

# Parzand

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MARCH 1966

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For PARSIANA  
**Pestonji Byramji Warden**  
*Sole Proprietor.*

He is the all-pervading potential with all knowledge and wisdom. Such as He is beyond any limited imagery for any art to present Him—since all art is conversion of the psychic on sensory level. Where the psychic cannot be limited to any imagery it cannot be projected into Time or Space. Reversal of the process by introjecting the psychic some conceivable imagery may form, which may depict some of His essentials. This picture, therefore, depicts one aspect of introjection. Zarathustra receiving from Ahura Mazda the compact wisdom of Humata, Hukhta and Huvrashta and the knowledge of the Universe—made out in 21 Nusk (volumes)—seven of which depict the wisdom of the seven Heavens, the Universe and the elements of the Divine therein. Seven more are collections of all known sciences, inclusive of astronomy, astrology, etc. The remaining seven contain knowledge of Human relationship—Ethics, Morality, Jurisprudence and Sociology. Psychology is singularly absent as it was not in vogue then. Seven volumes with a dial of seven marks are handled by person pointing to his head as Humata. Another seven volumes with the man pointing to his mouth as Hukhta and the last seven with man with hands high up depicting Huvrashta as અધર્મી હૃદય જગતીય.

# Pārsiāna

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## Editorial

The promoters and staff of Parsiana wish all Parsis — especially the Fasli group — a Happy and Prosperous Nowroz. Nowroz is the day of Universal Dawn of new hopes, reformed aspirations and renewed resolutions; particularly for those who celebrate Nowroz as their New Year Day. Attempts are made sporadically during each year in favour of a Uniform Reformed Calendar for all Zoroastrians throughout the World. All such attempts fizzle out because there are no efforts behind them. There is no followup. There is desire but no earnestness. There is drift and a wish. But what can wish do? It can only repeat itself and stay put.

This time let us take a concerted action. Let all those who believe that change is over-due act.

(1) **We start to reform ourselves.**

(2) **We start a Reform Chain.**

By the first we adopt the Fasli Calendar and calculate all our events accordingly, changing over to something new for us for the first time. Its novelty and confusion will wear off in three months. Wavering people will by then cease to question our decision and several wavering ones may fall in line.

Let me begin.

"I, Pestonji Byramji Warden, son of both true worthy Zoroastrian parents, do hereby declare that from Nowroz — 21st March 1966 — I adopt Fasli Calendar for all my personal and religious ceremonial calculations. All my life I have followed Shenshahi Calendar, which I set aside in all reverence for the Fasli one because it is more precise and appeals to my common sense. I am aware of the controversy about **Silsila** and **Aalat**. I believe that **Silsila** is a mechanical process of counting transferable to any system of calculations with a minor change insignificant to my faith and belief in the sanctity of my religion of Zarathushtra.

**Aalat** is the essence of faith coupled with rituals and ceremonies. I retain it in toto. I believe in rituals and ceremonies of Zoroastrianism and will continue to respect them and have them performed as I hitherto do.

I am not learned enough to know the technical aspects of transfer of Aalat but believe that it should be possible by proper rituals and ceremonies and I appeal to the learned Dastoorji Sahibs to find ways and means compatible with our religious system to effect a desirable change in few, many or all our places of worship to the glory of the unification of our community, now deviating from staunch adherence to our noble faith dismayed by some feeling of uncertainty about the correct day and time of all happenings — birth, birthdays, death, death anniversaries and New Years galore."

## Reform Chain

Good Luck Chain of letters were a craze once. People were requested to send letters to ten friends and the penalty of breaking the chain was a mild curse to force the timid to maintain the chain. Parsiana hereby starts our Reform Chain and will daily deliver seven letters or post seven post cards to friends or strangers with request to write to seven persons the message of the need for change of calendar system. Only those who see sense in it shall continue and help the chain. Conscientious objectors should do nothing but may await the blessings of a uniform united community this chain aims at. Beginning of any change is small. Give it a hand.

In this issue we start the first instalment of a series of articles on Ameshaspentas by Mahiyar Behramji Patel. This issue begins with Ahurmazd. Please follow up the series in successive issues.

We have great pleasure in giving news from London that Mr. J. D. Moos is elected Honorary Member of the Zoroastrian Association of Europe; an honour richly deserved.

The Iranian institutions and the Parsi community felicitated Prof. Dr. Ebrahim Poure Davoud D.Litt. The Greatness of this man is not easy to comprehend. Our Report of the occasion of the function is there in this issue to enlighten our readers. We are proud of the great Mohamedan of Iran who says "The heart of every Irani is an Atash-Kadeh".

Publications of Zoroastrian Religious Knowledge by Mr. Framroze Rustumjee of Colombo are available at :

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# AHURA-MAZDA

by Mahiyar Byramji Patel

*“Look at the world through ‘Mine Eyes’, and you shall see nought but the ‘Beautiful’ !”*

*“Ba Nàmê Yazad Bakhshâyandêh Bakhshâyashgarê Mêhêrbân !”*

*“In the name of God, the Merciful, the Forgiving, the Benevolent !”*

Before the advent of Holy Zarathushtra the Iranians worshipped a number of Indo-Iranian Gods, that were the common property of the ancient civilization. Mostly, these Gods were Nature-Spirits, and were the recipients of gruesome blood sacrifices. Each of these Gods required propitiation by their devotees for every sort of ill that visited them, and were most exacting in their demands of blood and other orgies. It was the inspired genius of Holy Zarathushtra, who found these Gods to be totally wanting in every respect, and he forthwith rejected them without any compunction, and turned to the worship of the One God of All-Good, Whom he chose to call Ahura-Mazda. Ahura-Mazda had no form, was Omnipotent, Omniscient and Omnipresent. He was the Ruler of both the visible and the invisible worlds. He existed before creation, and would exist forever. He was the One who liked, loved and defended only the Good Creation. He was One and Indivisible, without any rival. He alone rewarded the good and punished the wicked.

Ahura-Mazda was the upholder and sustainer of both spirit and matter. **Ahura (Sanskrit: Asura) meant the Lord of Life,** signifying spirit, and **Mazda (Sanskrit: Mah+dha) meant the Creator of Matter,** hence **Ahura-Mazda was the God of both the spirit and matter worlds.**

Zarathushtra held Him up as the ‘ONE REALITY’, Whom the wise called by many names, and simultaneously rejected and eliminated all the other gods of the Aryan Pantheon as totally unworthy of worship. He Alone was the Supreme Being, that was worthy of the highest reverence and worship.

In the beautiful Ahura-Mazda Yasht, Lord Zarathushtra addressed Ahura-Mazda as the Most-Beneficient-Spirit, Creator of-the-Material-World, and the only-One, and then asked Him to declare unto him those names of His, which were the greatest, the best, the most excellent, the most efficacious, the most victoriously smiting, the most healing, and the most repelling of ills, so that by their power, he might shatter the strength of the wicked Daevas, the evil men, the sorcerers, and the enchantresses. And Ahura Mazda replied that amongst others, He was the

Self-Existent One, the Protectors of the Herds, the All-Pervading, the Best-Righteousness, the Wise-One, the Beneficent-One, the Profit-Availing-One, the Harmless-One, the Invincible-One, the Great-Judge, the All-Seeing, the Great-Healer, the Law-Giver, the Sole-Creator, the Holiest-Spirit, the Highest-Priest, the Lord of All-Life, the Holiest-One, the Most-Glorious-One, the Saviour, the Keen-Watcher the Most-Potent-Ruler, the Non-Deceivable-One, the Subduer-of-Foes, the Architect of the Entire Universe, the Eternal-Light, the Valiant-One, and the Exalted-One. Furthermore, Ahura-Mazda told Lord Zarathushtra, that whosoever worshipped Him the noble and blessed Sraosha, the Spirits of Perfection and Immortality, and the Fravashis of all the Holy Ones, will bring to the invoker joy and protection, and would save him from all harm, just as thousand men would protect one single man.

It was Holy Zarathushtra alone who for the first time gave mankind a beneficent God who was incomparable in sublimity, and unprecedented in grandeur and nobility. Mankind had never worshipped the like of Him before. Here for the first time was a God to Whom all could turn for succour, without the previous appeasement with blood offerings. This was a God who though transcendent, was equally approachable, to Whom all could pour out their inner-most thoughts in perfect trust. Here was a God Who demanded Love instead of sacrifice, Pure thoughts and Worthy Acts instead of rituals, Who was Ethical in His demands rather than Wanton. Ahura-Mazda was the Great and Sublime God of the Righteous.

