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JUNE 1966

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# Parsiāna

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| Contents :                                                                                                            | Page |
|-----------------------------------------------------------------------------------------------------------------------|------|
| EDITORIAL ... ..                                                                                                      | 3    |
| The Amesha Spentas: "Asha-Vahishta": (Ardibehest)<br>—by Mahiyar Byramji Patel ... ..                                 | 5    |
| Can Zoroastrianism Survive America?—by Jamshed Modi ... ..                                                            | 10   |
| Rise! Ye Peoples of This World—by J. P. Birdi ... ..                                                                  | 14   |
| Guidelines to Young Zoroastrians—by Bejon N. Desai ... ..                                                             | 18   |
| Rahe-Mazdyasnan—by Dasturji Khurshid Dabu ... ..                                                                      | 19   |
| Universe a Divine Reality in the Light of the Message of Zarathustra<br>—by Ervad Ratanshah Rustomji Motafaram ... .. | 23   |
| Review ... ..                                                                                                         | 29   |

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## Editorial

This issue of Parsiana offers a greater variety of material of some current trends and of the descriptions and illustrations of Ancient Wisdom. Mr. Jamshed Modi very ably discusses the future of Zoroastrianism in America. His outlook cannot be considered pessimistic but as facts stand is realistic and as he puts it it is also a challenge. But who are we to stem the tide of events ? Events themselves will turn and twist under the spell of what Mr. Jehangir Chiniwala re-iterates as "Dast-e-ghaib" (the unknown hand) to preserve our ancient faith, not as a relic but because it has the vitality to survive. Modern scholars may re-discover this survival value and re-state it from another angle, appealing to modern youth. Till then Mr. Modi's statements remain unchallenged.

Mr. J. P. Birdi's appeal **Rise ! Ye People of the World** to put Parsistan in our lap is perhaps an off-shoot of Hariyana with its population of only sixteen lacs — and proposed Parsistan population equivalent of one anna to Hariyana. He says Parsis are happy in India so out of loyalty to India he does not want India to be sliced off nor does he locate Parsistan in any known geographical area. He likes it beyond the horizon.

"Like the circle bounding earth and skies

Allures from far, yet as I follow flies". (Goldsmith)

The two college magazines of Navsari reviewed herein are good reading for the touch of the modern and the taste of its anarchy. I enjoyed them and with the permission of the authorities may give our readers a few excerpts suitable to the policy and the purpose of Parsiana.

We are concluding the controversy of King Jamshid through pride as ably refuted by Dasturji Dabu. Existence of one outstanding personality little known or almost unknown to us — Prophet Vishkaript — is revealed herein as the predecessor of Zarathushtra propagating Mazdayasni religion in the time of King Jamshid. References to King Jamshid in several Yeshts portray him as a lofty soul and it is highly improbable that such soul should slip into

degradation. His expression "Mun am Yazdi" (I am the Yazt) far from vanity is the ecstasy of milan (union with Almighty not in being but in sense and essence), that is why the Almighty tells Jamshid "Your words are my words".

We welcome Ervad Ratanshah Motafaram M.A. He is the first contributor from Cama Athornan Institute of Andheri to give the community a share of his profound learning through the medium of Parsiana. When more and more persons of his calibre will contribute to Parsiana more and more of our younger generation will begin to see in our religion the roots of our philosophy in phenomena. Our youths do not accept the illusion of merging into the Almighty. That is possible only for the Introvert Intuition type of personality, which our youths are not. Our youths are Extrovert Thinking type interested in things and happenings in immediate surrounding and may be made to feel interested in phenomena in distant surroundings; but they cannot be made intuitive in their mental habits. The concept of "Manyava Stish" (spiritual existence) has been accepted by a modern school of psychology. It teaches that whatever comes to pass on earth has already had its rehearsal in the universe. Only what has pervaded in Asman (from As = to pervade) percolates on earth. Whether this school of psychology is coloured by modern Spiritualism I am not aware of. But I know this school exists and have heard its spokesman delivering lecture to us in our Psychiatrists Society in Bombay. They call themselves Existentialists in the sense that only what already exists in the 'Universe becomes manifest later. This school is not to be mixed up with philosophy of Existentialism of Sartre, Kierkegaard and others.



# The Amesha Spentas: "Asha-Vahishta": (Ardibehest)

by MAHYAR BYRAMJI PATEL

"Purity in Thoughts, Words and Deeds, these three noble precepts encompass the entire world of Righteousness!"

"Ashêṃ Vohû, Vahishtêṃ Asti Ūshta Asti Ūshtâ Ahmâi Hyat Ashâe Vahishtâi Ashêṃ!"

"Righteousness is good, it is the highest-good, it is happiness; Happiness to the one who is righteous for the sake of the highest righteousness alone!"

In earlier times Asha-Vahishta (Ardibehest) ranked next to Ahura Mazda.

During later times, the pride of place next to Ahura-Mazda was somehow or other given to Vohu-Mano, Behman, instead of to Asha-Vahishta but these two are always at-one-ment with one another. Zarathushtra knew that his divine purpose will be fulfilled when Asha finally triumphs and Asha will smite the Evil Ones out of existence, burning out all evil and the world will be a glorious and happy place for all to live in. He asks all men to contribute in aiding Asha in its sublime work. He vehemently declares that there is no middle path, and that all those that are not for Asha are against Asha. A negative approach is intolerable and he who does not obey the Law, violates it!

Zarathushtra says that the best of offerings to Ahura-Mazda are the righteous deeds. He proclaims that whosoever carried gifts of adoration to the Holy Fire shall think of Asha. As physical impurity is removed by fire, he employs this medium as the emblematic destroyer of all uncleanness and sin.

The Holy Fire of Ahura-Mazda is mighty through Asha.

In the later Avesta, Angre Mainyu exclaims that Zarathushtra burns him with the molten metal, and this allegory of burning and annihilating the Evil One through the fire of Righteousness identifies the Holy Fire with Asha-Vahishta (Asha-the best), and thus Asha-Vahishta becomes the presiding genius of the Holy Fire, henceforth called Ardibehest. Here too, Ardibehest finds an associate in Airyaman, the guardian genius of human health, due to its healing properties, and we find that the Ardibehest Yasht is chiefly devoted to the Airyaman.

The magnificent structure of the Religion of Holy Zarathushtra rests securely on the single foundation of Righteousness. This one categorical imperative, Manashni, Gavashni and Kunashni are the three watch-words that guide the true Zarathushtrian in the course of his spiritual living and his material aspirations. More than eight thousand years ago, Zarathushtra gave the clarion-call when he summoned the faithful to flock to him under his banner of Righteousness, and

preached to them the moral law that spelled Happiness and Immortality to those who burnt out of their own selves the life of wickedness. We hear the distant echo to this in the modern sage Immanuel Kant proclaiming "There is but one categorical imperative. 'Act only on that maxim, whereby thou canst at the same time will that it should become a Universal Law!'" ,and the well-known poet Tennyson singing ".....To live by Law, Acting the Law we live by without fear, And because right is right, to follow the right, were wisdom in the scorn of consequence!" We must bow our heads in veneration to the inspired genius who proclaimed this mighty truth, thousands of years ago in the dim past, when ethics were unknown, when men lived on the principles of 'Might is Right' and 'Each slew a slayer, and in turn was slain'. We wonder and marvel at the great visionary, whose laws of Ethics, Theism, Nature and the like hold the modern man, and make him wonder how the 'veil upon veil' he is just beginning to uncover had shed all their secrets to the Prophet of Iran ages ago. Asha alone had built up a world of clarity through the triune of purity (cleanliness) of mind, word and deed.

