

Parzine

OL. II No. 3

JANUARY 1966

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PROF. RICHARD N. FRYE (Harvard University)

His presentation of Ancient Iranian Civilization and advice to Parsees page 7

Jehangir R. Paymaster
71, Bank Street (502)
Ottawa 4, Canada
December 28, 1965.

Re: Would you like to work in Canada

Attention: Parsee Students & Bachelors in the U.S.A.

Dear Friend:

I have received many enquiries from the Students and Bachelors — including Bachelor girls — in the USA asking me whether I could help them in finding a job in Canada.

I wrote to them that I will be most happy to do so. In case of persons who are already working in the USA — it will be easy to relocate them. And I am glad to say that they will eventually settle in or around Toronto.

In case of students who are studying in the USA — I will be glad to help them but only on one condition. The condition being that they should first secure the blessings of their parents to work and settle here. Secondly they will have to promise me that — and keep it — they will do their best to bring their family members to Canada and thus continue their link with their family and our community. It is not my intention to help the students (many of whom have been helped by our community funds and friends to study in the USA at high cost) to settle here and then to learn that I have been unwittingly instrumental in seeing them lost to the community. Another thing is that the **Parsee girls in Bombay get furious to lose the best eligible Parsee bachelors** due to the default of distance. **This should not happen.** One is happy and proud to see our boys do well in foreign countries — as conditions regarding jobs are not ideal in India — but **it is also their obligation as future leaders, to set an example and help continue their link with our community. Be successful but not selfish.**

Pārsiāna

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

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

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

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Editorial

The sad news of the passing away of our self-less, saintly Prime Minister — Shri Rajbahadur Shastri is received in all homes with gloom on the face of every person. President Kosygin and President Ayub Khan amongst others acted as corpse-bearers. It was in the fitness of things for Kosygin to give a helping hand to the corpse of a good man going for good from the land where Shastriji was his guest. We admire the grace and the good-taste of President Ayub Khan, who in a few short hours forgot and laid aside all bitterness of contest and gave a helping hand to the bier. This is the spirit Parsiana works for to establish between our neighbours of the vicinity and those beyond our geographical boundaries. Amen: This is what Shastriji achieved in some measure and we shall continue to understand and propagate in our feature article Integration appearing month after month.

Prof. Richard N. Frye of Harvard University delivered a series of lectures. Our interest in his lectures is greatly enhanced by his prediction "NO MOBEDS, NO PARSIS". It appears to be true but the prediction will belie itself. Mr. Jehangirji Chiniwala always speaks of the Daste-ghaib (the unseen hand) which protects our religion. Dasturji Dabu recently said in his speech delivered in Wadiaji Atashbeheram on the occasion of Parsi Anjuman meeting for Shastriji that the world always produces the right man at right time and mentioned Adarbad Marespand, Nairiyosang Dhaval and others for revival of our religion and referred to Shastriji as the man of the time. I predict, however, that Prof. Frye will rank pari passu with Prof. William Jackson on Zoroastrianism.

All members of Parsiana are requested to re-write to us for any complaint of non-delivery of past issues and for any of their requirements ordered for and orders not executed. We know of several such mishaps. We shall put things right.

Those members who are regularly receiving Parsiana will kindly send their subscription amount of Rs. 6/-, which in some cases is overdue. Cheques should be drawn in the name of "Parsiana" and no other name. M.O. is preferred.

PARSI ANJUMAN

MOURNS THE DEATH OF
LAL BAHADUR SHASTRI



On Fravardin Roj and Amardad Mah — on Saturday 15th January 1966 the Trustees of the Parsi Anjuman called the Public Meeting of all Parsis to express our deep sense of sorrow at the death of our true patriot Prime Minister Lalbahadur Shastri, one held in great reverence and esteem by the people of India and the lovers of peace in the world. The above meeting held in Wadiaji Atashbeheram was preceded by a Jashan Ceremony in pious memory of the noble deceased and was followed by a Ham-bandagi, (the joint prayer of the Congregation) which was led by Dasturji Khurshid Dabu. Ceremony terminated with a two-minute pin drop silence.

As is customary in our prayers on such occasions to recall reverently the image of the deceased in heart and mind Shastriji was recalled as "ASHO RAVANE MARHOOM SADAR VAZIR-UL-MULKE HIND AIDAR YAAD BAAD" (The pure soul of the deceased — The Prime Minister of the country HIND is invoked to partake of this ceremony). All bowed in reverence.

The principal speakers were the Chairman Trustee of the Parsi Punchayet, Mr. Nadirshahr Mulla, Minister Saheb Mr. Homi Taleyarkhan and Dasturji Saheb Khurshid Dabu.

Mr. Mulla gave a resume of the life work of Shastriji emphasising the facts that he was a man of few words but firm purpose, all of which he completed creditably. He surmounted poverty. He surmounted temptations and he surmounted the erstwhile foe and made him his friend and the friend of Hind.

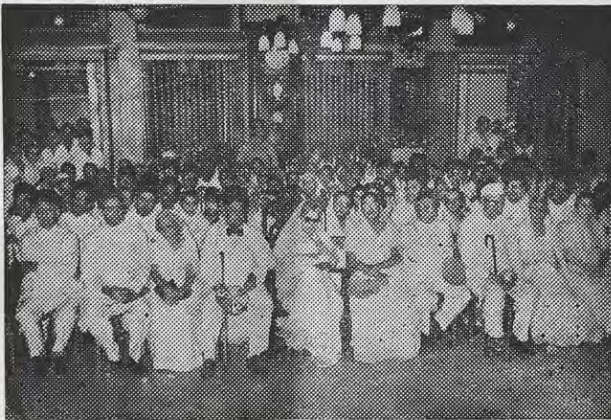
Minister, Mr. Taleyarkhan described Shastriji as Bharatratna (the jewel of Hind) and one in the trio of national stalwarts with Gandhiji and Nehru. Simple, polite and loving in nature he was a man of iron nerves in struggle and fight and God's good man in peace. He had the invincibility of gentleman, stamina of integrity, a man amongst masses and of the masses and yet a man not conscious of power he held in himself and could exercise outside by virtue of status. While going as a messenger of peace Mr. Taleyarkhan happened to ask him about the prospects at Tashkent. He replied firmly and pithily "Not hopeless". This showed his self-confidence in midst of the then prevailing gloom over the issues at stake.



Dasturji Dabu delivered a speech most suitable to the occasion applying several apt quotations from Zoroastrian scriptures to the life work and character of Shri Shastri. Shastriji accepted poverty as a way of life thus eliminating every source of temptation that men in high position are heir to. He therefore did not

home, nothing in cash and nothing in kind. This is the greatness of the soul that for unswerving devotion he relinquished all the common good things of life — as men of the world look upon them.

A ruler rules a country by and under the order of the Almighty through His agency of Kshthra-vairya and renounces

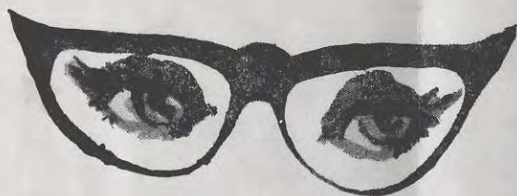


have to succumb to any temptation. As Minister for Railways where purchases are made to the tune of millions a man with temptation could make his pile but he preferred penury to pelf and died a man with nothing in bank, nothing at

it at the Will of the Almighty either as punishment for misrule or as example of satisfaction obtained from spreading happiness to his subjects. Many a ruler after doing his duty has willingly accepted Fakiri. Worldliness has its pleasures

and Fakiri has its charms. Shastriji experienced both simultaneously as man in power and the enchantment of self-effacement. Shah Kaikhushru and Shah Lohrasp lived that way. At no stage is the world without its great souls. It is the unfathomable hand of God that prefers and sends out such men at right time. In all hours of trial God fights on the side of the right behind the curtain and beyond the knowledge of man. Every man is sent to this world to fight his battle of life with Almighty's reservation, viz. "Vengeance is Mine". It is He, the Almighty who smites and cripples the one on whom His vengeance is due.