We find some of the most beautiful passages of literature in the sublime Gathas, when Holy Zarathushtra lifts up both his arms beseechingly to Ahura-Mazda, and cries out to Him in the most soul-stirring words, that reach the very heights of human emotions, and thus holding converse with the Adorable-One, plaintively implores Him to give answer to his queries: "This would I know, tell me truly, Oh, Ahura-Mazda ! Who created Truth ? Who created the paths of the sun and the stars ? Who was it that made the moon wax and wane ? Who balanced the earth and the heavens ? Who created the waters and the vegetation ? And who gave swiftness to the winds ? Who was the source of the Benevolent Light and its absence ? Who brought about sleep and wakefulness ? Who was the Architect of dawn, noon and night ? Who was the One Who reminded man of his duties ? Who was the Creator of the noble instincts of Devotion, Love and Humility ? Who fed the father's breast with love for his son ?" And Zarathushtra knows the true answer : "Oh, Ahura-Mazda ! I have come to the unassailable conviction born of perfect realization of knowledge through Thy Holy and Divine Wisdom, that Thou alone art the Creator of them all !"

In the later Avesta, we find Ahura-Mazda sitting at the head of the Bountiful Immortal Ones, the Amesha-Spentas forming a group of heptad of Divine Beings and with the co-operation of the other spiritual angels, the Yazatas, and the innumerable Holy Fravashis watches and rules over the entire

creation. Ahura-Mazda's supremacy over all of these other Holy Ones is unchallenged.

In the Gathas, however, Zarathushtra raises his mighty voice in songs of adoration to the only God, Ahura-Mazda, to Whom he prays, pleads, offers love and devotion, unreservedly in body and soul, trusts implicitly, and then finally reaches in moments of extreme ecstatic communion. Zarathushtra himself knows no other to Whom he may pour out his noble heart in song. All gods but Ahura-Mazda, he calls un-truth. He is opposed to all and any form of polytheism, and amongst the entire lustrous galaxy of the prophets, He is the most resolute of monotheists. The Religion he preaches is uncompromisingly non-idoltrous. Amongst members of his community, he preaches the greatest of cast equality. He preaches Universal Brotherhood for all the rest. He is the sternest adversary of the cult of the Daeva-Yasna, and is loudly vociferous in his condemnation of them, and in his appeal to Ahura-Mazda to put down the might of the wicked and the oppressors. Ahura-Mazda alone encompasses his entire being, and he pleads, prays or raises his voice, or bends his knees to no other. He goes into raptures when he describes how he felt when he first conceived of Ahura-Mazda. The Amesha-Spentas are the rays of aspects of Ahura-Mazda through whom He is best understood. They are the steps along which the pilgrim would tread on his way to reach Him in all His Divine Effulgence. He resides in the Highest-Most-Heavens that is known as Garodamana, the House-of-Songs.

Ahura-Mazda has no equal or opposite. He is the sole source of reward and retribution. He is like the father who punishes the child, with an eye on discipline, and also like the mother who longs to save the child through her tears and promises. From Him alone proceeds the fire of Wrath and the Water of Clemency. They are both attributes of His Divine Will, that always fashion the Path to Perfection and Immortality. He always has the good of His creation at heart. In His punishment there is infinite mercy. He is always on the anxious look-out for the repentant and the forlorn. **He is both the Personal as well as the Impersonal God. So long as we retain the individuality of the ego, He remains the Personal God, but the moment we loose the 'I-sense', He immediately becomes the Impersonal God.** In His Personal aspect, He answers our sincere prayers, forgives us, is full of love for us, punishes us in order to save us, and guides us on the way. The oppression that proceeds from Him, Who loves us is really no oppression. **The Personal God is indispensable in order to uphold Rectitude.** In His capacity as the Impersonal God, lies the explanation of the origin of evil, for from Him proceed both the Spenta and the Angra Mainyus. The personal God upholds Moral-Life and Action, whereas the Impersonal God, Whose sphere should be that of conception alone for our purpose, is the Final End. They both inter-penetrate, and have their Being in Ahura-Mazda. The Impersonal aspect upholds Justice, whilst the Personal aspect tempers it with mercy. The Impersonal aspect is un-moved by our prayers, whilst the Personal aspect responds to them. In

ultimate analysis, Ahura-Mazda is the God of All-Good, Who upholds the Good Creation, gives succour to it, is pleased by it, and is happy to see the perpetuation of it.

In the later Avesta, Ahura-Mazda is also treated as the first of the Amesha-Spentas. This gave rise to the confusion of Him as both the Creator and the Primeval Spirit created by Him, and which unfortunately raised the charge of dualism against Him. In fact, there is no equal or opposite to Him, and we only have the two Mainyus, who are sworn to life-long conflict, till the final triumph of the Good Spirit, and the end of the Evil One. The Good Spirit, the Spenta Mainyu, is at times confused with Ahura-Mazda Himself, and thus unwittingly, the Evil Spirit, the Angra Mainyu, gave rise to the conception of Ahriman, who was purported to be the opposite of Ahura-Mazda Himself. **In reality, Ahriman, or Ganamino is the opposite of Spenamino, and there also destined to ultimate vanquishment at the hands of the Good Spirit in the final round of conflict, when The Supreme God Ahura-Mazda is alone apart and ever triumphant. Ahura-Mazda thus, is the creator of both the Spenta and the Angra Mainyu, and bears no rival.**

Ahura-Mazda is Eternal, Invisible, Intangible, the Supreme God-head, the Creator and the Conservator of both the material and the spiritual worlds; He is physically Light, and morally Truth. He is the Highest and Only object of worship. He is the soul of Grace. He is for the world of Righteousness, and All-Good. He is the Happy Dispenser

of all worldly goods. He it was Who sent Zarathushtra to this world to spread His Divine Revelation. His best emblem is the Fire in which He ever resides. **His message contains no compulsion to a life of solitude or alms-begging, but rather to the attainment of Perfect Weal.** He is happy to see His people prosper, and lead a happy family life. He abhors asceticism, poverty, and other vows of self-debasement. He chooses active, vigorous, healthy, brave, charitable, truthful and happy people to live an abundant life in His Realms. He detests self-immolations, self-abnegations, self-denials and celibacy. He wants His people to have all the good things of life and to prosper. **He prefers the Hero to the Hermit, and the House-holder to the Recluse.** He graces the cottage and shuns the cloister. He advocates violence against the Evil-Creation, and the furtherance of the Good-Creation. He clearly extols the principle of More-than-the-Evil to the wicked, and More-than-the-Good to the beneficent. The Path to Ahura-Mazda is indeed the Path to Happiness. Ameretat, the perfect Immortality is not Nirvana, the life of all Negation. In Ameretat, the Holy Fravashis work actively for the Good of Ahura's Creation, and do not merely quietly slip into the Great-Unknown. Ahura-Mazda is Good. His creation is Good. His Law is Good. His Great Plan is conducive to All-Happiness. **The Promise is there before us, and we have only to tread the Path as He Wills it, and has it been made known to us through His Chosen Prophet.** The Race of Zarathushtra is the Race of a strong people, a brave people, a happy people, a just people, a

charitable people, a proud people, a noble people, a healthy people, a willing people. They are the best products of a benevolent Providence. They reflect the Glory of their Maker in all their modes of life. We are proud of our Heritage, of our Prophet, of our Ahura-Mazda. They have shown us the best way to live, and without misgivings, we tread that Noble Path. **In Their Faith we approach the future with**

**confidence. Before us we see visions of Prosperity ; Behind us, we leave a trail of sweet perfumes.**

“Dâeâr Ahûra - Mazda Rayômand Khorêhmand Mînôân Mînô Beretûm Berasâd!”

“May Ahura-Mazda, the Creator, the Resplendent, the Glorious, the Most-Spiritual-Amongst-The-Spiritual, The Highest-Amongst-The High, be gracious unto us !”



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# Rationale of Zoroastrian Prayers

by

H. R. BALSARA

It has been often questioned what is the use of repeating certain set prayers ? Avestic prayers which the devout Parsis go on repeating from day to day.