Ancient historians tell us that the spirit of Righteousness, preached by Zarathushtra had so fervently caught the imagination of the Persians, that it was customary for a **Persian to teach his child "to ride, to shoot, and TO SPEAK THE TRUTH!"** A shameful secret was the most abominable of vices, to be held in the greatest of contempt, in as much as

it gave rise to the dreaded and detested Lie. The Word of a Persian was seldom given, but once given was adhered to even if given to an enemy. A grip of his hand was the most solemn of promise. A Persian kept his promise, even though it might have been given to a foe under compulsion and under adverse circumstances, and the favourable change of his plight made no difference to him. In any case he would redeem his pledge honourably.

Righteousness was considered to be next only to Godliness, and the unrighteous man who consumed without contributing was regarded contemptuously as a parasite !

The Eschatology or the doctrine of the last or final thing, as death and judgment in Zarathushtrianism is purely an Ethical one, wherein the Righteous ones triumphantly enter the presence of Ahura-Mazda in **Garodamana, the House of Songs**, whereas the unrighteous ones go to their own damnation in **Anaghrate-mah, the Endless Darkness**. The Zarathushtrian Heaven and Hell are best spoken of as the Realms of the Spemino and the Genamino, that is the Good and the Evil Mind, and the conditions that determine the Judgment are one's own activities in the sphere of the Mind, Speech and Actions.

In the times of Zarathushtra, Asha always took the honoured place, next to Ahura-Mazda. Asha stood for Ahura-Mazda's Righteousness, and was given the attribute Vahishta, the best. The word Behest, signifying the Paradise has

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its root in **Vahishta**, and though not in the Gathas themselves, in the later Avesta, we usually find the attribute of Vahishta applied to Asha. Asha is the Universal Order prevailing everywhere. By Asha are upheld all the Laws in Nature and in our own human lives. Asha is of one will with Ahura-Mazda. The seas have their tides, the clouds have their movements, the wind its speed, the fire its brilliance, the heavens their support, the flowers their perfumes, the birds their flights, all due to Asha.

Its derivative **Ashavan** is the epithet for the man who is saintly and possesses the noblest character. Zarathushtra invokes Asha to help him in his hours of trial, and asks Asha to grant him its blessings. Asha is the highest attribute of Ahura-Mazda. By Asha, the Good and the Evil Minds are locked in conflict,

in which the final triumph comes to the Good Spirit. All the closely guarded secrets of the entire Universe were revealed to Zarathushtra through Asha — By Asha — Man's conscience is awakened, his possessions furthered and his pastures prosper.

The poet Tennyson best describes the definition of Asha, in his "In Memoriam" when he says:

"That God, which always lives and loves,  
One God, one law, one element,  
And one far-off divine event,  
To which the whole creation moves"

Ashem-Vohu is a glorious tribute to Asha, which is the Eternal Law. This Supreme Spirit stands for something which none may defy. In Yasna 60.12, the votary expresses the sentiment: "Through the highest Asha, through the best Asha, may we catch a glimpse of

Thee, may we draw near unto Thee, may we be in perfect union with Thee!" and the book of the Yasna very fittingly closes with the lines : **"There is but one Path, the Path of Asha; all the others are False Paths"**.

The Ashvan — the man of Ashoi — is the hero of the Zarathushtrians. Though the Zarathushtrian may worship any other god but Ahura-Mazda, though he may find any and every form of idol-worship repugnant, though he may find the intervention of Divine Grace or any Son of God unacceptable to his mature sense of ethics, though he may find asceticism, celibacy, those dedicated to vows of poverty and self-abnegations, those who decry the body in preference to the spirit, those that practise fasts and vows of humiliating non-violence carried to the extent of protecting the creatures of Evil, and the like, entirely detestable to his highly developed sense of balance that always aims at a perfect body, crowned with intelligence, he will accordingly always rise in admiration and offer reverence to the Ashavan. This reverence does not in any way detract from his absolute Monotheism, but greatly enhances his reverence for the One Who is the Supreme Creator of all that is Good. In the Ashavan, he does not see one who intervenes on his behalf with God, but he sees the noblest work of God, that always strikes a highly responsive chord in him. The Ashavan is the Ideal that he gets before him, emulating whom he aspires to help in the Great Plan set out by Ahura-Mazda.

The true Zarathushtrian, the ardent follower of the Holy Prophet will never tolerate any Saint, Sadhu, Pir, or Fakir, or for that matter any advanced Dastur to plead on his behalf with his God, but will always make his appeal direct to Him alone. Zarathushtra himself quite clearly proclaims, that according to the supreme Law of Asha, each one works out his own salvation. His Daen, that is his own thoughts, words and deeds are the only vehicles that will carry him to the future life of rewards or retributions. Any other worship is the worship of the detested Daeva Yasnîs, overtly or covertly introduced. The true Zarathushtrian is not even worshipper of the elements, but only sings the praises of the one and only God, Ahura-Mazda. Because of Total Purity of mind, word and deed a true Zoroastrian will not pollute the Elements, that is "the Fire, the Water, the Air, the Earth and the Ether in any way. But then neither will he worship these. He will behold them in rapture, he will see the Hand of the Great Artist in their making, he will praise them, he will certainly be pleased with them, he will find them most conducive to his worship of Ahura-Mazda, but he will still not worship them. He will worship neither man nor nature, but only God. The true Zarathushtrian will never be found at the mausoleums of the dead saints, nor will he ever accept the dead bodies of these as fit objects of worship. All graves contain dead matter, which he regards as impure, no matter how great a spirit it once harboured. The infinite spirit of the Ashavan he will always pay his homage to, but never will he be

found prostrated at his earthly remains. He will never raise an altar to any God. He looks upon the doctrine of Incarnation of God with sheer horror, and so uncompromisingly is his belief in the transcendence and majesty of God, that he will regard with utter loathing the concept of the incarnation of God in any earthly body as an Avatar-Hood. Zarathushtra is quite catholic in his outlook, and recalls with gratitude all the ashavans, whether they had embraced his religion or not. Asha, Rectitude, was the yard-stick with which he measured all human beings. Zarathushtra best exemplified Asha's Righteousness in his own life, by being pure in body, mind and spirit himself having burnt off all evil and wickedness and having created Ardibehesht as weapon for conflagration within burning out all evil to make all residues crystal clear. He radiated right-

eousness. Asha was the pivot around which he evolved his ethics, and it was the discipline of each individual follower. The Laws of Asha are the safest anchors of all those that would sail the turbulent seas. Asha is the Pole-star, the Lighthouse, and the Mariner's Compass. There, at journey's end reside all the ashavans the world has ever produced. There reside all our dear ones, that have gone on ahead of us. There reside the Adarbads, the Tansars, the Dhavals, the Meherji-Ranas, and all the Holy Ones. There would we too dwell, home at last, safe at last, amongst all those whom we love, and who love us. Such is the Law of Asha. Such is the dispensation of Ahura-Mazda. Such is the promise of Zarathushtra! Only through Asha burn off all evil — remain pure and the promise of Zarathushtra will come true of our singing in the chorus in the House of Songs.