The Spanish Armada was a formidable fighting and striking power when Britain's Navy consisted only of small vessels. God sank the big vessels of the Armada by adverse winds and whirlwinds. Scientists today talk of defeating the opponents by death rays. In the Battle of Sena Karib all were found dead in sleep and the invader never needed to fight. God can say and carry out what he says "Vengeance is Mine". Shastriji decided to fight the border battle. He won the battle—but greater still he won the peace. It is the survivors on both sides of our border to live for peace. His deed shall live.



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(COURTESY and FAIR-DEAL)

Ancient Iranian Civilization

PROF. RICHARD N. FRYE (A STUDY)

by P. B. WARDEN

Prof. Richard Frye was introduced to Bombay and its Parsee Community during the last week of 1965 and the New Year Day 1966. All present offered him heartiest felicitations and Greetings of the Xmas season and the New Year in conformity with the time of his approach and equally cordially was accorded a hearty welcome and offered congratulations in his own rights as a scholar of Iranian languages and cultures and civilizations. All these three words are mentioned in plural number here because Prof. Frye has encompassed several languages and cultures and civilizations in the vicinity of Iran into one linguistic cultural unit namely Iranian unit. He has explained it as such in his admirably readable book *THE HERITAGE OF PERSIA*, which in a way formed the basis of his K. R. Cama Oriental Institute Government Research Scholarship Lectures for 1966.

The above Scholarship was given to Prof. P. B. Vatcha for the year 1965 when he delivered in the same place a series of lectures on history and various types, styles and contents of Persian literature quoting sentences after sentences and stanzas after stanzas all by heart, to the amazement of the audience for his accurate memory at his advanced age. Prof. Vatcha delivered the send-off speech for Prof. Frye on the evening of 1st January 1966 stating that if Prof. Frye did not oblige the Institute by staying here this one day of 1966 his series of lectures would all have been finished in 1965, which would be unusual as that would mean two Government Scholarship Lecture Series in 1965. The eminent visitor was garlanded and presented with a few publications of the K. R. Cama Oriental Institute, with which he was given a hearty send-off soon to board the plane for Teheran the same night.

His work 'Heritage of Persia' is based on first-hand study of the sources — archaeological, documentary and linguistic and it introduces a number of challenging interpretations and incorporates the finding of the most recent researches. It has 64 pages of illustrations in half-tone prints. The book is worth reading and worth keeping.*

Prof. Richard Frye was born in Birmingham, Alabama in 1920. He was educated at the University of Illinois, Harvard University and the School of Oriental and African studies in London and at the University of Tehran. He is the Aga Khan Professor of Iranian studies at Harvard University since 1948. He is the author of 'Iran', published in 1954. He has travelled widely in Russia, Turkey, Iran, Afghanistan, India, Arabia, Egypt and Western Europe.

* Heritage of Persia by Prof Richard N. Frye.

During the last sixty years there is wide awakening due to important researches in Tashkand, Ashkabad and Tajekistan, which have revealed the significance of Iranian influence in moulding and directing the trend and turn in language and culture of the Middle East and Central Asia. East Berlin and Czechoslovakia have earnestly taken up the subject and French archaeologists are consistently enriching it with discovery of French influence on Gandharva Art of Ancient India and seeking connections thereto with the Iranian antiquities.

Reconstruction of ancient languages and civilizations is not just insertion of a new fact in a file of collected old facts. One is not always sure whether what the file contains are all facts. Shrewd guesses and constructive imagination go a long way. Archaeological findings may serve as bricks and manuscripts may work as mortar. These together cemented with constructive imagination may build up a structure whose truth can never be trustworthy. But it is good — good for going along; all the while seeking more connections and searching for more facts. **Reconstruction of ancient history is an illusive game**, whose veracity is at its best an approximation to truth and therefore never unassailable with the finding of new discoveries. A theory that expresses the greatest number of known facts with greatest simplicity is tentatively taken as true for the time being. It may change.

TWO SORE CHEEKS. TWO SORE CHEEKS.

It is the normal desire of any normal group to preserve its uniqueness and its specific traits in loyalty to its union and group. If one must think of the future because it is compelling one must also think of the past because it is inspiring. It is a foul bird that defiles its own nest.

"Every man dies twice — in the two Eternities — one before his birth and another after his death."

Future is the cross-section of the inspirations and depressions from the past. Whatever uniqueness there is at hand is such inheritance. Our heritage is respectable and worthy of being passed on to posterity.

At any given period of time the then existing generation seeks its roots in its own past on which to base its plan for posterity. **It is regrettable, said the professor, that the Parsis neglect everything worthwhile in their ancient past.** The Parsis argue that in modern set up of life it is not necessary. The Professor gave us a slap in the face that at that rate Tschai-kowski or Shakuntala are not necessary for life. Why not throw them away too ! Remain empty handed without anything to call your own. Before the smarting of this slap was allayed, Professor gave us another slap. **"I predict, No Mobed no Parsi."**

Three things are necessary for healthy growth of any ethnic group.

1. Staunch belief in the thing to be preserved.
2. Faith in its potentiality
3. And a thing or a symbol of that potentiality.

For the Parsis that symbol is the Athra-van. Unless the present day Parsis do something to preserve their mobed group for at least three more generations there will be danger to the survival of the Parsis as an ethnic group. The same problem faces the Armenian Church. Unless they preserve the Armenian Church with all its priests the very existence of the Armenians as an identity is in danger of annihilation. The Armenians have realised it and are acting on it. Parsis are still pondering.

The Parsis often argue that they do not understand prayer in ancient language. The professor's advice is "You just read ancient language and you learn it — just like any other current language. The fault lies in your not reading it."

Christ had said "If he slap thy one cheek give him another". By the timely slaps from Prof. Frye both our cheeks are sore.

TWO SORE CHEEKS TWO SORE CHEEKS

Let us act when they are smarting —
Not wait till pain and we get dull.

The concept developed by the professor in the lectures was that Iran did not mean just Persia. Iran was a wider entity and included the Kurds, Pathans, Baluchis, Afghans and extended from Siberia, Tajikistan, Khujistan of present day Russia to North India together with Mesopotamia, Irak and adjoining countries. They all were Iranians though they did not all speak Iranian but they had a similar common language and culture similar and common to them all as later archaeological researches confirm. It is not correct to

suppose that people of similar culture should all be speaking the same language. There are many instances in which conditions are otherwise. Take India as an outstanding example. The split point of Indo-Aryan culture that began in Airyano-Vaejo was Afghanistan some time in the first millenium B.C. Indo-European culture started in the south Caucasus (South Russia) and its separation began in the second millenium B.C. locally.

Cultural development of Iran has a well-marked demarkation. West Iranian was an organised unit and in the period of the Sassanians it was a Zoroastrian Church State. East Iranian culture was loose and fragmented into (1) Sogdians (2) Khurazmians (3) Saka (4) Kushano-Bactrians and (5) Kanishkas. They all were mainly Mazdayasnians. Languages of all of them contained Mazdayasnian words — only exception being Osis language of North Caucasus. It is understandable as the Indo-European Culture as shown above started in the South Caucasus and probably never extended northwards.

Many Eastern Iranians came under influence of Manichaeism and Buddhism and many of them turned Buddhists. However, Buddhism could make no progress in Persia as it was a Zoroastrian Church State.

Recently about 100 documents are discovered about Sogdians and about 100 more about Khorazmians. They all were literate. We have no serial historical connections of the above stated groups but there was a lot of intermingling with

ancient North Indian culture especially with Saka and Gupta influences. Kushans and Kanishkas evolved something similar to the Sassanians.