Let it be clear that the process of repetition is necessary in all spheres of life for making a thing one's own or for perfection to be reached in any matter.

In this connection may be mentioned the practice of repeating one name of God or a mantra known as *jap*. The literal meaning of *jap* is to keep (a very valuable thing) in guard.

Before going into the rationale of the process of repetition let us first understand what it is that we are called upon to guard and make our own. The sages and the saints including the prophet devoted considerable time of their life to it. What are these fundamental eternal facts of the universe and our being that we are asked to protect ? The understanding of the scheme of the universe with reference to certain ideologies and axioms propounded in the scriptures is considered essential before we proceed further. Life which is eternal, Omnipresent, Boundless, and immutable which is one without a second and which is Existence, Knowledge, Bliss (*Sat-chit-ananda*) is denominated in the Avestic scriptures as *Ahura Mazda*. The word comes from the root *ah* = to be and *da* = to know meaning Absolute Existence, which is Omniscient or all

knowing. In order to understand this monotheistic concept a simple analogy of gold and ornaments will be helpful. The different designs created from our imagination are given names and form different ornaments like bangles, necklaces etc. although all throughout the things remain gold. The formal or corporeal universe of name and form is just like ornaments, appearing to be manifesting and disappearing when changed whereas actually there has been no change in life as in gold. Another concept is also necessary to be understood. In the world of name and form or corporeal existences the smallest organism or microcosm is a replica of the highest organism or macrocosm. The involution of life into matter is so exact that the smallest organism is linked to the great Power House of Life (*Ahura Mazda*) as the same is fully immanent in the smallest particle of matter. Thus it is stated God has centre everywhere and circumference nowhere.

## I

### Concept of Polarity

All the corporeal organisms from the smallest to the biggest including the universe has a sevenfold constitution. These sevenfolds are however not like peels of onion, one over the other, but interpenetrate, through and through leaving it open for the pole of spirit or the pole of matter to dominate the organism. It is for

this peculiarity that one organism when coalesced with the pole of matter experiences multiplicity—sense of separateness, fiction of an ego, misery and sorrow while another organism coalescing with the pole of spirit can experience oneness — conscient Existence, Bliss and fullness of life.

In the avestic scriptures these two poles of spirit and matter are designated as Spenta and Angra mainyus both emanating from Ahura Mazda (Yasna Ha 30).

Out of these two a progeny of angelic and demonic powers and qualities rise up which are fully described in the scriptures — the former sustain and maintain fullness of life, unity of consciousness and Bliss or Sat-Chit-Ananda; while the latter bring about thinning of life, sense of separateness indicated by hatred, jealousy, enmity, illwill, egoism etc., typifying misery, ill-being and disruption.

In each organism the mechanism is such that there are two types of movements — towards the core of one's being — the centripetal and towards objective grossness or centrifugal. They are known in the scriptures as the processes of **yazamaide** and **dravandi** respectively.

The word yazamaide is very important and means tuning or establishing oneness, unison or yoga with all good or yazetic powers and qualities and through them of achieving integration with Ahura Mazda or Conscient Life which is One without a second.

It is now clear what is required to be guarded — for which jap is needed — and the Avestic prayers repeated from day to day.

## II

### Concept of Shraosha

There are in all 33 yazatas. Shraosha is placed 17th exactly in the middle as he is a link which connects all the qualities or powers to achieve Conscient Existence in Ahura Mazda or Life which is One without a second. He represents intuition. The word comes from the root shru = to hear and implies obedience to the voice of Conscience.

It is everyone's experience that the voice of Conscience alerts us to do any action in the only one right way and prompts us not to fall a prey to the innumerable wrong ways in which anything can be done. It is also our experience that so long as we heed this inner voice the whole inner being gets stronger and his whole personality gets integrated enabling him to live a fuller (sat-chit-ananda) life.

In the Avestic scriptures this idea is put in a very poetic way and the devotee is called upon to intune himself with this power (yazata comes from the root yaz = to become one or intune and ta is a suffix indicating receptacle, meaning the sanctuary of life. The appellations of shraosha are ashim = holy; hurodhem = beautiful; verethrajnem = victorious; fradat-gaithem = promoting and expanding life and the world around; ashavanam = pure; ashe-ratum = lord of purity. He is the antagonist of aeshma or the demon whom he smites with an uplifted weapon. This fact is symbolised in the 4th karda of sarosh yast vadi where it is mentioned that "pascha hu frasmo daitim" after this little inner voice is respected and heeded

kindling the light of awareness of the "drigu" or the poor in spirit, shraosh builds a strong house for him but if he disobeys this voice Shraosha with an uplifted weapon breaks down this house. Here by "amavata nmanem" is meant the two systems (the sympathetic and Ceribrosplinal) the former including the chakras which are again referred to in the 9th and 11th kardas of the same yast.

Once this inner voice is respected, full integration into the Life Principle which is eternal, Omnipresent, Boundless and Immutable takes place and man becomes a "Gaithim Yazata", no longer a slave to forces of the lover nature represented by the satanic force, but an entity who can regulate according to the Law of Asha or Order Divine the processes of creation, sustenance and the reorientation of the corporeal worlds. In the Cosmos Shraosha is a guardian angel maintaining the Divine order, guiding and inspiring all souls on their upward march towards Ahura Mazda or Conscient Existence.

### III

#### Concept of Cosmogenesis

According to the scriptures Ahura Mazda or Existence which is one without a second was when time or zarwan was not. Time starts with a second and that was the minutest division of time which man could experience then.

This existence or Ahura willed (ahuna-wairya) that it should become many by a process of involution and creation of illusory phenomenal corporeal worlds just as gold becomes different ornaments be-

cause of differentiation of name and form. The process is mathematical and scientific and this law is designated in the scriptures as Dat-e-mazdayasni. It is mentioned that Ahura or Absolute Existence puts a limitation on itself — of time (Zarvan) comes Akas or space or Asman, commonly called the veil of ignorance; and out of ignorance (Xafan) from Asman comes Vayu or Gowad, from Vayu comes Agni or Atar, from Atar comes Apa, or Aban, from Aban comes Prathvi or zamyad. A subtle combination and permutation of these elements (also called yazatas in the scriptures) results in the corporeal existences, different worlds and universes. Thus the involution or the law of mazdadat has evolved a world of illusions for man to live in.

It was, however necessary that in order that the corporeal life may not forget itself in the play of illusion of forms and names working out a separate existence for themselves — the dat-e-zarathushtra or the Law of Integration simultaneously came into operation. This law made provision for our Unity Consciousness of the One without a second. In the process of involution the forces of xafan or darkness or ignorance are such that individualised corporeal consciousness is likely to lose its hold and is likely to be enamoured by the outside objects if overpowered by the dire heresy of separateness. The Dat-e-Zarathushtra which was embodied in the teachings of Zarathushtra laid sufficient emphasis on the Conscient Existence or Ahura mazda as our very life and being, in the awareness of which we should have conscient movement and not regard ourselves as corporeal forms. The qualities

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which support this awareness of conscient existence were personified and eulogised as the Ameshaspentas and the Yazatas. The qualities which were opposed to this awareness were regarded as unworthy of man's pursuit and classed as Demons.

#### IV

##### **Concept of Vohuman and Akoman**

The human mind is a mechanism which if properly understood and rightly operated can lead to healthy, enriched and fuller life for the individual. The prophet emphasised the necessity of having a clean steady and unclouded mind for living a good and an integrated life in the Spirit in tune with the infinite.

The human organism with its five senses (gnyan indriyas), the sense of sight, hearing, taste, smell and touch meant to contact the outer world of 'name and

form' has an inner instrument or mind which is meant to reflect 'what is' life in various forms. The mind is thus a mirror. It is 'Bodh' swarup—it is light, life, knowledge, it is a place where a corporeal organism experiences awareness of itself, the I am I consciousness, Existence, knowledge, Bliss or Sat-chit-ananda aspect of itself. The ideal condition of the mind is the one where there are no thoughts. The main tenet of Zoroastrianism is Humata, Hukta and Huvarasta. The right meaning of these words is however not generally understood. The word hu comes from the root ah = "to be", implying the exact reflection of 'what is' from moment to moment as regards thought, speech and action and making the individual experience the Unity consciousness with all life.