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# Can Zoroastrianism Survive America?

by

**JAMSHED MODI**

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I have lived in the United States for close to 11 years. I have been through the "Navar-Martab" ceremonies.

For a long time now I have been extremely interested in the subject of the future of Zoroastrianism. The subject of its future in the United States is, therefore, just a particular aspect of my larger interest.

Some Parsis in Toronto recently published a Directory of Zoroastrians in North America. They listed some 274 individuals, with members of their immediate families being mentioned but not included in the count. This commendable effort, the first of its kind I have ever seen, had an interesting revelation for me. A quick check showed that out of 80 individuals reported married, 41 had non-Parsi spouses. Marrying a non-Parsi is commonly regarded in Indian-Parsi circles as tending towards the extinction of the Parsi identity, but there are other factors, more real and more fundamental that need to be studied. Therefore, it is appropriate to inquire, as a general question, if the body of beliefs, practices, etc., which we call Zoroastrianism will have many adherents in America. In other words, can Zoroastrianism survive America?!

The question is by no means academic. For one thing, a recent article by Mr. Sapur Faredun Desai states that the Parsi population in India is declining. The Indian Census of 1951 and 1961 showed a decline of 11,400 in the Parsi population. Whether this was caused by natural attrition, geographic dissipation or other reasons, we do not know, but a community as small as ours can ill afford so great a loss in so short a time. Further although I speak in the context of the United States, at the back of my mind I also have Parsis in Canada, the United Kingdom and Europe. And finally, the factors that promote travel and residence abroad are stronger today than ever before, and clearly getting stronger. The main purpose of this article is to discuss the factors (as I see them) that Zoroastrianism will have to contend with in America.

One of these factors is the absence of any kind of community life to bolster and perpetuate the Zoroastrian beliefs and practices of the Parsis who come to this country. It is well known that many human practices, customs and beliefs owe their longevity to a mutual sustenance phenomenon between them and their practitioners, quite apart from their existential usefulness. The beliefs

and practices sustain kinship among the group, and the group perpetuates the beliefs and practices. This big source of sustenance is missing among Parsis in America today. And this is because of the unfortunate fact that they are too few and far between. It seems to me, that the only way these customs may be preserved is if there is strong personal conviction of their utility among individual members — strong enough that individuals would keep them as part of their private, individual lives until a growing community can someday make them a part of Parsi community life. This isolation puts the customs and beliefs in a peculiar position often for the first time in the lives of the individuals. It puts the customs and beliefs in competition with others in the market place of ideas, and although, for a while, a sense of loyalty or moral duty or sentimentality will prolong their existence, history tells us that in the long run something more concrete will be necessary. The phenomenon of evolution operates in the field of biology as well as in the field of human cultures, and this cultural evolution is likely to "select" (to use a biological term) those ideas and practices of demonstrated utility, those that have a positive beneficial effect, letting others die a natural death. Among the earliest casualties is likely to be external symbolism of all sorts, although the concept behind the symbol may survive a little longer. For example: in America as in India, an individual's feeling of membership and goodwill towards the community will survive long after the symbol of membership (sudro-kusti) has been dropped.

Another factor that Zoroastrianism will have to contend with is the recent sharp rise in introspection that the Christian religions have undertaken, particularly the Roman Catholic Church. Since the October 1962 convening of the Ecumenical Council, there has been a tremendous increase in self-examination in Christianity in general. Every segment of society took part in the great debate. Ecclesiastics and theologians, professors and parents' groups, social workers, medical researchers, high school students — all discussed and debated the validity of some of the most long standing beliefs and practices. Among some of the age old features that the church sought to change are such things as the language of the Mass, relations with the Eastern Orthodox Church and the Protestant Churches, the powers and functions of high (Roman Catholic) church bodies, and attitude towards people who do not subscribe to the Christian god-concept ("atheists"). Among some of the relatively modern issues the Council tackled were the church's attitude towards human "races", and birth control.

Today, in 1966, the debate, far from being over, is barely begun and constantly makes news in the daily papers. A Parsi living in this environment cannot help taking note of it, and being impressed with the intellectual vitality thus displayed by a religious empire far more ponderous and complex than his own, trying to mold itself to serve the spiritual and social needs of man in the 20th century. With the questioning spirit he finds all around him, he is likely to

re-examine some fundamentals of his own religion. Unfortunately, there is no religious hierarchy, no body of elders, no "Ecumenical Council" to guide the re-examination, either in America or in India. In such circumstances, one finds that Parsis in effect conduct their own personal debate in isolation, with unfortunate consequences for Zoroastrianism and the Parsi community as an entity.

Ironical as it may seem to some, the high standards of education among the Parsis does not help matters. Many Parsis in America were educated partly in American universities, often in technical curricula with their characteristic emphasis on critical evaluations and independent thinking. They have acquired a definite methodology in their thinking, a certain pragmatism in the things they do, an incessant if sometimes subconscious demand for demonstrability of truth-claims. In their research, they are constantly trying to establish cause-effect relationships, to segregate the essential and relevant from superficialities and delusions. Now while some people may be able to leave all this behind in moving from professional issues to spiritual issues, many others cannot. In their religion, too, there is a demand for demonstrability. In religion, too, they wish to segregate the substance from the symbol, the essential from the superficial. Essential to what? Their implicit answer seems to be essential to man's happiness, his total welfare. To this way of thinking, social service in its fullest sense is all there is to religion; it is sufficient as religion. To this way of

thinking, work is worship. This humanist approach to spiritual life, then, is another factor that Zoroastrianism will have to contend with.

Finally, I think we have to take special note of the sociological problems facing Zoroastrianism in America. Consider the sense of Parsi children born and raised entirely in America. Frequently, the only exposure to Parsis and Zoroastrianism that such children are likely to have is their parents and whatever Zoroastrian influence they can provide. Most of their friends will be non-Parsis. When they grow up to be teenagers and begin to socialize, their dates will be non-Parsis. The most they are likely to remember of Zoroastrianism is that when they were about 6 years old, their parents had made them memorize a few words in some strange language, and they remember going to India as children to be initiated into the religion of their parents. There may possibly be children whose parents, perhaps because of economic or other problems, have not even been able to take them to India for their Navjote. It is unreasonable to expect a person to feel himself a Parsi or feel any special kinship towards Parsis if he never had any Parsi friends and never saw another Parsi family. What are parents to do? Are they supposed to keep harping to the child that the local people among whom he was born and raised are "not your people", and that some other people in some other land which he barely remembers are his people? Are they supposed to keep him from "excessive" socializing with young

boys and girls of his age? Any such deliberate weakening of one human being's kinship towards another, any such artificial barrier to human warmth would create serious personality problems in the child and stunt his growth. No religion worth the name can condone it. A community-wide discussion of such problems is urgently needed to provide alternatives that are both spiritually satisfying and sociologically sound.