Shayer Abul Hasan (Firdausi) and his hero Rustom were of Eastern Iran. Rustom comes from Saka and played his part in the transfer of Zarathushtra to Azarbaijan, West Iran. This is however a debatable issue. East and West Iran have such well-marked demarkation in their cultural contacts and transfers of ideas with other nations that when we speak of any such transfer we must be clear in our mind whether East or West Iran is intended.

Migration of cultural influences is a fascinating study though the conclusions drawn from them may not be 100% certain or reliable. All such studies are essentially studies of high probabilities and unless all data are clinched should be accepted as such. There may be massive close reciprocals or stray bits of similarities in sound and form of words or patterns and designs of archaeological findings. Similar words occur in absolutely unconnected languages and under the head of Semantics many a word in any language may have more than one meaning or interpretation in the context of the writing. Such accidents have to be eliminated as without such scrutiny a false idea may slip into a manuscript and perpetuate an error. Likewise in the comparative study of excavated materials a mere similarity cannot be held as evidence of transmission of cultural pattern. There must be some principles on which to base our conclusions about who borrowed from whom.

Edward Mile warns the students of history against vagueness and arbitrariness of Syncretism — the practice of compromising opposing principles and speculative systems by minimising differences with a view to blending the different view-points. Syncretism is extensively followed in theological subjects giving rise to the tendency to believe about borrowing of religious trends and ideas from one another without provable data.

To explain the influence of one nation on another two schools of thought are in favour with the present day scholars.

The Diffusionist School of Prof. Toynbi — Ideas begin at a place and then diffuse all round from immediate neighbourhood to far off distant lands.

School of Internal Development or Parallel Coincidences of Prof. J. H. Moulton — Ideas or designs and patterns may develop independently in different lands and may run parallel or differentiated course.

Moulton goes too far in differentiating these two modes operating in history. Usually both these factors operate in varying measures in a majority of cases resulting in a cross-fertilization of cultures, giving new directions of expressions and new dimensions of meaning.

Every nation or ethnic group has mental facility to believe that it is his race that gave the neighbouring races their culture. In historical relationship of contact it is comparatively easier to trace a material item — such as who first made iron stirrups for horseman's foot. But the tracing of the borrowing of spiritual ideas, such as concept of Dualism or

good and evil is extremely difficult — perhaps impossible. It is highly probable that no one taught Dualism to another. It is a universal basic concept — a product of daily and worldly experience common to all mankind. One cannot pin point the origin of such ideas. If the idea occurs in two sets of culture and laid down in two sets of ancient books to draw the conclusion that the book published later borrowed from the book published earlier is undependable. Some additional data must fit in to show the borrowing.

Professor Frye spoke on various aspects of Persian history, art, culture etc. in a series of six learned lectures. We shall submit to our readers a gist of those lectures selectively. This article throws light on the method, the manner and the technique of historical and cultural research of ancient epochs and emphasises the need of a scientific outlook thereon and shows the pit-falls facing the research scholars in their quest for new and reliable knowledge.

In his last lecture as in his first one he once again emphasised the need to enhance, cherish and protect, **our mobed class, who are the torch-bearers of our Faith.** Whether there is good reasoning or not in such belief Professor explained

that though man prides himself in being a rational animal his real development has been through the emotional attachments to lofty idealisms — of which Religion is the signal post of his advancement. “Though man’s power of reasoning has contributed greatly to his uplift total dependence on it without the emotional palliative of religious idealism would turn men into machines. It is true that man has to a great extent reorganised life through reasoning it is not very long when man will train mice, rats and cats also to reason. But man’s reason has not protected mankind from waste and cruelty — from showing the beast in us. Some often question why study our ancestors who were cruel. The Germans were not lacking in reasoning but they fought two cruel wars. We (the Americans) are also fighting in 20th century. We have to take the sublime and the low together. In the last analysis we have to pity man too. Without religion we cannot fulfil our obligation to some perfected destiny. **I am saying this from my heart and I hope it will have some echo — ‘Save your Athravans’. Once again I say ‘No Mobed — No Parsi’.** You are under the obligation to see that the mobed fold does not decline. **I do wish all the good to Zoroastrian religion. No ! It does not die out. It just needs a push”.**



Genealogy and Generation of Zarathushtra

by

MAHYAR BYRAMJI PATEL

“To understand him is Wisdom. To act with him is Virtue. To feel with him is Passion. To live with him is Life at its Noblest and Best !”

...~*~*~...

“ÛSHTÂ-NÔ ZÂTÔ ÂTHRAVA YÔ SPITÂMÔ ZARATHÛSHTRÔ”

“Rejoice ! for to us is born the Athravan, who is Zarathushtra Spitaman !”

...~*~*~...

In presenting the life of Holy Zarathushtra, many difficulties have to be confronted. The personality dates back to pre-historic times. We have to differentiate between the authentic and the speculative. The authentic may be revealed from the messages of the Gathas and the speculative from the pages of the later Avesta. The facts gleaned from the Gathas may be rightfully regarded as undisputable, whilst the contents of the later Avesta could cover the entire range from the probable to either the allegorical or the far fetched.

However, the Gathas chiefly deal with the sublime teachings of the Holy Prophet, and the traces of his life discernible therein are only incidental events that lead Zarathushtra to the Revelation and the spread of his Religion. The distinct personalities that are actually mentioned in the Gathas are very few indeed, and amongst them, we find mentioned by name Zarathushtra himself, as the Holy Prophet ; Spitama, his ninth ancestor ; Haechataspa, his fourth ancestor ; Pauru-

chista, his youngest daughter ; Maidiyoi-mangha, his paternal cousin and first disciple ; Frashaoshtra, his father-in-law and patron, being also a nobleman of Iran ; Jamaspa, his son-in-law, wedded to his youngest daughter Pouruchista, and being the younger brother of Frashaoshtra, and a minister to King Vishtaspa ; Hvogva, the family name of the brothers Frashaoshtra and Jamaspa ; Kai Vishtaspa, the son of Aurvataspa (Lohrasp in Persian), the Kayanian ruler of Balkh (Baktria) in Eastern Iran, and a great champion of the religion of Zarathushtra ; Yima, ancient King of Airyana-Vaejah, better known as Jamshid of great and glorious Peshdadian fame ; Vivahvant, the father of Yima ; Fryana, a friendly Turanian nobleman ; Tur, an Iranian tribe, hostile to Zarathushtra ; Usij, Bendva, Grehma, Kavi and Karpan, leaders of the hostile Daevayasnians, who were the chief opposers of the founder of the Zarathushtrian Mazdayasnian Religion. These are about the only characters that appear in the Gathas themselves. Around

these characters is woven the beautiful and most enlightening story of the Holy Prophet's life, his yearnings, his despairs and final triumph.

The Gathas by themselves give us no indication of either his date or place of birth. He makes his first appearance in them as a man who has learned deeply, and questioned — doubting the prevailing wisdom of his teachers and elders. He sets upon himself the onerous task of ascertaining first-hand from God, he has chosen to call 'AHURA-MAZDA', the secrets of Life. He is keenly sensitive to the sufferings about him, and experiencing no satisfaction in the religious beliefs and practices of the times, which abound in horrible animal sacrifices to propitiate the blood-thirsty gods of the times, sets his face against these, and imploringly turns to the Good and Wise Merciful One for succour.

He seeks silent, solitary meditation amongst the majestic calm of the unruffled mountains of Iran, and here in the Divine Temple built by the Greatest Architect of all times, pours out his heart and questions the Eternal Spirit on the perplexities of the greatest mysteries of creation that perpetuates itself on the twin principles of Light and Darkness, Happiness and Sorrow.