Take the analogy of the glass mirror once again. It will not reflect properly "what is" placed before it if it is covered up with dust, if it is twisted into concave, convex shape or imprinted with a past picture. Similar is the condition of the mechanism of the mind. If the mind reflects a sense object and is enamoured of it and goes on ruminating on the same, it gets caught up forming encrustations spoiling the mechanism of its correct function of reflecting "what is" from moment to moment. That mind thus becomes completely useless for experiencing the Unity Consciousness of God life and drifts to disintegration of life. Instead of seeing 'what is' the man sees the rope as snake and behaves accordingly. As he does not experience the core of his own being—the pole of spirit —the mind tends to fly off towards formal objects as the centrifugal movement is uncheckable under such circumstances and makes the individual experience only the pole of matter — sense of separateness and disintegration of life. In the scriptures this condition is designated Akoman and this movement of the mind Dravandi.

It is also a general complaint that people are unable to control their thoughts and bad thought do not cease pestering them. This condition of the

mind is inevitable as the mechanism is like a Duplicating machine and so long as the original stencil (Ruminated thought forms) is not removed the machine will reproduce the copies of the same stencil impression. The removal of this stencil will happen only with the control over and extinction of the ego. Divine justice is tinged with mercy and the law of limitation is prevalent in nature as in common business life. Nature gives an opportunity to turn back by the force of suffering undergone. The centripetal movement of the mind takes place with surrender of the ego to the core of the inner reality (ahura) — namana accomplishing the miracle. The above said ideas are considered sufficient to make the Avestic prayers explicit to the layman. May our brethren remove their misery with the proper use of the prayers — farhangan-e-farhangh Manthra Spenta. Nature abhors vacuum. Repetition of Vohumana prayers are necessary to displace Akomana from the mind where it is lodged.

Humata-e-ahmi, Dushmata-e-noit ahmi  
 Hukta-e-ahmi, Duzukhta-e-noit ahmi  
 Huvarast-e-ahmi, Duzvarstois noit ahmi  
 Sraoshem ahmi, Asraostem noit ahmi  
 Ashavano ahmi, Dravato noit ahmi.

(Hom yast.)



# FELICITATION

**Prof. Dr. EBRAHIM POURE DAVOUD** D.LITT. (Teheran)

The Iran Cultural House The Iran League, Iranian Cultural Society and Iranian Zoroastrian Anjuman jointly held a gathering on Saturday 5th March 1966 at the Iran Cultural House on the occasion of 80th Birthday of our learned professor popularly known as Aga Poure Davoud. Dr. Nayyer Mohammadi, Cultural Counselor to the Consulate General of Iran in Bombay presided over the function and with modesty, characteristic of him, introduced the main function of the evening as a man too small to introduce a man too big. Dr. Mohammadi is the moving spirit behind all Indo-Iranian cultural activities and with his cooperation, help, guidance and frequent personal attendance makes all Zoroastrian functions look so spontaneous in their contact with Iran. At his request Prof. P. B. Vatcha, the main speaker delivered his lecture.

**Prof. P. B. Vatcha** — Prof. Aga Poure Davoud is an eminent scholar, poet, social reformer and a revolutionary. They first met at Matheran in 1933 at the house of Mr. Dinshah Irani, solicitor. Prof. Davoud was then in India as Professor of Iranian studies at Rabindranath Tagore Institute and at Shantiniketan later became Professor of Avesta and Pahlavi.

Prof. Vachha said that there was in Iran ingrained dislike of Zoroastrians. Leave alone the fanatical masses this dislike was there even amongst liberal literates, whom Prof. Vachha quoted one after another.

From 10th to early 20th Century Zoroastrians were considered fire-worshippers (Guebre) only and they disparaged our customs and beliefs. Great poet like Sheik Saadi has said "Even if the Guebre worships fire for a hundred years when thrown into fire he will burn out to ashes" insinuating that Zoroastrian worship is worthless.

Nassar Khushrow, poet, philosopher and traveller has written "The glory of Arab over Ajan (Iran) lies in the new faith."

Hafez expressed some liberal views about Zoroaster and Zoroastrianism but later backed out as did Firdausi also. Firdausi restricts himself only to history. In the entire Shah-nameh there is no mention of Zarathushtra. Dakiki, a contemporary of Firdausi, was a staunch Zoroastrian. When he was told that Angel Gabriel took prophet Mohamed to Allah where nobody could go Dakiki said "with the first step of Humata, second step of Hukhta and third step of Huvrashta I will enter Heaven". He further said "Whosoever will not know the teaching of Zarathushtra will never reach Heaven." Dakiki came to Firdausi in dream and told him "now that you have embarked on a great work do not back out and do not be narrow minded." But Firdausi knew that discretion was the better part of valour. His patron Sultan Mohamed Gaznavi was a fanatical Sunni Moslem and had several persons put to death for religious differences. He discreetly backed out. Prof.

Vachha said “એની મનશની એની આરે આવી.” Dakiki too had written 1000 verses, which he wanted Firdausi to incorporate in his work. But Firdausi in the first place did not think much of them and also did not want to get involved as there already was court intrigue facing him. Fanaticism was so rampant that praise of any other religion may mean risk to life. We must not single out Iran for fanaticism. See the history of Crusades, Spanish Inquisitions and innumerable religious wars and do not forget the fanaticism of Communist Creed blind to any injustice, torture and destruction of life, limb and property in thrusting upon others their creed of powerlust. Some fanatics have apologetically said “What can we do ? Our Creed is such.” This was convincingly refuted by Prof. Vachha. None of the prophets ever advocated fanaticism. It is the product of followers serving their own end.

It needed a man of wide cultural outlook, a person understanding the true human values and the strength of character coupled with extensive and profound knowledge to be able to counter the deep seated prejudice fanned by fanatics. H. R. H. Reza Shah Pahlavi and his son the present ruler — H.R.H. Mohamed Reza Shah will go down in history as the most enlightened and progressive Monarchs of the country, who broke the fanaticism of mullas, helped the spread of cultural attitude, modernised administration and emancipated woman and the down-trodden Zoroastrians. Learning of Prof. Davoud reached the Royalties.

**Mr. Jehangir F. Shroff** during his part of the lecture said that the much needed man was born in Iran on 5th March 1886. He was studying law in Berlin and Paris. In Paris he came across French literature on Zoroastrianism and on need for emancipation of women. He became enamoured of both these major issues of Iran. He emancipated women and Zoroastrians of Iran, the former through reforms and the latter through enlightenment.

**Dr. Miss Havewala D.Litt. (Teheran)** said that Aga Pour Davoud with his wide vision and deep insight saw that Iranian Culture rested on ancient Zoroastrian culture and therefore it was necessary and worth-while reviving it. The Parsis from India wanted some really learned and cultured Iranians to take up the work of enlightening Iran about Zoroastrianism. Mr. Hataria from Bombay went to Iran to find out why Zoroastrians there were getting converted to Bahai faith ? He could not find any suitable person to be helpful. Later in 1924 Mr. Dinshaw Irani, solicitor, accompanied by Mr. Kaikhushru Fitter of Iran League were informed that there was no one in Iran at that time of the sort they were searching for but that there was a very learned enthusiast studying then in Paris. This enthusiast was Aga Pour Davoud. He was contacted by post with all details. Mr. Dinshaw Irani, to his surprise, first time saw this young man at the threshold of his office in Bombay at the then Messrs. Mulla & Mulla, Solicitors. So eager was the new comer.

Mr. Irani induced him to translate Zoroastrian Scriptures into Persian and enlighten Iran on the subject. He took up that task.