I feel we Parsis are privileged to witness the birth of the first new Parsi community of significant potential since the encounter of Dastur Neryosang with King Vijayaditya around 716 A.D. Whether this new, offspring community thrives and maintains a measure of kinship with the parent community depends on the two working together. If the study of human cultures teaches us anything it is that the customs and beliefs of an ethnic group are to a large extent

shaped by the cultural, geographic and even climatic environment the group finds itself in. Therefore, over the years, American Parsi culture could possibly have some points different from Indian Parsi culture — in much the same way as the Zoroastrians of Yezd and Kerman (in Iran) have a few cultural differences compared to their counterparts in Bombay and Poona. If this is all that happens I for one will be much relieved. But I am of the opinion that the writing on the wall foretells a different future. It tells of some first generation Parsi-Americans in whom something distinctive called Parsi upbringing shows. To a lesser extent it may be seen in the second generation, and it may be almost imperceptible in the third. **I think we have a real problem here that is at the same time a challenge and an opportunity.** If this article contributes any little bit to the recognition of this fact, its purpose will have been fulfilled.

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# Rise! Ye Peoples of This World

by

J. P. BIRDI

Some years ago, a thought came to me. A thought, which gave me the same feeling as would the cool, soft breeze on a hot, oppressive morning. This breeze over the years has not turned into a storm but has developed into a steady purposeful wind, dispersing the haze and making for clearer vision.

The thought has stayed the years and has steadily gained strength. The strength, not of a brute but that which is borne through inner conviction. I am no longer able to harbour this ever growing thought within myself. To stifle it and not share it, would tantamount to ignoring the knock of conscience. I must therefore share it, not only with my Zoroastrian brothers and sisters, but also with all the peoples of the world.

The world today is fast becoming smaller and in spite of its many tribulations, its peoples are slowly but surely moving towards a brotherhood of man. The human race is no longer insensible to the sufferings and needs of its fellow beings. Distance, language, colour, religion and nationality, are barriers no longer to the hand and the heart that reaches out. In times of natural calamity, even ideologies and politics are forgotten. What better climate could therefore be attained to share my thought with my fellow mortals !

Looking back over the years, this fleeting thought was 'Very soon, the Zoroastrian race will be the only race in the world to be without a country of its own. What are you doing about it?'

At the outset, I mention that we must under no circumstances follow the pattern of slander, lies, threats, violence and bloodshed. If anything is to be done it must be through the understanding of our cause and fellow feeling. We have never been responsible for the suffering of our fellow men in any part of the world, over the past 1300 years and more. We have been a constructive and a progressive force, in whichever part of the world we have found ourselves. We have supported and assisted all legally constituted governments of all countries. In times of war, as in times of peace, we have loyally stood by 'our' countries and their governments. We have laid down our wealth, energy and lives for causes which we have believed to be in the best interest of our countries and its peoples. Our feeling hearts and sincere hands have always gone out to those in need, without thought of colour, religion or nationality. This has been the characteristic background of the Zoroastrian race. It was forced to leave its ancient homeland in Iran. May it always remain so !

I have mentioned this thought on occasions to some of my Zoroastrian friends, and questioned them on the subject. The majority feel that whilst we have lived happily in India and many other countries of the world, it is time we had a place of our own; whereby the Old Iranian culture, language and philosophy could be revived and research encouraged. We could thereby be a more positive force and a greater contributory factor to world peace.

Many have voiced the smallness of our number and have expressed doubt about the peoples of the world ever taking notice. Are they implying that the world can only take notice of large, violent masses? Is our world so base as to neglect the aspirations of a peace-loving industrious race? The answer must be, 'No'! It is necessary to preserve the faith in human nature. This faith has made the Parsis a pliable people, capable of being one with either those in the East or those in the West.

Where can we find a place now? Surely no country would like to give a part of its own! This is a valid observation and must be answered.

It is true that no place in the world today remains unclaimed. Even the uninhabitable stretches are claimed. The point is, we are not claiming an part of the world, but are requesting its peoples to settle us so as to be able to call that piece of mother-earth **our own**. This of necessity will mean the rising of some Country to the occasion and relinquishing its rights over a part of its territory in our favour. To us, this should be a

debt which we should for ever try and repay. This must be our debt of honour!

At this stage, it must be made clear that it should not be our desire to see the Indian sub-continent further partitioned, nevermind in how small a proportion. Our honour demands, we make certain that a homeland for the world Zoroastrians NOT be located within the territories of India or Pakistan. We must prove ourselves worthy of the hospitality extended and the faith reposed in us, to the very last. Ahura Mazda willing, a homeland is to be established. We are indeed indebted to this great and beautiful sub-continent and its peoples for our long sojourn of over 1300 years.

Here, mention must be made of Pakistan, United Kingdom and Iran, for the deep gratitude we Zoroastrians owe to these countries. Mention must also be made of Canada, The United States of America, the European countries, the African countries, Malaysia, China, Japan and others that have permitted our people to live in peace and security.

It is more likely than not, we shall be asked, whether we Parsis are or are not happy in India. The answer, I am sure is, we are as happy in India as we are in any part of the world, where our people have settled down. We have been left in peace everywhere and seldom discriminated against. Nevertheless, the desire for self-expression is there. This desire could only gain substance through responsibilities and cares of its own state.

Someone asked me whether all the Parsis would have to leave the country they were living in, and settle down in this new country if it ever came into being.

It would be advantageous to this 'new country' to have as many Zoroastrians come over as possible. There should however be no force applied against those who wished to remain behind. Should this 'new country' come into being, through the Will of Ahura Mazda and the goodwill of the peoples of this world; I am confident, a very large majority of Zoroastrians would come to settle in their own land. There will be a new type of oneness, a wonderful type of oneness, a oneness the Zoroastrian people have never known since they left their ancient Iran over 1300 years ago. The happiness it would bring, the hope it would inspire, the light it would kindle will fill the hearts of the peoples of this world with joy, and their bosoms will swell with pride.

If this new nation comes into being through the goodwill of the nations of the world, it will mark the beginning of an era of understanding. An era which will rightly relegate political ideologies to domestic economics.

Is it necessary to fight with my neighbour, much less kill him, because he does not run his home as I do? Am I being rational and worthy of the mental faculty with which I, as a human being, am endowed? Just such a thought relegates me to semian standards. Why not then throw overboard the political ideologies

which have been responsible for distrust and hatred amongst nations, and the cause of untold sufferings.