He longs for Enlightenment, and implores Ahura-Mazda to give him an audience and resolve his doubts. He suffers in body and spirit until the Divine Revelation is granted to him. Now, enthused with an intense fervour for his prophetic mission, he sets forth to preach,

his noble face resplendent with the Glory of God. He turns his face towards the land of his birth, where he is greeted with a mixed reception. He is marvelled at and maligned, cheered and jeered, but dauntlessly he expounds the tenets of a new and glorious faith, that advocates the highest principle of Monotheism, the loftiest of Ethics and Philosophy, the like of which man had neither uttered, contemplated nor heard-of before. He definitely breaks off with the old and traditional religion that embodies the principles of the Daevayasna, wherein Evil abounds, swayed by superstition, ignorance and rapine. The hostile Daevayasnian priests, being alarmed at this, attempted to dissuade him from spreading the new faith, but the Holy Prophet remains steadfast in his mission of spreading the new religion of the Good Life. The strife grows bitter and remorseless, and he encounters inhuman persecutions. He remains uncompromising through it all, with the forces of Evil, but being alone in a multitude of ignorance and superstitions is compelled to flee, friendless and alone, from place to place, in abject misery, his sole source of succour being Ahura-Mazda alone. He traverses the length and breadth of Iran, preaching and discoursing, till at last he finds favour at the Royal Court of Bactria where rules Kai Vishtaspa of happy memory. Here too court intrigues become rampant against the preacher of the new Faith, but ultimately, Zarathushtra makes his just claim to be called the Prophet of Ahura-Mazda after undergoing the severest of trials and tribulations. At last his mission is fulfilled, the old religion is abolished,

and the new one installed in its place. The Prophet's message is spread far and wide, and finds acceptance amongst all the thinking centres of the civilised world, and Kai Vishtaspa becomes the champion of the new Religion.

All this can be inferred from the Gathas themselves, and therefore can be accepted without question.

Now for the contents of the later sources, that relate to the Prophet's life. As mentioned here-in-above, this could be interpreted as speculative, and consequently could be treated as probable, allegorical or at times far fetched, all depending upon the spirit in which it is looked upon.

To start with, the Prophet's genealogy is traced to royal birth. He is presented being the direct descendant of King Manushchehar as hereunder:—

1. King Manuschehar
2. Durasrob
3. Razan
4. Ayajem
5. Vidasht
6. Spitama
7. Haidar
8. Hardashn
9. Paitiraspa
10. Chakhshmus
11. Haechataspa
12. Urvadaspa
13. Peteraspa
14. Pourusaspa and
15. Zarathushtra.

We are told that Peteraspa had two sons, one namely Arasti, who was the father of Zarathushtra's cousin and first disciple Maidyoimangha, and the second

Pourusaspa, who married Dughdhowa, the daughter of Frahimurva. To Pourusaspa was born Zarathushtra, who married Hvovi, the daughter of Frashao-shtra Hvogva. **Zarathushtra had three sons, Esatvastra (Esadvastar), Urvatatnara (Urvatadnar), and Hurchithra (Khurshedcheher), and three daughters, Frenay (Freni), Thrithi and Pouruchistra (Pouruchista).** (Proper nouns in parenthesis are Pahlevi equivalents of preceding Avesta names). His youngest daughter Pouruchisti married Jamaspa, the brother of Frachao-shtra. We are also informed that the priests are all descended from Esadvastar the eldest son of the Prophet, that Urvatadnar was the leader of the agriculturists, and that Khurshedcheher was the leader of the warrior class.

In ancient times, hapless Jamshid, the Peshdadian ruler of the glorious Golden Age of Iran rose to stupendous material greatness, but lacking in spirituality, fell on evil days on account of his inordinate pride, and perished at the hands of Zohak, the scourge of Iran. This great Monarch had forewarned the Evil Ones more than three thousand years before the birth of Zarathushtra that a great Deliverer would be born to redeem mankind from its wicked clutches.

Eight thousand years ago, in the North-West of Iran, there lived a pious family bearing the name of Zavish. The male member was called Frahimurva. Unto this man, his wife bore a daughter whom they named Dughdhowa. Before the birth of this child, a light was seen to emanate from the body of the mother, and spread in a most dazzling manner, and cast aura

far and wide. The good people welcomed it as the fore-teller of some good event, such as the birth of a Godly-child, but the evil feared and trembled at the event for the same reason. Hence, when this beautiful baby girl was born, the evil ones tried to get the pure baby done away with. They took advantage of having been nearly over-thrown by foes, and also of being helpless under the ravages of a rainless season which destroyed the crops, and laid the blame for these calamities upon the innocent one, insinuating that it was of an inauspicious birth, but Heaven protected the winsome child, who came out of these predicaments unscathed, and grew up to be an attractive young lady. Still the forces of evil mercilessly pursued their nefarious activities, and so, to protect her, her parents sent her away to home of a very pious couple who were their relatives and friends, bearing the family name Spitama, and were descendents of Haechatspa.

The girl was lovingly brought up in the home of Peteraspa, and ultimately married their son Pourusaspa. They built a humble cottage in Medes, among the mountains of Raya, by the lake Urumiya, on the banks of the river Darjik, which flowed from mount Jabar in Iran, where they lived a pastoral life. One night, Dughdhowa saw a dream in which she bore a wondrous child against whom the evil forces hurled their terrible furies, but the child emerged smiling and victorious from these ordeals. She awoke screaming with fear, and begged her husband to consult the wise men for its omen. It was declared that she was destined to bear a

son, who would be the Redeemer of Mankind. Soon a Heavenly light appeared to emanate from her body, which enhanced in intensity with time. Three days before the birth, a star was seen to out-shine all the other stars in the sky. On Khordad-Roz and Fravardin-Mah, the villagers congregated at the cottage to witness the birth, which came as a fulfilment of God's promised miracle. Zarathushtra was born, quite contrary to all other births, wreathed in smiles. Spring was in the air, and all of the good creation rejoiced at the happy event.

As the boy grew up, not knowing the evil intent of the evil ones, his father placed him under the care of the wicked Duransaran (Durastrobo) and Bratrokresh, both of whom were the leaders of the forces of evil, and who were conspiring to do away with the Holy Child. These two had great control over the men and elements with their black-arts and polytheistic doctrines and iconic-worship (figure-and-image worship), that were wide-spread among the Kavis and Karpans. Zarathushtra admonished his father for being swayed by the power of their evil, and defeated Bratrokresh in wordy combat. Then, Duransaran attempted to kill the child with a knife, but his hand became paralysed, and he could not succeed. Again he placed the child in the way of stampeding cows and horses, put him alone in the den of wolves whose cubs had been slaughtered, threw him into burning flames, and finally tried to give him a cup of poison in the guise of medicine, but the child dwelt under the protection of God, and each time emer-

ged from these ordeals unscathed and safe. Finally the wicked Duransaran was exposed of his evil ways, and being vanquished by the forces of good protecting Zarathushtra, departed, never to return.

Now Pourusaspa had his son placed under the tutorage of holy Boorzin Kuru. He quickly learned all that the sage had to teach. Then finding that he had nothing further to learn from him, at last resolved to withdraw at the age of fifteen into the seclusion on Mount Ushidarena, where he absorbed himself in pious contemplation. After observing intense Self-control and Meditation for fifteen years, here amongst the lonely and majestic mountains, he finally obtained Divine Grace, and Ahura-Mazda declared His Revelation to the Chosen Prophet. At long last he descended from the mountains to spread the New Religion. For ten years, he wandered the length and breadth of Iran without finding acceptance anywhere, and this period is regarded as the most heartbreaking and pathetic in the life of the Prophet.