**Dr. Sohrab Batliwala Ph.D.** informed the gathering that Aga Poure Davoud was initiated into mysteries of ceremonies and instructed about technicalities of Avasta and Pahlavi by Ervad Bomanji Dhabhar M.A., who was incidentally also a practising priest. Recently Mr. Kermani, a rich carpet dealer in America and Mr. Behram Fravashi of Tehran are also looking into the problem of conversion to Bahaim. Prof. Vachha concluded that writings of Aga Poure Davoud brought in a new broad spirit of enlightenment and tolerance. The Irani Moslems corrected their mistaken notions about Zoroastrianism. Now they are out to purify Per-

sian language by eliminating Arabic words and Arabic influence. Some time back an Opera in Tehran Theatre revived and extolled the great men of Shah-nameh, and sighed at the down-fall of Iran. In one Act it said "Without Zarathushtra Iran is in ruins" and when the image of Zarathushtra came on the stage 90% of the audience with majority of Moslems therein spontaneously rose in veneration. Dr. Miss Havewala said that recently when she was studying in Teheran University — an Opera of Jamshid was performed by a mixed group of players. It shows the change in attitude from hatred to appreciation. When this young lady asked Prof. Dr. Poure Davoud "How many fire-temples are there in Teheran?" He replied "Dil-e har Irani Atash-Kadeh ast." (The heart of every Irani is an Atash-Kadeh).

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# Proposed Amendments and Additions to the Present Parsi Personal Law.

by

Dr. SOHRAB H. BATLIVALA, Ph.D.

In the Summary of Recommendations made at the Second World Zoroastrian Congress held in Bombay during January 1964, there is an Item which reads, "A Uniform Civil Code regarding Marriage, Succession and Family Rights should be made in order to bring about cohesion and unity amongst Zoroastrians all over the world". (Vide Item No. 7 on page 39 of the Report).

Perhaps one of the best ways to bring about this **desideratum** is to formulate such a Code on the basis of the Ancient and Medieval Zoroastrian Texts combined with modern practices and usages observed by the Zoroastrians all over the world, which are deemed to be in the spirit of their time-honoured writings. Such a method will appeal to the Orthodox sections of the community, since any amendment or addition to the existing practices will have sanction of the religious and quasi-religious books and it will have a universal appeal also, since the Rules and Regulations prescribed or laid down in these old records are very logical, suited to the present age and of so immutable a character that even **Daniel, the last of the Hebrew Prophets**, who lived during the reign of Cyrus the Great, refers to the fact that these Iranian Statutes have a permanent capacity of application at all times,

places and under all circumstances. He declares, "The Law of the Medes and Persians which altereth not" (**Daniel** vi. 8 and 12).

As a first step towards this ultimate object of evolving a system of uniform Zoroastrian Personal Code, the following amendments and additions are suggested to the existing Parsi Law as prevailing in India. In doing so, substantive law only is touched upon, omitting matters which are merely explanatory, regulative or of a procedural character.

## The Parsi Marriage and Divorce Act

(Act III of 1936)

### Amendments suggested :

**Title, Preamble and Section 1.** The word Parsi, wherever it occurs in the Act, should be changed to Zoroastrian, for reasons specified hereinafter.

**Sub-section 2(7),** Definition of the word "Parsi". At the present time and in future also, due to increasing numbers of mixed marriages between Parsis and non-Parsis and also due to the fact that a fairly large number of Zoroastrians domiciled outside India desire to admit non-Zoroastrians into the Zoroastrian fold, it is necessary to define the words 'Parsi' and 'Zoroastrian' more closely in conformity with their etymology, connotation and denotation, bearing in mind the following explanation :

The word "**Parsi**" is derived from the word **Pars** which is the name of a certain region situated in the southern part of modern Iran. Hence the word **Parsi** means either a person inhabiting that region or a descendant of one who originally belonged to that region. The modern Persian language is named **Parsi** by the inhabitants of Iran and any Iranian hailing from **Pars** would also call himself a **Parsi**, according to the usages of Persian language, whether he belonged to Zoroastrian, Moslem, Jewish or Christian faith. Hence, whereas the word **Parsi** would mean normally to us one who is a Zoroastrian and a racial descendant of the early immigrants and refugees from **Pars** who had settled down on the coast of Western India some twelve hundred years ago, the word **Parsi** would mean to an Iranian any person of whatever faith who belongs to the land of **Pars**. Similarly, the word "**Zoroastrian**" would mean any individual who believes in and observes the tenets of the religion founded by **Zarathushtra**, the Prophet of Ancient Iran. Such a person need not be a **Parsi**. Even a Chinese Turkistanian could be a Zoroastrian and in fact, **Zarathushtra** himself refers to a Turanian (i.e. a Turkistanian) named **Fryan** as one belonging to his fold (**Yasna** 46:12). Under these circumstances, it is advisable not to use the word '**Parsi**' and '**Zoroastrian**' almost synonymously, as we are prone to do. Further, the Act should be made applicable not only to a **Parsi** Zoroastrian citizen of India as per this sub-section read with sub-section 1(2), but to all Zoroastrians, whether racially **Parsi** or not, who are domiciled in the territories to which this Act extends.

**Sub-section 3(c):** The age at which a Zoroastrian can marry without parental or guardian consent, is laid down in the sub-section as the age of twenty-one years. On the other hand, in the **Avestan texts**, **fifteen years is laid down as the proper age for contracting marriage**. Thus, a boy attains manhood (and hence by implication becomes fit for marriage) at the age of fifteen years (**Teer Yasht** 13 and 14) and similarly, a maiden should be given in marriage at the age of fifteen years (**Vendidad** XIV. 15). Hence, fifteen years of age should be considered as the proper age at which Zoroastrian boys and girls could marry on their own and the sub-section should be amended accordingly.

**Sub-section 32(e)** Divorce due to infection of the Plaintiff by the Defendant with Venereal Disease: In this sub-section the words "Leprosy or any other contagious disease in its virulent and incurable form" should be added after the words "Venereal Disease". In view of the fact that the Zoroastrian texts consider a leper as one outside the community of the faithful for all intents and purposes (**Avan Yasht** 92; **Pahlavi Vendidad** II. 29) leprosy should be included amongst legitimate grounds for Divorce, where the Defendant in such a suit is suffering from its virulent and incurable form. Here it might be mentioned in passing that Leprosy is included along with Venereal Disease as a ground for divorce in the Special Marriage Act of 1954, Section 27(g) and in the Hindu Marriage Act of 1955, Section 13(1)(iv). Therefore, such a provision should be incorporated in the **Parsi Mar-**

riage and Divorce Act (Act III of 1936) also, on religious, social, medical and legal grounds.

**Sub-section 32(j)**, Divorce on the ground of Apostasy of the Defendant: The proviso at the end of this sub-section should be suitably altered. In this matter of divorce, it is laid down in **Tansar Naméh** ("Epistle of Tansar", High Priest of Ardeshir I, Founder of the Sassanian Dynasty) that **the religion of Ahurmazd** must be preached to an apostate and every effort must be made continuously for one full year at least to reclaim that individual from apostasy. (On this point, see also Dhalla, "History of Zoroastrianism", New York, 1938, page 338). Hence if the Defendant ceases to be a Zoroastrian, it is the duty of the Plaintiff (or others on behalf of the Plaintiff) according to this dictum of Tansar, to try their best for at least a year after apostasy of the Defendant comes to their knowledge, to reclaim the Defendant to Zoroastrian religion, failing which, proceedings for divorce might be instituted against the Defendant thereafter, but within a period of one year. For this reason, the proviso under this sub-section should be suitably amended.

**Section 38, on enforcement of marriage**, be amended to enforce marriage against either the man or the woman on completing the age of fifteen years and not when the husband is sixteen and wife fourteen as in that section. The Avestan texts permit marriage at the age of fifteen years for both, man and woman as mentioned before and therefore this suggested amendment.

## Other Proposed amendments and

### Additions :

Restrictions to be placed on husband's right to sue for divorce and wife's right to remarry after obtaining divorce : The **Ravayats** (Customary Regulations laid down by Medieval Zoroastrian High Priests) enjoin on a wife to observe her menstrual period. If she becomes pregnant, then the husband should not consort with her during her pregnancy and for a further period of four months and ten days thereafter (**Vide** Dhabhar's Translation, page 205). Hence, it is necessary to put restrictions on a husband to the effect that he must not sue his wife for divorce during her illness or pregnancy and for a period of four months and ten days thereafter. If he has obtained a Decree of Divorce already, then that Decree cannot be executed against her during her illness or pregnancy and for a period of four months and ten days thereafter. Conversely, if a wife is divorced from her husband, she must not marry again until a period of four months and ten days had elapsed since the divorce was granted to her. It might be mentioned that similar restrictions on right of divorce and remarriage prevail amongst the Moslems. It is clear that the Moslem lawgivers borrowed these regulations from their Zoroastrian counterparts during medieval times. They are worth adopting by modern Zoroastrians also, since a wife getting divorce during her illness or pregnancy or immediately thereafter is subjected to a great deal of mental strain. Even the special marriage Act 1954, Section 30, provides a period of one year within which divorced perso-

ns cannot remarry. So, a period of four months and ten days as laid down in the **Ravayats** should be considered a proper and appropriate restriction on remarriage of divorced persons.