Just as the domestic economics depend upon the earning capacity and necessities of a family, which must differ from home to home; so must the political set up differ from country to country. If we can be tolerant towards each other's homes, so can we be tolerant towards each other's political ideals. Why should one country object to the way another country is being run. Let each country govern itself the way it best thinks fit, provided it does not threaten the security of another.

If the world can once set itself free from the political shackles that bind nations, a stage will be set for rapid progress in all spheres of life. Energies could be expended by the peoples of this world towards bettering their standards and launching forth into space and perhaps on to other worlds. War would then be outmoded and considered a way of savages, for which the rest of the world would soon have an answer.

The dream of every man, woman and child; the dream of every home and every nation, is to live happily with honour and strive towards that end. This dream could easily be turned into reality, through greater honesty, tolerance, understanding, love and charity. This achievement is quite within the reach of this world and its human inhabitants.

The question of settling the Zoroastrian race must be left to the good offices of the United Nations Organisation. Who can better champion the cause for such a move than India itself? India, which has cradled us and taken us to her bosom, nourished us and harboured us in her sanctuary; we humbly ask her to fulfill her role of the mother bird in teaching her fledglings to find wings.

Let countries and peoples of this world rise as one and contribute towards the construction of a homeland for a people wedded to peace and humanitarian work for over 1300 years.

Rise! Ye peoples of this world. Rise, to a radiant and a glorious future that could be yours, that could be ours, that could be of all mortals on this beautiful earth!



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# GUIDELINES TO YOUNG ZOROASTRIANS

By

BEJON N. DESAI M.A.,B.Ed.

## THE GIFT OF GOOD-MINDEDNESS

Man is endowed with two great powers — Power to think and power to believe. He believes in what he thinks is right. Zoroastrianism names it Vohu Mano (Behman). Its Sanskrit equivalent is Vasu Manasah. 'Vasu' in the Vedas means 'wealth', which good mind indeed is. In the Gathas our dear Prophet sings of the glory of Vohu Mano (the good-mindedness). Our Prophet with all sincerity and devotion sings thus : "Ye vao Mazda pairi jasai Vohu Manangha" — "Oh Ahura Mazda may I reach Thee through Vohu Mano."

Good and bad are relative terms and our Daena (conscience) leads us to correct thinking. Here our own ATTITUDE plays the most important part. If we remain steadfast in our behaviour through right thinking, we are consistent in obeying the LAW — ASHA — the Immutable Divine Law. One who knows and surrenders to the LAW is the righteous Zoroastrian.

## LET US PRAY THEN:

Oh Ahura Mazda may we use our powers to think and to believe correctly ; so that we may remain steadfast in obeying the Immutable Divine Law — ASHA. Thus "On account of the highest Ashoi (righteousness) and on account of the best Ashoi, Oh Lord we may see Thee, we may encompass Thee, we may befriend Thee !" (Hoshbam Prayer)

# RAHE-MAZDYASNAN

A misunderstood Episode of King Jamshid

(Continuation from last issue)

by

DASTURJI KHURSHID DABU

In the preceding issue of Parsiana the episode of vanity of King Jamshid leading to his fall has been discussed at good length. It is shown there that fall of Jamshid through pride is a made up interpolation intended to harm the good name of Jamshid and to lay the blame of mortality of man on to the shoulders of a person of Zoroastrian lineage.

God had decided to change humans to mortals and the assignment of that transfer of state from etheric to material was to be carried out by King Jamshid under orders of the Almighty and therefore Jamshid had to be subject to that new heritage of man.

**It is least likely that Jamshid revolted against Almighty as Jamshid is praised very highly in Vandidad and in all Yeshts except Jamiyad Yesht,** wherein there is mild insinuation of his fall under a misrepresentation rather than due to revolt. In any case there is no reference to eating of beef as translated by some Western scholars. Some adverse interpolation in Vandidad is sandwiched between praises of Jamshid on both sides, praises in front of and praises after interpolation. As a matter of fact second paragarad (chapter) of Vandidad is virtually "**Jamshidnamoo**" in which Almighty informs Zarathushtra

that besides him (Zarathushtra) one who had directly talked to the Almighty was none other than King Jamshid, whom Almighty had taught Mazdayasni religion. Jamshid was even asked to propagate this religion but it was Jamshid on the contrary who declined to take up the assignment as he felt and declared himself incompetent. Almighty then offered him the next choice of protecting and proliferating his creation, which he did.

He adjusted world around Him in such a way that **diseases, cold winds and death** ceased to operate on man and good animals. Almighty gave him a gold plough (allegorically) which raised ample crops. He did all this spreading Ashoi widely at the same time. The world of his times was raw, clean and just. God, Yezats and the entire anjuman were then in consonance for 900 winters. Then God gave warning of Deluge to come and protection to be given. There are geological evidences of two Deluges — In one the continent of Lumuria and in another the continent of Atlantis were submerged.

As a protection against the Deluge a huge cave was carved out on top of a high mountain under advice of the Almighty. To those who survived in the caves God gave Vishkaript as their Prophet (Ratu).

All of a sudden here comes the interpolation that Jamshid enticed by devils uttered words — what words they were are never stated — which brought about His downfall and he became mortal.

Vanity may be implied, but recommendation for eating cows meat is totally untenable by whatever way we gauge the situation. Such insinuation is fraudulent and fantastic.

**Prophet Vishkaript, who spread Mazdayasnanism in the time of King Jamshid is little known to Zoroastrians (Parsis).** The real desire of Almighty was to make Jamshid a Ratu but he remained “Ahu” out of his own choice.

Later on when Zarathushtra became Ratu Urvatatnar his companion was “Ahu”.

In latter part of this pargarad (chapter) Jamshid is praised as one lofty enough to be able to spread God's word, one who spread Ashoi — protector of all souls — beginner and proliferator of agriculture — one having the privilege of direct talk with Almighty — one who started Gahambars and one having a host of remarkable traits. In his time there was no death for reasons considered previously but when it did come he too became victim of the new design of the Almighty.

Many of our Yeshts are interesting epics. Dastur Tonsar had compiled Hadh-Mathric Nusks, and out of them Badhan Yesht is the one in which “Ishti” (𐬵𐬀𐬎𐬌) fame is treated as a subject. Ishti or fame of King Jamshid can be seen in several Yeshts.

(1) In Avan Yesht King Jamshid offers prayers to snatch away fame from Satanic devils and spread goodness. His prayer was granted

(2) In Haom Yesht Vivanghan, the father of Jamshid yearned for a good son. He got a noble son in whose time there was no heat, no cold, all fertility, all prosperity, no envy and father and son both looked similar as if of 15 years of age.

(3) In Gosh Yesht — Jamshid asked for powers to produce plenty of agricultural products and drive out famine and pestilence to protect all lives, human and animal, and eradicate disease and death and spread immortality (Amartat). His prayers were granted.

(4) In Raam Yesht he prayed for securing brilliance and lustre from the Sun for himself and all live things so that in his kingdom all could get the warmth of Sun and mankind and vegetations may prosper and survive indefinitely to immortality. His prayers were granted.