Renounced by all, friendless and kinless, he wandered all over the land, preaching the tenets of the new faith. The pathos of his expressions at this stage touch the very depths of one's being. He implored Ahura-Mazda to bestow on him help even as one friend bestowed his help upon another. Where could he go? Who would accept him? He had neither provision nor shelter. His life was in danger. The wicked priests of Daevayasma cult were after his blood. His sole protector was Ahura-Mazda, in Whose

care he felt secure. His heavy heart burst out in songs to his God. He untiringly dedicated himself to spread His Message. He never wavered. He travelled through Seistan, Turan, Sablan, Azarbaijan, preaching, imploring people to hear his message and reject the wicked Daevayasma cult. He appealed to their reason. Ruler of Balkh (Bactria), in Eastern-Iran. Kai Vishtaspa had been fore-warned in a dream to welcome the new Prophet, whose approach he anticipated with great expectations. He ordered Zarathushtra to be brought in and made welcome. His enlightened court sat in judgment upon the message and person of the new-comer. The King was at once struck with the clear and lucid expositions and the intrinsic knowledge of the Prophet with regard to all the known and unknown sciences. He heard him speak of the Divine Message contained in the Revelations. He was greatly impressed.

The leaders of the opposition grew greatly alarmed at the turn of events, and secretly plotted the un-doing of the Prophet. They bribed the keeper of Zarathushtra's quarters in the Palace, and implanted impure matter, the paraphernalia of magical rites, in his room, under the bedding and then challenged the King to search the room and see for himself that in spite of his Divine claims, Zarathushtra too was after all a tricky magician himself, whom he had spoken out against so vehemently. Innocent Zarathushtra was found guilty of the charge and cast into prison, with one loaf of bread and one goblet of water every three days. Suddenly the king's favourite horse, Asp-

I-Siyah became ill. All its four legs were drawn into the stomach, and would not come out. As no-one in the land could cure it, and the king became despondent, Zarathushtra informed the king that he would cure it, if the king observed certain conditions of his. The king agreed, and as he fulfilled four required conditions, all the four legs were drawn out and the horse cured. Amongst the conditions, the king was made to accept the new Religion, his son Asphandiar took a solemn oath to spread it, his Queen Hutaosa became a convert to the Faith, and the conspiracy was exposed by the order of the King, and the Prophet re-instated to his high position. Now his Religion was proclaimed to be the State Religion, and its tenets were spread far and wide to distant lands. Iran, Turan, India, Abyssinia, Syria, Greece, Rome, and all the civilized countries of the world sent their wise and holy men to the court of the King to hear the new Prophet, and they returned to their own lands, completely convinced by him, and in their turn, became ardent votaries of the new Faith, in their own lands.

Had the Persians been successful during later times in the battles of Marathon and Salamis, the whole world would have been Zarathushtrian to-day. But God had decreed its limitation. Arjasp, the Turanian King, sworn to eternal enmity with the Iranian King brought war to the land, Asphandiar, a victim to court conspiracy fell a victim in chains. Aged Lohrasp fell in battle. Kai Vishtaspa was away fighting elsewhere, and Zarathushtra, at the age of Seventy-Seven years was praying at the Fire-Temple built at Nush-Adar by the King, with a faithful band of eighty priests, while the enemy advanced upon him. Turbarakrash the

Turanian thrust his dagger in the Holy Prophet's back whilst he was merged in prayer. Zarathushtra flung his beads of prayer at the assassin, who fell dead at his feet. The Good Persian Soil drank the Prophet's precious blood, and so into The Eternal House of Songs passed the Holy Prophet. The Temple, the land surrounding it was all razed to the ground by the wicked Arjasp, by the time Kai Vishtaspa returned to defeat the invader. The Sacred Fire was extinguished.

Centuries have drifted by. The Sovereignty and the Religion of Iran have all changed hands. The Koran and Allah have replaced the Avesta and Ahura-Mazda, in the land of Zarathushtra. And yet, is the Divine Spark ignited by Holy Zarathushtra really extinguished? "No!" Never can that be, so long as Truth beats in human breast, so long as there remains a single spark of His in far-off distant lands, so long as men admire the noble and the good, so long as Virtue is regarded as the Highest Good for its own sake, Zarathushtra will live! His Religion will live! We await with supreme confidence the Resurrection and Renovation promised by our own beloved Prophet. **Our Heritage is our own, and we will, or our sons and daughters will one day inherit the Legacy of our Prophet in Full Measure!**

"Aevo Pantao Yo Ashahe". "One alone is the path, which is of Righteousness!", and come what may, we are determined to follow it! Zarathushtra has always been our Hope, and shall always remain so. Stead-fast in that Faith, The Light Shines for us, and we are not afraid! In Him, we live! For Him, we would gladly die, safe in His Promise of Ultimate Perfection and Immortality!



DARA FRAMROZ KEEKA

Died in car accident.

Aged 56 years.

We record with regret the sudden and untimely death of a successful lawyer of Dodoma (Tanzania — East Africa) He met with a car accident while going from Dar-es-Salaam to his own town Dodoma and succumbed within a few hours to head-injuries on 6th December 1965. Parsiana deeply regrets this sad news which has come to us within a few days of his coming on our records as one more of the truly cultured Zoroastrian from abroad and lost to the community when needed most as a stabilizing influence safeguarding the interests of the permanent residents of our community members in Tanzania (East Africa). Tanzania is the Union of Tanganyika and Zanzibar.

He is the son of the soil — born and bred in Zanzibar and therefore wielding the natural authority of citizenship and the influence arising out of a successful career as a Lawyer carved out in his land of birth. His family has its roots in the soil. His father Framroze was a Government official of the British period and his mother Soonabai was an ideal teacher, adored by pupils and their parents.

Dara was born in Zanzibar in February 1910. He matriculated from Surat and took his M.A. and LL.B. degrees from St. Xavier's College (Bombay) and started practice as a lawyer in East Africa from 1937. He settled down in Dodoma and turned out a very successful Advocate. He took active part in public life. From 1940 to 1955 he was a member of Dodoma Township Authorities and in 1956 became the first chairman of the Town Council in its first representative election. His popularity and his hold on the electorate were thus clearly established. He was until his death Chairman of the Tanzania National Children's Society and other educational institutions.

Mrs. Sheroo Dara Keeka is a well-known social worker and District Commissioner of Girl Guides.

The Government extended all facilities to the family of the deceased. His body was flown from Dodoma to Dar-es-Salaam, where last rites were performed and his body was laid in the Parsi Aramgaha.

He leaves behind him his widow and two daughters. May his soul rest in peace.

THE GOAL OF LIFE

by

S. D. PAYMASTER

Ours is a purposeful living. For Man is the Roof and Crown of Gods Creation, being endowed with the Light of Reason. No wonder therefore that queries such as from whence he came, what he is and whither he is going torment his mind. He feels that he must fix up his Goal, so that he can steer clear his Ship to the Haven of Peace and Joy. Man is born with a mixture of virtues and vices inextricably blended in his Nature. He therefore strives his best to develop the finer qualities of his nature and to shed his shortcomings. It is therefore in the course of higher evolution that he gradually evolves into a finer and a nobler man. For thus only he comes to fulfill his ideals of Self-Development, Self Realisation and Self-Fulfilment. God has willed that all His children should make progress. It is therefore in the fitness of things that according to the Divine Schemes, all men do make progress, some imperceptibly slow, some very rapid, each according to his Light. There is some taint of vice in the best of men, and there is also a Glint of Divinity in the worst amongst us. When we reflect over the virtues of our brethren, we make progress, but when we brood over their vices, we set back the clock of progress. To be good is indeed a praiseworthy object, but to do good is a far nobler achievement. There are men who withdraw from the slings and sorrows of Society, and in the

Wilderness go in Samadhi, to be at one with the Infinite. But there are still nobler souls, who are born from age to age, for the protection of good and righteousness, and for alleviating the sorrows and sufferings of humanity, through thoughts, words and deeds. They live to serve and to love. For to them service to mankind is the Highest Worship of God. In a world of Strife and Sorrow, these Shining Lights are the Redeeming features of Humanity. Through their devotion, and self less dedicated services, they hold aloft the Torch of Civilisation so that it can burn brighter than before. All honour to these Path Finders, for they show us the Path we should travel to reach our Cherished Goal. And having kindled the Flame of Love in men's hearts they quit the Shore of Life. They that love never die. For they live in their works, and men coming after them cherish the fragrant memories of their deeds. To be Good is Noble. But to do Good is Divine. This Truth is so simple that even a child can understand it. But it is so difficult that at times, even a Saint finds difficulty to put it into practice. For Straight and Narrow is the Path that leads to our Goal. Kindly Light, lead us on, from Ignorance to Knowledge, from Darkness to Light, from Mortality to Immortality along the straight but narrow path of "Asha" shown to us by the Prophet Zoroaster.