**Sub-section 32(b), proviso (2)** — Limitation for filing suits for divorce on the ground of unsound mind of the Defendant should not be three years from the date of marriage as in the sub-section, but three years from the date the Plaintiff came to know of the fact that the Defendant was habitually of unsound mind. As this proviso stands, it is possible that lucid interval of the Defendant might extend beyond the three-year limit after marriage, in which case the Plaintiff would lose his or her right to seek divorce on the ground of unsound mind of the Defendant and hence the suggested amendment.

**Wife's right to Plan and Regulate her Family:**— In the present age when a vigorous propaganda is going on particularly in India (where a majority of World Zoroastrians live) in favour of family planning by various birth control methods including use of contraceptives it is desirable that a wife should have the right to divorce her husband in case he either deprives her of her right to become a mother and increase the family or conversely compels her to go through unwanted pregnancies. It might be mentioned that there are several reported English cases in which the Courts of Law have upheld the right of a wife against a recalcitrant husband, to decide for herself, independently of her husband whether she wanted to become a mother or not and in the

event of her having a child or children, when she would like to stop getting them any more. Hence, if a husband does not respect the right of his wife to plan and regulate her family, then such an attitude on the part of the husband should be made a ground on which his wife could seek divorce.

**Dissolution of Marriage due to change of Sex:**— Medical literature testifies to the fact that hundreds of cases have occurred of change of sex amongst human beings. Hence, when one of the spouses or both of them change sex, then either of them against the other or both of them jointly by mutual consent, should be in a position to dissolve their marriage.

**Divorce by Mutual Consent:**— The Sassanian Lawgivers have allowed divorce by the mutual consent of husband and wife on grounds other than those specified in their Code, but which they considered to be valid according to the principles of justice, equity and good conscience (**Hazaar Daadestaan**, edited and translated by **Bulsara S. J.**, Introduction page 67). In other words, husband and wife could both appear together before a Judge and agree to have their marriage dissolved. In such a case, onus was placed on the Judge to see that the reason they specified for dissolution of their marriage was not a frivolous whim of the married couple, but of such a nature that in his judgment, it would be improper to compel them to live together. **Thus under the Sassanian Law, divorce by Mutual Consent was allowed with some restrictions**, so as not to reduce the institution of marriage into a temporary licence for lustful

indulgence. It might be added that a provision for divorce by mutual consent has been incorporated in the Special Marriage Act (No. 43 of 1954, Section 28). This fact leads to the anomaly that a Parsi couple marrying under provisions of the Parsi Marriage and consent if they so desire subsequently, whereas if the same Parsi couple had married under the provisions of the Special Marriage Act (No. 43 of 1954) they could have obtained divorce by mutual consent if they had so desired, under the provision of its Section 28. Hence, it is in the fitness of things that in the Parsi Marriage and Divorce Act a section corresponding to Section 28 of the Special Marriage Act, 1954 (with suitable modifications) be added and Section 35 of the Parsi Marriage and Divorce Act be brought in line with the corresponding Section 34 of the Special Marriage Act. This addition would be in the spirit of provisions of the Pahlavi legal Code Hazaaar Daadestaan also, which permits divorce by mutual consent under proper safeguards.

**Sections 39, 40, 41** on Payment of Alimony to Wife: In this age of economic independence of women and particularly in view of the fact that firstly, they could inherit property of their family members dying intestate, secondly, they could enter into business or practise various professions and thirdly, hold and manage property in their own right, it is but just and equitable that instead of the husband only paying Alimony to the wife (pendent life or permanent as the case may be), it should be provided that where the wife has and the husband has not sufficient

independent income, the wife shall pay Alimony to the husband. Such a two-way provision has been made in the Hindu Marriage Act 1955, Section 25. The Parsi Community is generally more advanced socially and if the Hindus have such a provision of a very progressive type, it is all the more necessary that Sections 39, 40 and 41 of the Parsi Marriage and Divorce Act on Payment of Alimony to the wife be deleted and replaced by the corresponding sub-sections 25(1), 25(2) and 25(3) of the Hindu Marriage Act 1955, providing payment of Alimony by the richer spouse to the poorer.

**Section 43** on Suits heard behind closed doors, should be amplified and expanded in conformity with the corresponding Section 22 of the Hindu Marriage Act, 1955.

(Laws of Adoption and Succession amongst the Zoroastrians will be discussed later along with suggested Amendments and Additions thereto, based on their Statutes and Edicts, ancient and medieval).

- Q. Are cousin marriages likely to produce defective children ?
- A. No, provided the physician finds the couples free from transmissible defects. In the Bible, Abraham married his half-sister, Jacob his first cousin and Moses' father his own aunt. Dr. Albert E. Wiggam lectured in a town where nearly everybody had the same name. He found nearly everybody had married cousins. The doctor told him he had not found a case of insanity or feeble-mindedness in 40 years of practice.

# Prof Richard N. Frye

(continuation)

P. B. WARDEN

## Kartir — in Middle Persian Inscriptions

This was the subject amongst others treated by Prof. Frye in a series of his lectures; some of which have appeared in the preceding two issues of Parsiana.

Kartir was one amongst the most revered of the Mobedan-e-Mobed, Dasturan-e-Dastur and Abedan-e-Abed (most learned amongst the learned) during the Sassanian regime. He had done most for re-organising Zoroastrian religion and re-establishing the Zoroastrian places of worship on a dignified status. In the opinion and life-plan of Kartir a religious establishment in toto — its places of worship, its ceremonies and rituals and promotion of its teachings — constitute the systematic approach to the basic problem of life. He devoted himself heart and soul to that task and achieved measurable success on permanent basis which outlives him till this day. Dastur Tansar is remembered but Kartir is forgotten. Kartir was the man responsible for creation of Zoroastrian church hierarchy in Sassanian regime. Who was he? What he

did? Why is he forgotten? These are puzzles of history partially solved recently. Four inscriptions are discovered during recent 25 years in which name of Kartir appears.

Kartir was a staunch Zoroastrian. He, however, had some inclination to Manichaeism, which is the closest approximation to Zoroastrianism in belief and philosophy. His name appears in Manichaean literature. This may possibly be the cause of prejudice against him.\* Kartir's name also appears in Koptic language of Egypt and in Greek works he is mentioned as Karator. Later Kartir was ignored due to political machination of Narseh.

Four inscriptions recently discovered are at

- (1) Sar-Mashad (the largest)
- (2) Nakshe Rostam
- (3) Kab-e-Zarathusht
- (4) Nakshe Rajab (best preserved)

Inscriptions in all four have many statements in common.

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\* This reminds me of the persistent attacks on Dasturji Khurshid Daboo for his inclination to explain some tenets of Zoroastrianism in light of his knowledge of Theosophy. He thereby explains and expands the range of applicability of our tenets. He does not constrict and negate them. He is a true Zoroastrian to the core. Every live thing has to re-juvenate itself daily. We are mortal once, but groups of our tissues die daily. Nourishment keeps us alive. A live religion needs renovation—not replacement. Dasturji always preserves the old in our tenets and teachings.

## Titles of Kartir

These inscriptions give a sketchy biography of Kartir. At first he was only a Herbad (Erpat or Ervad)—one in charge of a fire-temple in the reign of King Shahpur. Hormuzd, the son of Shahpur gave him the title of Ahurmazd — Mobed. Thus he became the Mobed of Ahura-Mazda. This title then implied authority from God and not from the King as was usual till then, and it thus became the base on which the Zoroastrian Church Hierarchy was founded. This was the root and the source from which the Zoroastrian Church derived its direct authority for priests and priests alone to manage religion and religious institutions. Religion became the theocratic rule and politics and administration remained under regal authority. But the ruling King still financed all religious institutions and maintained all fire-temples yet relinquishing his authority on religious matters, which was transferred to Kartir. Kartir thus took over ecclesiastical supremacy and became the personal priest of the King-of-Kings, the title which all rulers then assumed. Kartir was raised in dignity to Mobedan-e-Mobed of the Buzorgan (the nobility). The King then founded an Endowment—Waqf—for running expenses of religious institutions and their personnel. Waqf amongst Zoroastrians was prior to Islam, who adopted the idea in the time of Saljuks.