(5) In Asishang Yesht — King Jamshid prayed for eliminating hunger, thirst, heat, cold and such other discomforts so that man and animals may live in ease and comfort. His wish was granted.

(6) In Afrine-Asho Zarathushtra Zarathushtra blesses King Gustasp as under — “May you be like king Jamshid protective and splendourous”— For an all knowing initiated soul like Zarathushtra's it is unlikely that he was not aware of accusations against King Jam-

shid; for if He was aware of these things He would not bless King Gustasp in the words he did.

(7) In Jamiyad Yesht — initially King Jamshid is praised for spreading prosperity and happiness by his **Kyan Khoreh** and later on it says that he went in for vanity and uttered blasphemous words (but words are not mentioned anywhere) and then his Khoreh fled away out of him. Finding himself bereft of his potent Khoreh King Jamshid fell flat on the floor but at the time Meher Yezd who was near by took up the Khoreh and kept it safe in his custody.

In all these Yeshts and other prayers good of the cattle is prayed for and there is no reference to carnivorousness. On the contrary it is said in “Sereshtan” that only when the people of Iran disobeyed the word of King Jamshid its fall started and as punishment terror reign of Zohak got over them and crushed them. This looks quite plausible by the Law of Karma.

Word “Chinmane” which is used for vanity also occurs as love in Yejeshne Haa 12. There **Almighty says to King Jamshid “You came to know me and people came to search for me — your words are my words”**. For that matter King Jamshid does not call himself God nor does he ask people to worship him. Perhaps the story of some other King is mixed up and we are unnecessarily vilifying King Jamshid; as everywhere Jamshid is portrayed as a lofty soul.

Jamshid’s immense and sincere love of Almighty is acknowledged even by the Almighty in the sentence “Your words

are my words”. Such lofty soul can have only one earnest desire, namely, for milan (unity with God) and the cry of such heart is મન અવિદ અવિદ શુદ્ધ (mun an avayad shoodan) “I have to come there”. Once man feels the love of the beloved and desires milan then no separation is understandable. The more remote we are from the earnestness for milan the wider is the gulf of separation and the feeling of apartness. When a soul has attained the loftiest of milan he has attained unity of the highest order without any vanity in it when he says મન અવેદી (mun am Yezdi) “I am the Yezd”. This is far from vanity it is the highest mystic delight of milan  
“Adam ko Khuda mat kaho Adam

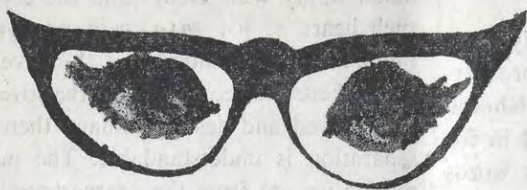
Khuda nahi  
Magar adam Khudaka noor se jooda  
nahi”.

In the process of Involution man’s etheric body was loaded (as are race horses with handicaps) with more weight or weighty matter and materialised. This entire process of cosmology is too complex a subject for full comprehension. As “Ahu” Jamshid had to manage all the processes in mass evolution he too became subject to the same laws. As active agent of God’s new design of man he developed full realization and his utterance “mun am Yazdi” (I am the Yezd) is the expression of the ultimate in self-realization and not vanity.

(Concluded)

Free translation

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# Universe a Divine Reality in the Light of the Message of Zarathustra

by

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## INTRODUCTION

The Universe which we perceive is no illusion nor a mere blind mechanical structure, but it is substantial and real. The universe is a harmonious whole, whereof the core is divine, and the design based on some immutable laws. This treatise seeks to substantiate the above concept in the light of the religion of Zarathushtra. In Man, the urge to probe into the mysteries of the universe is continuous and unabated. The primitive man expressed his deep sense of wonder at the Heavens and the Earth. The movements of the luminary orbs and celestial sphere, wherein the star-studded skies has made "the poetry of heaven, imprinted in eternal characters of fire upon the ethereal expanse". Ceaseless seasonal changes of all natural phenomena impressed him with the idea of orderliness.

To him the waving tree, the frowning mountain, the depths of the jungle, the roaring ocean, the thundering heaven and such other phenomena of nature were incorporated by angry spirits whom he sought to placate, thus giving rise to all sorts of so-called superstitions and queer beliefs and odd practices. Gradually his power of understanding developed and wonder gave place to Reason. With the

development of his powers of observation, classification and comparison, realization began to dawn upon him. The prophets, sages and other advanced souls who are always there in the midst of every nation explained to him and revealed in stages, the mysteries of the universe.

It dawned upon mankind that the universe is the harmonious whole. The Greeks used the word "Kosmos" which literally means "regularity and order". It was Pythagoras who, for the first time used this word for the concept of the "entire world" or "universe". He found that order and harmony prevailed in the universe, but as he was mainly concerned with mathematics, his concept of universal harmony was based upon mathematical formulae — the harmony which meant close co-operation between all existing forms. He therefore called God "The Geometrician of the Universe".

Zarathushtra, the prophet of ancient Iran, conceived of the universe as divine reality, proceeding from the spiritual and invisible source, strictly governed by eternal immutable laws, recognised in the Avesta as the laws of "Asha" and the Vedic "Rta". The religion of Zarathusht-

ra is spoken of as “**datem Zarathushtri**” that is, the “**Law of Zarathushtra**”.

It reveals the laws of material and spiritual life, the immutable laws of nature, the laws of keeping the four primordial elements of the material world, viz air, fire, water and earth, pure and a host of other laws which explain the phenomena which are all subject to the law.

According to the message of Zarathushtra the physical universe of which we have the immediate cognition (appreciation, recognition or knowledge) through our senses, is substantial and real, and things really are what they seem. It is not the product of mere imagination of some capricious supernatural being, nor the projection of any individual's vision unsubstantial and unreal. No whim or phantasy or hallucination or Maya, as it is commonly termed in India, is attached to it. **We have to accept the facts of the universe as it is, and be in tune with the eternal laws** which govern and regulate the cosmos.

The universe is not only an ordinary reality, but a divine one insofar as the designing of its affairs is based on the eternal divine laws of an Intelligent Creator. It has actually emanated from the spiritual. **“The spiritual is the beginning of the temporal”** Carlyle observed this in “Heroes and Hero-worship”.

The divine energy and wisdom permeate the entire universe and keep it perpetually in motion along its pre-determined path. In the religion of Zarathushtra **the divine energy is supplied and directed by the activities of the Fravahrs** or the guardian spirits. It is **expressly sta-**

**ted in the Farvardin Yasht 53, 55 and 57** that the Fravahrs set in motion the waters, the trees, the stars, the moon, the sun and the endless lights which once were all static before they became manifest as we see them.

### **What is reality ?**

To give an exact definition “reality” is difficult. Ordinarily we know by the term “real” what is concrete and substantial which can be cognised (recognised) by our senses. If we go to a tree and take hold of a branch we may feel convinced that it is real and tangible.