'NAV-GEREH'

The Enigmatical Nine-Knotted Stick in the Prophet's Pictures

The Holy Prophet Zarathushtra has been shown in his pictures as holding in his hand a nine-knotted stick called Nav-Gereh, referred to in Vandidad; 19, 4 as '**Asano Zasta**', meaning stick in the hand **Nav-Gereh literally means nine-knots**. The word 'Gereh' written in Pahlavi can also be read as 'Gena', which means a maiden. It is a peculiarity of Pahlavi that several of its letters can be read in more than one way. These Nav-Gereh, nine knots, represent nine potentialities in the form of Nav-Gena, nine maidens. comprising the allegorical 3 wives, 3 sons and 3 daughters of the Holy Prophet, each potentiality bears a Kehr, phantom body-form of a maiden, but no physical body. These nine maidens possess life, consciousness, spiritual self-intelligence and divine knowledge, and allegorically represent three wives, three daughters and three sons of the Holy Prophet. A stick gives strength, power and support to its holder.

The above nine maidens were the animated phantoms of the nine grades of holiness — Nava-Karshem (Yt. 4, 6) possessed by Zarathushtra. The Holy Prophet performed with the aid of angel Sarosh, the spiritual marvels of procreating these nine potentialities, allegorically nine maidens from the nine grades of holiness possessed by him. He has employed them for the continuation of his

own Faith, and help those of other Law-givers, all to lost in the current Zarvane-dareghokhadat, of 81,000 years. Of these only some 4,000 years had elapsed when Zarathushtra descended on the earth some 9,000 years ago from now; still some 68,000 years for the present run of Zoroastrianism to last.

The above potentialities have been referred to in Bundelesh XXXII, 5-9 and in Vajarkart-i-Dinik (pp. 21-22):

5. By Zarathusht were begotten three sons and three daughters.

Isadvastar was chief of the priests. He became the Mobad of Mobads. He passed away in the hundredth year of the religion.

Aurvata-d-nar was an agriculturist, and the chief of the enclosure formed by Yim.

Khurshed-Chihar was a warrior, Commander of the army of Peshyotanu, son of Vishtasp.

The three daughters were Freni, Sriti and Poruchist.

6. Wives were of two categories; serving (Chakar) wife and privileged (patakhshah) wife.

And Zaratusht the righteous, had allegorically three wives; all three were in the lifetime of Zaratusht; the name of one was Hvov, of the second Urvij, of the third Arnij-bareda. From Urvij, who was

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a privileged wife, four children were born; one was the son Isadvastar, and the three daughters, namely, Freni, Sriti and Puruchist. And from the wife Arnij-bareda two sons were born, one Aurvart-nar, and the second Khurshed-Chihar. Arnij-bareda was a serving wife. From Hvov, who was a privileged wife, (were) three sons, namely Hushedar, Hushedar-mah and Soshans.

Zaratusht went near unto Hvov three times, (and) each time the seed went to the ground; the angel Neryosang received the brilliance and strength of that seed, delivered (it) with care to the angel Anahid, and in time will blend (it) with a mother, when Hoshedar, Hoshedarmah and Soshans will be born.

9. Nine thousand, nine hundred, and ninety-nine, and nine myriads of the guardian spirits of the righteous are intrusted with (its) protection, so that the demons may not injure it, and their appearance on earth is made certain.

(Footnote I. Av. Ukshshyad-ereta and Ukhshyad-nemangh of Fravardin Yt. 128)

(Footnote II. Av. Saoshyans of Vend. XIX, 18, Fravardin Yt. 129, etc.)

It will be noticed from above par. 8 that angel Neryosang is stated to have received the "brilliance and strength" of Zarathushtra's seed. This shows that this word 'seed' used by the Pahlavi writers conveys some meaning other than of the commonplace human seed (semen), because if the latter falls on the ground it

is creative of Druji, and can never display brilliance. Besides this, the three 'sons' Hushedar, Hushedar-mah and So-shyans are to take birth in future ages remote by thousands of years. This could never be possible if Zaratusht were a worldly married person, having three wives, three sons and three daughters. This proves that these entities were not of the worldly life. Many philological scholars and others, in the absence of knowledge of Zarathushtra's unparalleled eminence, take the above Pahlavi writings literally. It is therefore necessary to give the correct idea of the uniquely exalted status of the Holy Prophet.

Unique Status of Holy Zarathushtra.

It must first be remembered that bifurcation into sexes, marriage, wife, husband children — all these are meant for Urvans, souls like our with deficiency of divine knowledge, while Zarathushtra was Magavan-Magav, Holy of Holies and most perfect of the perfected souls and therefore he could not have family ties in the worldly sense. The quotations given below will give some idea of the Holy Prophet's unique status. The Kingly Glory is praised in Jamyad Yt. 9 followed by numerous paragraphs in which that Glory has been traced from divine Intelligence to illustrious kings and saints, till in pars. 78, 79 it is stated :

"We sacrifice unto the awful kingly Glory (of) Mazdadata that clave unto the holy Zarathushtra, so that he thought according to the Law, spoke according to the Law and did according to the Law; so that he was the holiest in

holiness, the best-ruling in exercising rule, the brightest in brightness, the most glorious in glory, the most victorious in victory." (S.B.E. Vo. XXIII).

(ibid. 80) "At his sight the Daevas rushed away; at his sight the (demoniac) malices were extinguished; etc."

(ibid. 81) "And that one prayer, the Ahuna Vairya, which the Holy Zarathushtra sang, and repeated four times, with a song that waxed louder and louder, drove back all the Daevas beneath the earth, and took off from them their powers.

During some 4,000 years prior to Zarathushtra's advent on earth, sorcery and witchcraft were most rampant, and the sub-angelic potentiality called Geush Urva (appointed for the protection of the souls of this known wicked world) raised his plaint to the blissful Creator Ahura Mazda for succour, thereupon the latter replied :

(Ysn. 29, 8) "This (one) known to me here, who alone shall harken unto our doctrines (is) Zarathushtra Spitama; He himself on-behalf of Mazda and Asha shall desire to declare our principles. Hence unto-him shall-I-give the-good self-command (Hudem) of-the-Prophet." (K. E. Poonegar)

In the last line of the above stanza (29, 8) occurs the term '**Hudem**' which is not correctly understood in philology. The prefix 'Hu' in this word technically stands for 'Ahu', the Light of lights. Hence Hudem means 'breath devoted to Ahu, the Light of lights only'.

So Zarathushtra alone was selected for the prophetic office. In Khordad Yasht Ahura Mazda tells Zarathushtra :

“We befriend him who may attune himself with thee (through holy ceremonies) as he would attune with the Ameshaspends Bahman Ardibehesht, Shehrevan, Aspadand, Khordad and Amardad.”

Thus Zarathushtra is shown on a level with Ameshaspends.

Again in Dinkard (Dastur Sanjana Edition Vol. XIII) Pahlavi Vol. VII, 1, 16 it is stated :

“Then Zarathushtra seemed to them (the sacred beings) through having a like body Ham-karpih as of sacred beings.”

This Pahlavi term ‘Ham karpih’ is often misread as ‘Ham-karichih’ meaning ‘sheltering with (Ameshaspends)’. In either reading can a worldly person ever have a body as of Ameshaspends or get shelter with them ? Since Zarathushtra possessed a body like the Archangels, it means that He possessed Asne-vir power, i.e., he could remain invisible by rarifying his body like archangels, or assume body at will when required for appearing before the people of this material world, which is never possible in the case of human beings.