King Behram I bestowed on Kartir the title of Bokht-e-Ravan (Saviour of the Souls).

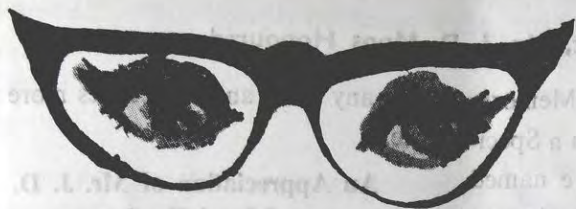
In the time of King Behram II Kartir became the head of all ceremonies and director of all rituals of all Atash-behrams and assumed the title of Ainapat, on that account. It was at that time that Kartir became the Mobedan-e-Mobed and ecclesiastical head and was at the height of his prestige and power, till the time of Behram III, who just ruled for a few months and was followed by Narseh.

Narseh and Kartir did not get on well and Kartir was ignored in records of later dates. Due to political machinations Kartir's name was excluded from "Khudai-Nayak" which is the record of administration and policy of Sassanian Kings. Subsequently his name was not found in any records preserved in Boon-Khana (a library, a place of records of sources of information).

From several inscriptions Narseh had the names of Behram I and Behram II erased and substituted by his own name. Those have become terribly dilapidated and are left as veritable cross-word puzzles in Pahlavi.

Narseh could not have the name of Kartir erased from Kartir's inscriptions because the entire Sassanian priesthood was a solid one block all for Kartir.

Work of Dastoor Tansar though more known is in reality just only continuation of the work of Kartir. The name of Tansar appears in several inscriptions as Tansar, Tosan etc.



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# LONDON NEWS

## President, Mr. J. D. Moos Honoured

Pursuant to Article 11, of the Memorandum and Articles of Association a Special General Meeting of the above named Association was held at the Registered Office of the Association 11, Russel Road, Kensington, London, W.14, on Sunday, the 6th March, 1966, at 5.00 p.m., when Mr. Jehangir Dhanjishaw Moos, B.Sc., the President of the Association was elected an Honorary Member of the Association, in consideration of the most valuable services rendered by him to the Association and to our community so far unsurpassed in the entire history of the Association of 106 years.

This is the highest honour at the command of the members according to the Articles of the Association.

**The fact that Mr. Moos is still actively engaged in working on our behalf** should not preclude us from honouring him now. We have in the past elected Dasturji Dr. Framroze A. Bode and Lady Hirabai Cowasji Jehangir Honorary Members of the Association. Both rendered outstanding services to the Community and our Association prior to their being honoured, and are still doing so. At present Lady Hirabai is our Official Representative in India rendering valuable service. A person if he is worthy of honour, can be honour-

ed at any time, and sometimes more than once.

## An Appreciation of Mr. J. D. Moos' Work

Mr. Jehangir Dhanjishaw Moos landed in this Country after the First World War, and from the very beginning he co-operated with our people.

**There is no record of any other Member** of our Association right from 1860 onwards who had served the Association longer, **without thought of office or recognition of any sort.** Mr. Moos was for long unable to take up official position, owing to his professional commitments, and Treasurership of "The Friends of India" movement etc.; however, he was prevailed upon to assist the Hon. Secretary and Hon. Treasurer. Ever since then he is caught body and soul into the work of the Association. Mr. Moos is descended from families on both sides who have honourable records of religious and social service. From his father's side he inherited the spirit of public service regardless of communal considerations, and from his mother's side the deeply religious background of the Chenoy Family of Secunderabad. Both these families have outstanding records of service in the State of Hyderabad-Deccan for generations filling some of the important offices of state, and are responsible for many religious pro-

jects in the former Hyderabad State, including two Agiaries and other institutions. Mr. Moos is deeply conscious of the great debt he owes to his forebears and has endeavoured to be worthy of their names.

The first concrete service performed by Mr. Moos was to take up the matter of the General Rates for the newly acquired Zoroastrian House. He pursued the matter with the Kensington Borough Council and had them settled at a lower scale than previously. Later he took up the matter again and the rates were halved.

The late Sir Muncherjee M. Bhownagree was followed by the late Mr. Spittama K. R. Cama as one of the Trustees and Hon. Secretary.

**The four years of the War** prevented Mr. Moos from working actively for the Association, having Civil Defence commitments, etc., but he was assisting the officials, Dr. J. S. Vakil, Dr. M. N. Anklesaria (fortunately still with us) and others. Dr. S. B. Warden was the Hon. Secretary during that period and he had the burden of steering the Association through War conditions, which he did with creditable and admirable patience under difficult circumstances. After the War was over, Mr. Moos was elected to the Committee and made the Hon. Treasurer

**Mr. Moos continued to work for our Association** for years in one capacity or another. Naturally enough he passed through every office of the Association, and was continuously re-elected to offices, but he did not covet the high offices.

Mr. Moos honourably advanced the claims of many Members and rightly used his influence for election to President, Dr. H. M. Setna, Dr. S. B. Warden, Dr. R. M. Post and later Mr. K. R. Mehrabi and Dr. S. B. Karani. The one who had deserved to be the head for so long, could not be left out and Mr. Moos was elected President unanimously for two years.

**Mr. Moos rightly calls himself a working President**, not an ornamental one.

**To our President and Trustee Mr. Moos** there is nothing too difficult or impossible, too menial, too hazardous to undertake so long as our people are in need of his help inside and outside the Association. People come to him for all sorts of problems, information, jobs, accommodations, requests, help, advice, scholarships etc. More work and telephone calls await him when he is at home. Such life has gone on year in - year out, uncomplaining, always willing to serve.

**Many years ago after a Court case** with the London Necropolis Co. of Brookwood Cemetery, relation between them and our Association were strained, and they were unwilling to do anything for us. It was Mr. Moos who by persistent talks with the managing director and General Manager, established harmonious relationships with the Cemetery authorities.

**Some time ago Mr. Moos succeeded in obtaining an option on a further plot of land** adjoining our Zoroastrian Burial ground for an extension to our present grounds which are getting full. Likewise Mr. Moos devised Rules and Regulations governing all funerals, burials and crema-

tions, in such a way that our Cemetery Funds could be built up out of nothing to the present position of having £2,660 to its credit, to be used for improvements, maintenance etc.

**Often Zoroastrian House badly needed repairs inside and outside.** Mr. Moos had the work carried out several times without touching our funds and on one occasion as much as about £450.

**Our Education and Charity Funds** have benefited to the extent of several thousand Pounds, including one Educational Donation of £1,000.

Mr. Moos has provided Sandalwood and Incense for decades either out of his own pocket or by obtaining donations from our members and also people in India, and today although we burn sandalwood so freely on so many occasions you will hardly find any entry in our books for cost of Sandalwood. The Priests' garments, utensils, prayer caps, prayer books, hundreds of library books and other appurtenances are constantly being brought to our Association by Mr. Moos with no cost to our Association. He can always find Donors or pay for them himself.

**To our knowledge, at least a dozen cases of Zoroastrians in dire need** of being repatriated to India or Pakistan, were so repatriated by Mr. Moos.

**Numerous cases of personal hardships** are known to our Committee Members whereby our poor unfortunates were generously helped.

**In recent years there were two tragic cases** of two young men, one a brilliant

Doctor and Research Chemist who lost his life in a bicycle accident, run over by a lorry. For several days Mr. Moos dealt with this case, and with the help of his Solicitors, and co-operation of the Police contested the court case, and ultimately recovered substantial damages and full costs, and sent the proceeds (£2,500) to the father and mother of the deceased, who were in very poor circumstances. The other case also referred to a young man who was knocked down while riding his motor bicycle and killed.

In this case the fault was partly that of the young man, and his widow did not wish to take any steps. However, the deceased's brothers requested Mr. Moos to take up the matter. Mr. Moos had to find the costs of the action personally, but ultimately his solicitors were successful in recovering partial damages of several hundred pounds which were passed on to the widow, and expenses of funeral, burial and memorial stone were recovered at the same time. There are many similar cases of legal help and advice given by Mr. Moos.