But the word “reality” means something more than this. When others doubted the existence of the material world, Philosopher Descartes said “cogito ergo sum” that is “I know, therefore it exists” (and I exist). It was his personal testimony by intimate knowledge.

But besides the reality and existence suggested by our own ego, there is also the external world and the universe whose reality can be proved. We all have our faculty of consciousness or awareness in the light of which any object presented to it could be carefully or casually studied. Thus we have our view-points. **But my view-point may be different from yours. Differences do arise, but there is some common and impersonal element wherefrom view-points are determined.** It sometimes enters one's consciousness in one form and sometimes in another but it is always impersonal **and arising from the world around us, which is the common element, the universe real and substantial.**

Are the external world and the universe truly real, is there any underlying reality deep below the surface of what is apparently actual and existing ? There was a time when the **materialists** intoxicated by the new discoveries of science, held their sway, and their concept of the universe was purely materialistic. **They asserted that space, time and the material world were the only realities and consciousness, and thought were all secondary products, and that they could be conceived of only in relation to the matter. In other words mind created an impression of matter for itself.** To them thoughts and emotions were only the mechanical activities of products of the brain and body respectively like liver secreting bile, and the mind, they observed, was influenced by food and drink taken by the body. Such a view received great support from philosophers in those days.

Solution of this problem is attempted by **Sir James Jeans**, the British scientist, in his famous book "Physics and Philosophy". He compares the world of reality to a deep flowing stream, and the world of appearance to its surface. "Events deep down in the stream throw up bubbles and eddies on to the surface of the stream."

Further, with reference to the interaction of appearance and reality, he cites, in support of his view, the famous allegory of a cave, used by Plato. He imagines mankind as chained in a cave with their faces to the back wall. Such men can see only the shadows on the back wall. They cannot see what actually

happens around. For those held captive in the cave, the shadows constitute the whole world of appearance while the world of reality is beyond their knowledge.

At the same time it is wrong to say that the world of appearance is only an illusion or Maya, as it is generally termed in India. Modern science once did but now does not support this view. "The phenomena are seen to be just as much a part of the real world as the causes which produce them, being simply those parts of the real world which affect our senses, while the space and time in which they occur have the same sort of reality as the substratum which orders their motions."

#### **Facts in the light of the religion of Zarathushtra :**

The universe is primarily emanating from the spiritual or the Invisible state

Our theme seeks that the universe is a reality and observes that the substratum of the universe, which does exist, is divine and it is that substratum which ordains the organising of events and affairs in the universe.

According to the Zoroastrian theory of cosmogony the outer universe, in the first stage, was indistinct or unmanifested nebulous condition, from which it emerged as distinct or phenomenal. **In the Vendidad II 41, this state is known as MAINYAVA STISH" or "the spiritual existence".** In the well-known Pahlavi work Bundahishn Ch I it is stated that for three thousand years the creation was in a supraphysical state without thought,

without movement, without touch, (3000 SAL DAM PAT MENOKIK ESTAT KU BUT HEND AMENITAR UT AROBAK UT AGRAFTAR), for Ohrmazd first created the material creation through His intelligence in a spiritual form and then He precipitated it in material form (APISH DAM I GETEH MENOKIHA DAT APISH DIT BE O GETEHIHA DAT)

Again, the order of the creation in the Zoroastrian cosmogony testifies to the emanation of the entire creation from Ideal or invisible state. **The Creation came into being in six periods of a year known as GAHAMBARS in the following order:** sky, water, earth, vegetation, animals, and mankind. This order reveals that at first there is the ethereal pattern as basis which grows into grosser material forms. The first to be created is the luminous sky which as we know is not a formed concrete substance but is ethereal. **The word ASMAN in the Avesta is derived from the root AS "to pervade"** and it is space and ether which pervade everywhere. In the Visperad VII 4, ASMAN or the sky or the ether is said to be formed and produced at the first stage (ASMANEM XANVANTED .....POR-YO DATEM PORYO FRATHVARSH-TEM). When the ether or nebulous tenuous matter is compressed it gets solidified into various creations.

The four principal elements of the material creation, fire, air, water and earth are originally derived from Divine energy — the source of light which is commonly termed RAS in Pahlavi (Dhabbar: Pahlavi yasna Glossary P.

107) In Denkart Book III (DKM P. 124. 18ff) it is said that from the RAS or energy, which was the source of light proceeded existence, through the Creator's skill of fashioning. This existence (BAVISHN) is called the hot-moist (GARM-XVET) the primeval origin of the material world. From this "existence" the four elements which are air, fire, water and earth are produced. From the movements of this "existence", proceed the stability of existence, the mixed forms, and from the forms of the elements bodies are derived (HACH RAS PAT DATAR ABURISHN RASITAK O BAVISHN GARM-XVET. GETEH DAHISHNAN FRATOM BUN, HACH BAVISHN GAR XVET BAVISHN-ROBISHNIH ZAHAKAN CHAHAR I HAST VAT, ATAXSH, AP, GIL. HACH BAVISHN ROBISHNIH BAVISHN ESTISHNIH. ADVENAKAN I AMEXTAK HACH ZAHAKAN ADVENAKAN I AMEXTAK HACH ZAHAKAN ADVENAKAN BAXTAK O KARPAN)

The Zoroastrian theory of the order of creation from finer to the grosser accords with the modern scientific view. It is known that matter is essentially etheric or sub-atomic. When ether is under stress it becomes an electron. Electrons held in balance with protons and neutrons constitute an atom with its nucleus. Many such atoms combine to form a molecule. A congregation of molecules may facilitate life as protoplasm, and organised protoplasm is known as a living cell.

The Greek philosopher Plato also, held his theory of "Ideas" and declared that the things of the phenomenal world are not the real things but merely the replicas of "Ideas" or Archetypes. This theory is also analogous to the spiritual or the divine origin of what is temporal.

The Vedantists believe that all matter throughout the universe is the outcome of the one AKASHA (Avesta ASMAN) and all force is the outcome of the one primeval force PRANA. When PRANA begins to act upon AKASHA the universe is projected, first creating objects in finer forms and then in the grosser. After the cycle is completed and evolution ceases and dissolution (Pralaya) begins, everything is resolved through finer and finer forms into the original AKASHA.

#### **The Doctrine of the Divine spirits pervading and guiding the universe.**

It is one of the cardinal teachings of the religion of Zarathushtra that every creation is in charge of some divine spirit who supervises it. Thus the divine essence is the substratum which orders and regulates the temporal. Modern science seeks to explain changes in a thing from within itself, while the religion of Zarathushtra assigns every creation to extra-corporeal divine spirit responsible for all changes. The first momentum to the entire creation was given by the angel Vahumana according to Bundahishn Ch I (NAZDIST VAHUMAN FRACH BREHENIT KE ASH ROBAKIH I DAM I OHRMAZD HACH ASH BUT)

Bundahishn Ch. III describes in detail the allotment of the entire universe amongst Arch-angels, angels and a host of other divine spirits. OHRMAZD took

mankind into His own sphere, and He assigned to His three aspects, the DAD-VAS (fashioners) viz DEPADAR, DEP-MEHER and DEPDIN space, religion and time respectively as their concern.

