into Roman Script our Khordeh Avesta

CONTENTS

Publishers' explanatory note, Guidance for pronunciation, Note for reciting prayers, Ashem Vohu, Yatha Ahu Vairyo, Kem Na Mazda, Ahuramazda Khodae, Jasame Avanghe Mazda, Niran-gi Gaomez, The Five Gahs, Sarosh Baj, Hushbam, Havan Gah, Rapithwin Gah, Uzirin Gah, Aiwisruthrem Gah, Ushahin Gah, Khorshed Nyaish, Meher Nyaish, Vispa Humata, Nam Stayishn, Nemaz-i-Chehar Nima, Mah Bakhtar Nyaish, Ardvi Sur Nayaish, Atash Nyaish, Hormazd Yasht, Ardibahest Yasht, Srosh Yasht Hadokht, Srosh Yasht Vadi, Behram Yasht, Hom Yasht, Vanant Yasht, Namaskars of Cherag, Mukta, Dakhma, Koh, Aw and Orvar, Din-no-Kalmo, Tan-Dorosti, Names of Thirty Days, Names of Twelve Months, Names of Five Gathas, details of Six Ghambars, Twelve Jashans, Seven Hamkars, Recital of Yatha and Ashem, Patet Pashemani, Patet Ravan-ni, Satum Karda, 101 Names of Ahuramazda.

Price Rs. Six (Postage Re. 1/-)

Jehangir B. Karani's Sons

12-B, Sir P. Mehta Road, Bombay-1.

Tele: 261289.

Estd. 1893

Karani's All Khordeh Avestas

are available at Warden's (Mysore) Pvt. Ltd.

Sandalwood Shops.