Mr. Moos has rescued several students in England and in transit.

**Whenever any death occurs in our community,** there is so much to be attended to, that several days are taken up. The special susceptibilities of the relatives have to be respected, some people want the bodies to be removed at once according to Indian customs, arrangements for priests, telegrams to India, Death Certificates, disposal certificates, Inquests to attend, the capacity of the relatives to pay for the funerals to be gauged, instructions to be

issued, notices to be sent, travelling and other arrangements to be made, the placing of Sudrah and Kusti on the body, prayers before and after funerals and so many things are expected, and if the least thing is forgotten, blame has to be taken with humility; he has to visit them to make the relatives feel calm, and to comfort them in their hour of need. All these things are worthy of performing and our entire community knows our President and how he works for them. It is well known that Mr. Moos has not absented himself from any funeral for paying his last respect to a deceased Zoroastrian unless physically prevented from doing so or through temporary absence from England. This is part and parcel of the life of our President, for 47 years. Some years there are a dozen deaths, and sometimes many more.

**A number of those who are helped by our Association** are non-members, sometimes of several years' sojourn in this country, who never saw the need to become members until tragedy or need arose for help. We do not make distinctions between members and non-members

**The most outstanding service** which Mr. Moos is rendering transcending the others, refers to the New Scheme for having a bigger Zoroastrian House with a Prayer Hall attached to it or within it, which was sponsored by Mr. Moos, with the whole-hearted support of late Mr. K. R. Mehrabi, Dasturji Dr. Sohrab H. Kutar, and Mrs. (Dr.) S. H. Kutar, Dr. Sohrab Warden, Dr. R. M. Post, Mr. N. M. Dhalla, Mr. C. P. Mehta, Gen. Sir H. J. Manockjee-Cursetjee, Mr. Framroze Cap-

tain and Mr. Shapur Captain, Mr. E. R. Khan and the entire Committees of the last few years and the vast majority of generous Members of our Association.

Naturally enough with all the 35 years' service behind him and this wonderful new project proving feasible and successful, Mr. Moos's popularity began to gather strength to strength. Success succeeded success. Mr. Moos went on gathering donations till the total which has now reached the handsome sum of well over £9,000 counting the £1,000 due to be received shortly under the Will of the late Mr. Mehrabi.

**It was Mr. Moos who was responsible** for bringing Mr. Mehrabi into our Association. Our Association has benefited through this connection with our Iranian Brethren brought into our Association by Mr. Mehrabi.

The Scheme is one involving some £25,000 and the finding of a suitable site or property.

**Having carried out the wishes of Lady Jehangir** to carry on vigorous campaign for collection in Europe Mr. Moos with the consent of the whole Association started on his mission to make the Appeal to our people in India and Pakistan.

In India a sum of well over One Lakh of Rupees was collected and Governmental and Exchange Control Permits were obtained. In Pakistan also Mr. Moos could collect firm promises of donations of over Rs. 60,000.

Mr. Moos's innermost desire is to unite the Association in the real sense into a strong, religious, social and cultural organisation for which he is labouring continually.

Only the final work of purchasing the larger Property and establishing the House of Prayers remains to be done.

The sum total of Mr. Moos's financial efforts for our Association known to us amounts to nearly £22,500 and a promise of a further personal loan of £5,000 if necessary.

Such notable services rendered by Mr. Moos came from his firm conviction and belief in the sublime teachings of our Prophet Zoroaster which he has imbibed and which he spreads through his lectures to Zoroastrians and non-Zoroastrians at many institutions in England.

Ahura Mazda has been moderately gracious with his bounty to Mr. Moos and he is distributing his bounty with a free hand. Our Prophet Zoroaster has enjoined resistance to all evils, and to live by His eternal verities, of the belief in the reality of Ormazd, in an abiding faith in the triad of Good Thoughts, Words and Deeds, in the inexorable law of Righteousness, in the rewards and retributions in the life hereafter, in the progress of the World towards Perfection and with the ultimate triumph of Good over Evil.

Namascha Ya Armaitisch Yzaicha,  
Yours sincerely,

Sohrab B. Warden, Past President  
Dr. R. M. Post, Past President  
Dasturji Sohrab H. Kutar, High  
Priest

J. B. Warden, Past Hon. Secretary  
E. R. Khan, Past Hon. Sec. and  
Hon. Treasurer.



# Integration

by

P. B. WARDEN

In the recent National Democratic Convention headed by Shri A. P. Jain, it was suggested that all parties based on communalism should be banned. It was amended to semi-militant organisations and political parties coming under this head. This was done with a view to facilitate the development of secular democratic forces to fight all sources of narrow communalism which intend to sabotage the spirit of the constitution and to fight them on all fronts — social, cultural, educational and political. To depend for all reforms and changes only on Government machinery would be futile. People must themselves realise the significance of such fundamental rights and actively thwart the design of communalists. Late Prime Minister Lal Bahadur Shastri addressing the convention said "that all (and especially minorities) must give up the habit of living in seclusion and must plunge themselves in the flowing stream of national life and secure total communal harmony, for which majority group should help create for minorities conditions in which the latter could feel secure and contented". Shastriji further said "that the press should cooperate in forging national unity and cohesion and though most of the papers and their management have a healthy responsible attitude the same could not be said of all

of them. The majority should not under-rate the potentialities of the minorities to be able to contribute to the total good of the nation. The best in them can only come out when they feel secure and contented".

The word minority somehow suggests religious minority in Indian atmosphere. But truly India has untold varieties of minorities as many as there are political, religious, social, economic, educational, cultural and group loyalties. Shastriji quoted Mohamed Iqbal's famous couplet

"Mazhab nahi sikhata, apas main bair rakhna. Hindi hain hum, vatan hai Hindostan hamara".

(Religion does not teach ill-will for one's fellow-beings, We are all Indians and India is our motherland).

Though this couplet is very freely quoted to show the ardent patriotic fervour it is little realised that it became the basis of Pakistan idea in the mind of Kaide-ye-Azam, Janab Mohamedally Jinah, who read it in light of the insecurity of the minority. The best in the Mohamedans of India then could not come out when they felt themselves insecure. The worst in them did and partition became an inevitability. The stalwarts of India's

destiny since the partition have devoted themselves to restoring the sense of security to the one most disrupted minority—lacking political shrewdness, lacking mass education, lacking means of secure livelihood, lacking large-scale industries and having feeling of lacking support for their uplift. Communal franchise had not given security. It had lulled fear that would overwhelm them when communal franchise would cease. And there was no escape from it.

Our country has suffered enough to learn by now that withholding or denying sense of security to minorities is a losing game. Either the worst in them can rise up or the best in them may not and leave the country poorer for their contribution that they can make.

The Parsis are reaping a rich harvest by turning down community representation formula. Supposing we had accepted the formula today we could have had only one Parsi representative in Central legislature bodies, though pro rata to population we could have sent a fraction of a human being. But today we have four of them in Delhi — two by election and two by nomination. The elected members are not Parsi community representative members and the members nominated are not nominated as Parsi members but as Indians. They all are there in their own rights as Indians and represent not Parsis but our teeming millions.

We Parsis four, a handful of minority represent five hundred million. Thanks to the sagacity of our elders.

It is now overtly acknowledged that the contribution of the Parsis as a minority to the uplift of India is disproportionately large. But as a very small group cannot take up a wide range of works and complete them all our contribution is in most cases of the nature of lead given to a wide range of ideas, whose details had to be completed hand in hand with all the rest of the people. From Dadabhai Naoroji for Swaraj, Sir Phirozshah Mehta for local and municipal administration, Behramji Malbari for Hindu Social reforms and Women's education, Jamshedji Tata for industrialization, Sir Jamshedjee Jeejeebhoy for benevolence, Sir Sorabji Pochkhanawala for Banking, Marshall Aspandiar Engineer for Hindustan Aircraft, Homi Bhabha for Atomic Energy Establishment and Fundamental Research Institute for giving a new turn to future advances of the country, J.R.D. for pioneering flying and organising Air Lines is a formidable list to be proud of. All these great men were not fully contented with everything in life and work. They had many handicaps. But with India they were contented and they were feeling themselves secure. They have, therefore proved themselves worthy sons of the soil.

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