Again in 21, *ibid.* it is stated :

“We shall.....convey there, to the village of Paurushaspo, him whom they will call Zarathushtra of good lineage in both ways — Nairyosanga (who is) from the Ameshaspends, and of Yima (who is) from mankind.” (Yima is King Jamshid).

Thus we see that the Holy Prophet was like an Ameshaspend and not a worldly human being. We need not add any more references. We shall now deal with the Nav-Gereh, representing the nine potentialities.

The Three Wives (Potentialities)

Urvij, Arnij-bareda and Hvovi.

Urvij : We have stated above that the Holy Prophet had nine potentialities bearing phantom body-forms comprising 3 wives, 3 sons and 3 daughters. **The names of the three wives are Urvij, Arnij bareda and Hvovi. The first two were for advancement of alien religions and the last Hvovi for the Zoroastrian Faith,**

Regarding the three potentialities styled ‘wives’ it may be stated that in ancient Iran **there were five categories of brides :**

1. **Shahzan, obedient to parents in choice of husband ;**
2. **Khudrazan, selection of husband of her own choice ;**
3. **Satarzan, (also a Shahzan) but giving her son for adoption to another person ;**
4. **Chakarzan, a widow re-marrying ; and**
5. **Aaibzan, a disreputable woman. (aaib = disgrace)**

Urvij was meant for other Law-Givers, but they being absent (dead ?), Zarathushtra took her. Thus, so to say, Urvij was a Chakarzan, a widow allegorically re-married to Zarathushtra and functioned for other Law-Givers. By her were born Urvatat-nar and Khurshed-cheher.

Urvatat-nar literally meaning Power-giver of Spiritual Unfoldment, is appointed the chief of agriculturists of (king) Jamshed's Vara, the subterranean enclosure situated in Airyana Vaeja, which is like a talismanic citadel, so sanctified that Satan cannot find entry there. This Vara of Jamshed which has been buried under mountain-deep snow since some 10,000 years will open up some 66,000 years hence at the end of the current Zarvandedregho Khadat, i.e., self-created long Time, which according to Khshnoom is of 81,000 years, followed by the next World Deluge. However, before this Deluge actually over-runs the whole of the known material world and submerges it, Soshyos, Prophet's son will carry to safety on Jamshed's Vara, a pair of each of the creations of human beings and of animal, vegetable and mineral kingdoms, so that their species will grow up when the next wicked material world commences its run once again.

Thus he (Urvatat-nar) is appointed the agriculturist (Vastriosh) i.e., developer of those species, and giver of help to the Law-Givers of other religions.

The second son Hvare-Chithra (Khurshid-cheher) literally meaning 'Propagator of the Fundamentals of **Staota (vibrational colours)** like the Sun' will be the warrior-saint, residing in Kangdez. He will be the deputy of Peshotan (King) Vishtasp's son, who is its chief.

Urvatat-nar will work as the blissful agriculturist (not of the land, but for uplifting and advancing the souls of all the religions, and Khurshid-cheher as the warrior-saint (Ratheshtar) will effect re-

formation of souls by dealing out punishment through power (Khshathra) to those souls which could not be reformed under Urvatat-nar.

Arenaj Bareda : Arenaj Bareda is also Shahzan, but with this distinction that she binds herself to give her children to others for adoption. When Zarathushtra will attune himself with Arenaj-bareda through his glory, one son Isat-vastar, and three daughters Freni, Thrity and Pouruchisti will manifest themselves.

Isat-vastar literally meaning 'Right Willed Actor' was the chief of the priests. He became the Mobed of Mobeds and passed away in the hundredth year of the religion.

The names of the three daughters are Freni (Yt. 13, 139) literally, Spiritual Love, Thrity (ibid.) or Srit, literally, Spiritual Nourishment, and Pouruchisti (ibid) literally, perfect Spiritual Knowledge and Wisdom. In Gatha Vahishtoisht (Ysn. 53, 3) it is stated allegorically that Pouruchisti is wedded to Hakim (Dr.) Jamasp referred to in Avesta as De-Jamasp and technically called Jamas-phi, in which the suffix '-phi' literally means predictor. The Holy Prophet was 'Shahud', **i.e. perfect in the knowledge of the seven tenses or times;** from the eternity of dead past to the future of future (ages) the Ghaiban, infinity.

This potentiality of Pouruchisti the Prophet bestowed upon Hakim Jamasp, who was one of his foremost holy pupils, and a great Asne-nar, i.e., highly advanced holy soul. Owing to this spiritual wedding of Pouruchisti with Hakim

Jamasp, the latter became a great Master-astrologer and super-seer of all the above said seven tenses and hence in Avesta (ibid.) he is referred to as De-Jamasp, the all-knowing predictor.

Hvovi: Hvovi (Yt. 13, 139) literally means 'one's own' (Hva, Sva, own). Hence Hvovi means the potentiality employed by the Holy Prophet for his own Faith. As stated in Bundesh; 8 "Zaratusht went unto Hvovi three times", by which is meant that the Holy Prophet effected subtle holy contact with the potentiality, Hvovi, who was within the field of his glory with which he was surrounded, and produced three seeds. But since the functions of these seeds are designed to take place in distant ages, they have been entrusted to Ashaunam-

Fravashis for protection from the demons. These seeds or potentialities will then be developed into Kehrps, subtle body-forms, each at its right time. They (seeds) did not go into Hvovi, but went to the ground, i.e., the earth, by which is meant Airyana Vaeja, where Zarathushtra was born. By the consecration of holy ceremonies between Zarathushtra and Hvovi, will be procreated three holy potentialities, allegorically regarded as 'wives', viz. Srutat-fedhri (Yt. 13, 141), Vanghufedhri (ibid. 142) and Eredat-fedhri (ibid.) These three potentialities will, in three respective ages procreate three sons Hoshedar-bami, Hoshedar-mah and Soshyos, the three respectively referred to in Farvardin Yasht; 128 as Ukhshyatereta, Ukhshyat-nemangh and Astavat-ereta.

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INTEGRATION

P. B. WARDEN

Nowhere has the duality of mind been more concretely exhibited than in the history of emergent India to its new status. Two minds worked as one as two hearts beat as one in wedlock, ultimately to discover on the approach of fulfilment, that it was really mocking at our aspiration to emerge as one nation. Pakistan came in as reality and dispersed a happy dream. A dream ends abruptly and is forgotten equally abruptly. Next morning all the effort fails to reconstruct the dream in all its magnificent or hideous details.

Moslim Conventions and Hindu Conventions vied with one another for poise and counter-poise and a host of centrifugal forces served as blasts. A blast contrary to its deceptive appearance of just one outward thrust — really has two movements — in its second movement it pulls everything inwards in the self-created vacuum. Communalism, provincialism, linguism, land apportionment and water distribution are all sucked in the second movement of the blast. Aligarh University, Akali demand, demand for adequate safeguards by religions and linguistic minorities keep on smouldering passions. Two parallel systems of economy have disrupted private and national, personal and industrial finances. The avowed purpose of governmental declarations to stop the rich getting richer and the poor getting poorer looks nowhere near fulfilment. Disparity in income

groups at all levels of society is spreading starvation. Money makes the mare go but the mare will not move with the grain-dealer, vegetable-vendor, baker, butcher and fisherwoman. Society is rapidly disrupting between the starved and the satiated. Who shall bring them closer? Communism? Dictatorship? But are they the legitimate successors to democracy, which we have enjoyed and begun to like except for its defects? Its defects are inherent in the system itself — No fault of anybody. However, perpetuating them in the interest of political stability of the party in power may defeat its own end.

Committees after committees meet and endorse recommendations for promotion of emotional integration. Sometimes it is a gathering of Chief Ministers (necessarily all one party men) and sometimes a mix match of various party-leaders pleading either for concessions to or safe-guards for minorities and at other times pleading vehemently for one common language, a belief confusing unity with uniformity.