VAHUMAN was put in charge of animals of all kinds.

To ASHVAHISHT was assigned fire in all its forms.

Minerals of all kinds are in charge of SHATHRAVAR.

The earth was assigned to SPENDAR-MAT

Khurdad is appointed to look after water.

AMARDAD took over vegetations.

It is, moreover, stated in the same chapter that there are countless other spirits who help to control the creation (ANAMAR MENOK I DAM PAT APISHAN HAMKARIH VENART ESTEND).

Over and above the creation and the universe, there are chieftains guarding the divisions of the day, month and the year. They are shown in the scriptures as spiritual lords who are generally termed "the holy lords of holiness" (ASHAONO ASHAHE RATHVO) as stated in Yasna I. One of the longest ceremonial Texts of the Zoroastrian religion viz Visperad, is devoted to the propitiation of all the lords of the creation.

Thus the spiritual lords ruling over the different periods of the day (GAH) according to Yasna I are: HAVANA with collaborators SAVANGAH and VISYA; RAPITHVINA with collaborators FRADAT FSHU and ZANTUMA; UZAYEIRINA with collaborators FRA-

DAT VIRA and DAKHYUMA; AI-WISRUTHREMA with collaborators FRADAT VISPAM HUJYAITI and ZARATHUSHTROTEMA; and USHAHINA with collaborators BEREJYA and NMANYA.

Th espiritual lords of the seasons of the year are the Six Gahambars: MAID-YOZAREMA, MAIDYOSHEMA, PAITISHEMA, AYATHREMA, MAIDYAREMA and HAMASPATHMAEDEMA

All the above are called Holy Lords of Holiness and are invited to participate in the Yasna ceremony.

Besides the spiritual lords and the angels there is a class of divine intelligences called Fravahrs or the guardian spirits who superintend the entire creation. They constitute the inner spiritual essence of all living objects, and are adored as separate entities. Farvardin yasht is devoted to them.

Thus it can be established that space, time, periods of time and the entire creation are under control of some divine spirits as per assignments in one form or another. The Universe is not a mere concurrence of atoms dancing about. The entire thing has a teleological purpose working under divine spirits. Truly it can be asserted in the words of Tennyson, "Universe is but one stupendous whole, whose body Nature is, and God the soul".

The belief in the Archangels, angels and other divine spirits, is supported by the extant Avesta and Pahlavi Scriptures. Their reality and existence may lie in our extra sensory perception and the proof of their being in the researches in Parapsychology. Such belief does in no way, lead to the ideas of polytheism in the Zoroastrian theology. God alone is supreme and the Archangels, angels and other divine spirits are His subordinate administrators with specific assignments for economy and division of labour.

In the modern age of astounding scientific discoveries and inventions, it is perhaps difficult to convince one of this fact that the universe is controlled by divine spirits, while science seeks to explain all the changes in a thing from within itself. But there is a certain limit beyond which science cannot fathom the mystery. Science attempts to explain the universe and all it contains as Matter and Force, in which force is that which acts upon matter. But who, why, what and how is force acting as it does is an issue on which it is silent and broad minded scientists acknowledge their limitation here and at this stage.

There are a large number of Hamkars (collaborators) mentioned in Zoroastrian Scriptures. With their detailed descriptions they can very well form a separate interesting article.



# REVIEWS

## UCHYAISTARAM (उच्यैस्ताराम)

B. P. Baria Science Institute of Navsari has published its inaugural number in March 1966 under the above title. It is a well-balanced issue containing articles in English, Gujarati and Hindi on a variety of items: science, essays, poetry, short stories and a survey of cultural activities. This makes this volume a treat for readers of every taste. Both the stalwarts of education in Navsari, Principal P. B. Menon and Principal N. N. Bharucha write on Science and Education and Science and Literature respectively clarifying the issues involved therein. With high moral tone, respect for religion and patriotism and good general educative value, it is a commendable college magazine.

In the Gujarati section article on વિષાણુ (Virus) is excellent. વિજ્ઞાનમાં વિશુદ્ધ સ્થાન may be summarised in a sentence appearing therein તર્કમાં પકડાય એવો ઇશ્વર નથી. Stereochemistry will only interest students of chemistry.

The Hindi section is too short. At the end there is a list of students who have secured First Class in different examinations, of the science curricula. Out of this list of about a hundred names there appear names of five Parsi girls only and no boys. I do not mention this fact as any insinuation but Parsi boys will soon have to be on the alert, because this disparity is widespread and not just here.

The magazine has about 100 pages. Price Rs. 2.50.

## THE GUARDIAN

S. B. Garda College, the parent institution for advanced studies in Navsari was started in 1945. It worked well and expanded in size and scope under the able leadership of Principal N. N. Bharucha. With growing needs, it was bifurcated into S. B. Garda College and B. P. Baria Science Institute in April 1965 and the new institute was put under able hands of the senior members of the staff Prof. P. B. Menon as Principal and Prof. R. D. Advani as Vice-Principal of Science College. The Arts College also required Commerce Courses. Shri Ukabhai Pragji Patel rose to the occasion with his donation of Rs. 100,000 and now P. K. Patel College of Commerce has started its career under the able guidance of Dr. J. S. Joshi Ph.D., also a former Professor of the parent institute. We congratulate the whole galaxy of brains, these senior ones and their able collaborators and wish them well.

Dasturji Kaikhushru M. Kutar M.A. President of the governing body of these institutes of learning lighted the lamp of this one more faculty on 12th June 1965. The Guardian, under review, is the magazine jointly of the Arts and the Commerce Colleges.

Amongst the outstanding articles is one by Principal N. N. Bharucha on Trends in Contemporary Literature, wherein he bemoans this decadent age

“of noble sins and white innocence of harlots” and some “vagabond curiosity” which fill up the pages of fast moving best sellers, throwing out “chaotic values” at random. “The Sickness of Civilization” is laid bare and traced from the pre-Victorian era to the up-to-date Existentialism with its philosophy of despair. This article is a masterpiece and Parsiana intends to reproduce it with the permission of the author in a later issue.

In the Gujarati section, the Editor takes a survey of the recent events and notes with regret the deaths of several prominent persons, Shastriji, Dr. Bhabha, Balwantrai Mehta, the great writers of Gujarat and speaks casually of the extra curricular activities.

Meghdoot of Kalidas is commented upon with one sensible note that if an ancient writing does not incorporate

reader's modern outlook, this much must be granted that every artist is the child of its own age and time. Politics plus trade and industries are looked in, looked at but not looked after. This theme takes up a good section of the magazine.

This issue contains several small poems but “Collegian” by Bhoopat is a delightful description of a college dandy and his girl companions.

Miss Badhni Zarin Firoz gives a list of 13 Dont's in an emergency. One less would have made it cheaper by the dozen and one more would have crossed the sound barrier of the unpleasant voice of the thirteen.

The Guardian is a definite entertainment.

The Guardian has about 125 pages and its price is Rs. 3/-.



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