Focussing of loyalties has been frequently recommended. Dr. Radhakrishnan in his Independence Day speech in 1961 advised scrapping all old loyalties and substituting them with a new set. The problem still stands — which ones to scrap and which ones to hold up for our national ethos, a collective composite picture of our customs and practices

which could have given us our national character. There is nothing to focus on. Nation has not yet evolved any generalisable pattern of national character.

During the British regime common submission was our common ground — we could graze there. English language was a cementing medium to a small class, who after independence have come into their own and have turned into a disrupting force. They are creating and in turn facing new facets of disintegration. Regional and intra-communal passions rose high after inter-communal passion had partitioned India. The heterogenous body suffered a rout wherein integration as consolidating factor for the nation began to look more remote. It is because our freedom movement was not coupled to any positive philosophy of national unity but to a political philosophy of power transfer. Political philosophy speaks the language of individual in power whereas integration needs submergence of individual. A divergent society cannot be united except by force — internal or external. China itself is united by internal force and China has united India by her external force. (I am writing this article. It is 6 o'clock morning

of Tuesday 11th January 1966. Newspapers have not arrived. Telephone rings to give me the news that our beloved Prime Minister — Raj Bahadur Shastri — suddenly passed away in Tashkent). I leave out Pakistan here and now as a border enemy. The great departing soul left this world after integrating India with Pakistan the previous evening. Though not an emotional integration it is a landmark in the Indo-Pakistan history as a rational political integration that the Big Three have achieved as a major step. President Ayub Khan hails it as dawn of human understanding on both sides — because human relationships are basically matters of relationship between individuals (here individuals in position of responsibility) but there is nothing like a totally irresponsible person. If true emotional integration is ever to be achieved it is possible only through awakening of young minds to the sense of responsibility from their receptive tender age onwards. Religion is the emotional integrating factor between the individual and the universal and needs to be promoted without converting the country to a church state and by releasing the religions of their strait-jackets in which they are uncomfortable.



How to help your Parsee wife to settle happily in America

Dear Friend :

This letter will be of interest mainly to Parsee husbands in the U.S.A. whose **Parsee wives are feeling a bit bored with isolation** and perhaps are thinking of returning to India to be back in the Parsee surroundings. I am sure that the non-Parsee wives will find this interesting to read and may look into the fact that some Parsee husbands may like to mingle now and then with other Parsee families.

There are more than **200 Parsee families** —500 members— in North America. About half of these are concentrated in and around **Toronto - Montreal area**. From the reports I receive from India, it is likely that more Parsees, who will be emigrating to Canada, will eventually settle in this area. In about five years' time I should expect that the Parsee population in this area will be considerable. To all intent and purposes Toronto appears to be focal point where most Parsees will congregate. **This will also mean that there will be adequate religious facilities available for your family and children.** If you wish that your children should receive religious instructions in the Zoroastrian faith then I feel that Toronto may be considered seriously.

The climate of Toronto is bracing. Greater Toronto has a population of over two million and is the Industrial and Financial centre of Canada. Most of the major industries of Canada are concentrated within a radius of 60 miles of

Toronto. The working conditions and job chances are excellent. **For a single man and woman it will become an ideal place to meet other Parsees and eventually marry.** The immigration is on a selective basis and the Canadian Government accommodates the new-comers and facilitates their entry. Canada being a member of the Commonwealth, Indian degrees and diplomas are recognized — so also the USA degrees. **Whereas the USA draws its Parsee population mainly from the students who subsequently settle in the USA, the Canada's Parsee population is derived from the people who come directly from India as immigrants.** In case of emergencies the Parsees do help each other and also keep contact with Bombay so you will not feel that you are becoming a loss to the Community or losing your link with them. Secondly the Canadian Government encourages the immigrants to bring their families to Canada and gives loans, on interest free basis, to cover the fare of the relatives. Medicare, Hospitalization, Old age pension and other fringe benefits are available. No draft — No race riots.

Some years back the German immigrants were going back to Germany in big numbers. The Canadian Government became alarmed and searched out the German workers and asked them many questions. They found that the workers were happy, getting the top salaries and were the most affluent in Canada. The

Government boys were at a loss to understand 'Why'. Until one day an old German full time (butcher shop) worker and part time servant, who had the benefit of absorbing the chatter of the German hussies, gave out his two cents worth of reason. "Yaa it is turu that the men are happy. But they are the last persons you should have asked in the first place. That is why I say to you that you have been asking the questions to the wrong party. Now start all over again and ask the same questions to the party whom you should have asked in the first place. Father may bring sausage and saurkrate home but everything else is done by the wife — Mumma. Zo you go and ask the same questions to her." They interviewed all Mummas and came to the following conclusions.

Mumma was lonely. She did not have another German female around with whom she could discuss the children or chit chat. The Parents in Germany were missing them. The Christmas has never been the same as in Bavaria. She passed her days longing for Germany and dreamt about it all night. In short she was living on a deserted island and was dying to get back to her own kind of civilization. Many of those difficulties would have been overcome had the German husband picked a house in a predominantly German speaking locality of Toronto. But

then the German male who prides himself in his male ego refused to understand a woman's ways. Now he is back in Germany living on a salary of half of what he got in Canada with hardly any appliances in the house and no car in the driveway. **Going back to Germany started with the wives. Going back to India may start the same way.**

Don't let this happen to you. Consider **your Parsee wife's happiness in your future plans.** Perhaps she is already missing Vithalnoo Bhel and pani puri; developing an urge to eat Soorti Batasa and is dying to taste Hathi Chhap Sev. Besides this, she has not had a hearty full week's chat with another Parsee female about everything under the sun. **Don't underestimate her requirement — happiness — as otherwise one day she will reach a point of no return** and you will find yourself going back to India — bag and baggage. Then you will suddenly realize that you have to live on $\frac{1}{4}$ the American salary.

Give your Parsee wife a break. Don't make her feel isolated. Make her happy by bringing her amongst her friends and relatives. Family life will be more fulfilling if she and the children are surrounded by Parsee environment. Later on bring your family members from India and help them settle here. Fulfil their dreams and aspirations — and earn their blessings. Be a pioneer of your family — a true Parsee pioneer.

This sort of a thing is happening everyday. The uneducated Sicilians and Mexicans are doing it. It is not a Herculean task. Once you begin to talk about it then you will do something about it and in no time you and your family will settle here in an affluent manner.

If you are interested in Toronto as your next port of call — then write to me. With the aid of a Management Consultant firm here I will try to find something for you. In Canada the Law prohibits the charge of a fee to the employee for placement. The charge is made to the

employer. But then don't use Canada for bouncing over again to the USA, because the Canadian Government does not like this kind of behaviour and what's more you will leave a bad name for the Parsees.

Think all you want about it. But once you have decided then act "Act".

Yours sincerely,

Jehangir R. Paymaster
71, Bank Street (502)
Ottawa 4, Canada
December 28, 1965.



The master-key to the heart of a community is provided by the community's literature. This is generally true of all communities, but it has a particular relevance in the case of Asia. Here in the course of many centuries the thoughts, feelings and experiences of generations have been distilled and refined in words, songs, legends and tales which still continue to sustain millions in a manner that has hardly any parallel elsewhere..... all its struggles and bewilderments, thoughts and aspirations, adventures and discoveries have found their most meaningful expression primarily in its creative writing. Modern India became marvelously articulate in Rabindranath Tagore, the Philippines in Jose Rizal, Japan in

Natsume Soseki, China in Lu Hsun, Thailand in Bidyalankarana, Pakistan (before it was politically born) in Muhammad Iqbal, Indonesia in that remarkable periodical, Pudjangga Baru. It is through their writings and of their contemporaries and successors that one may hope to find entrance into their heart, into its subtle memories and searing pain, its bitter confusions and resilient hopes."

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