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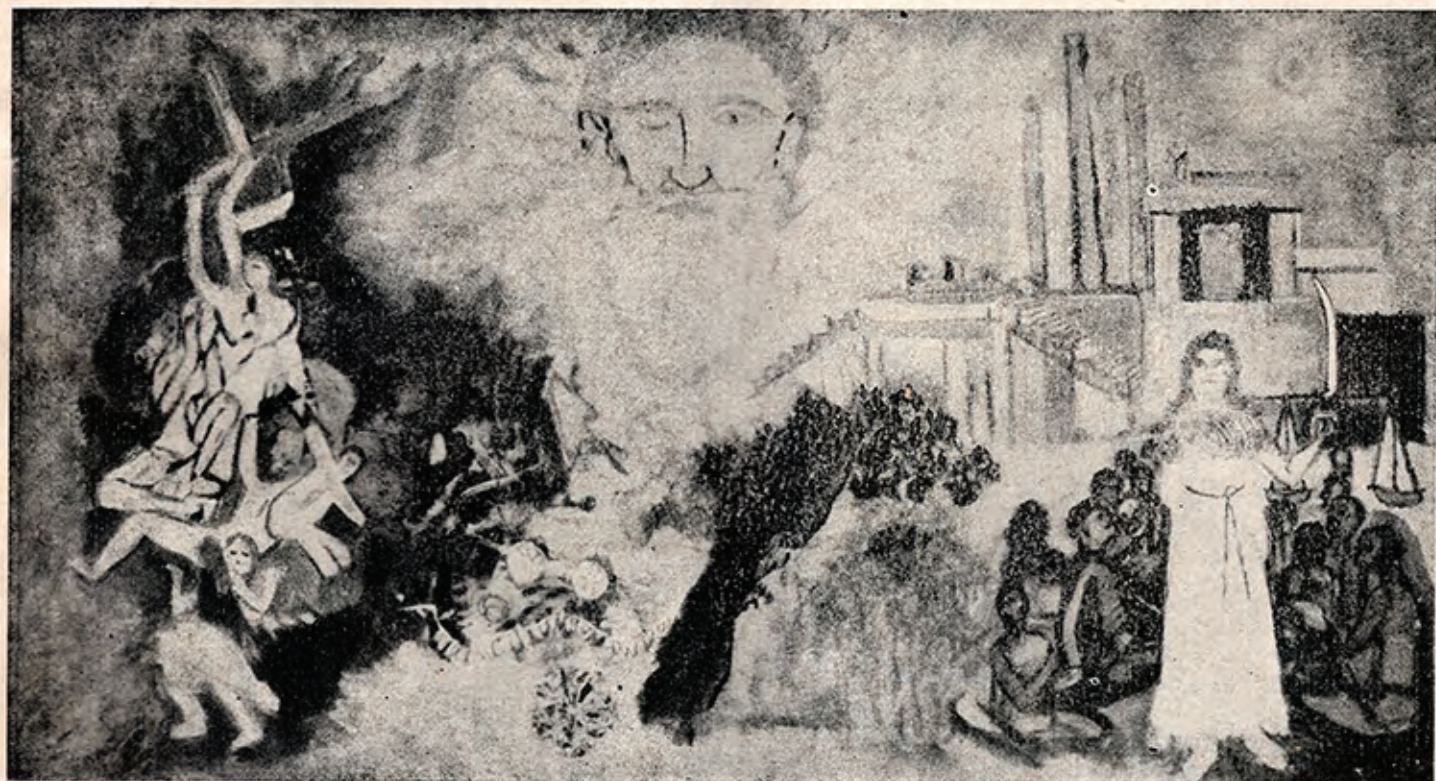
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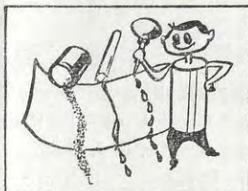
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Editorial

In the Editorial of May 1966 issue of Parsiana it was stated that Dasturji Framroze Bode had in one of his lectures denounced all rituals and ceremonies and some customs of Zoroastrianism and had advised the community to concentrate only on Gathas to the exclusion of everything else. For such sweeping statement I owe an apology to him because this statement is incorrect. Dasturji Bode explained to me that I had misunderstood him. All he meant was that our ceremonies and rituals need modern version and necessary modifications to appeal to the people of the time and serve a more useful purpose for enhancement of our religion. He further stated that he delivered two more lectures, whose gist appeared in Jame-Jamshed and that if I cared to correct myself I could have done so from them. All this is also true.

If this is a mistake on my part do all mistakes occur unconsciously? This is a vital question to which all readers of an impartial paper must pay heed. Word mistake is often used to cover up much of what is omitted under duress of resistance against certain persons. Thereafter total behaviour pattern of an individual begins to fall in line with the set idea and that is prejudice. The working mechanism for the formation of an opinion is similar to that of the formation of prejudice. In the former case we learn carefully, absorb our learning correctly and form our opinion cautiously. In the formation of prejudice we learn carelessly, absorb our learning casually and borrow our so-called opinion second-hand. I think I had much of the second hand material. Such thing had occurred in my moments of relaxation. I have with due deliberation reversed the system of thinking. It does not necessarily mean that a renewed outlook is right or final. There is no finality in opinions and no finality in prejudices. The effort to seek an outlook as near correct as one could make it is the function of one's own ASNIDE KHERAD and GOSHO SARUTE KHERAD — our inborn intellect and our acquired information.

Many of our religious teachers are riddled with prejudices. Let us pray that they see them and seeing them reverse their thinking for a trial.

Rigid idea and interpretation system is so rampant. We have several ways of expressing it. Some persons say that our religion is finer than hair. What actually it means in terms of measurements of accuracy in our thinking is not determinable. Some again say that the body of our religion is a closed box into which nothing can enter and from which nothing can be taken out. In short, no change is possible; not even an insignificant one — because everything is significant.

It is said of facts that there are innumerable millions of facts but all facts are not equally important for all of us. A fact which may be of great importance to an electrician may be of no value to a chemist. A fact of great importance to a physician may have no value for a physicist. Value of a fact is selective and applicable to its specific sphere. It may have no meaning or purpose elsewhere.

Let us look at some of our sacrileges in terms of facts. A section of our community was loud in protest when Dasturji Daboo began teaching children "My religion is the best religion for me" replacing "My religion is the best religion in the world." In fact the latter statement is never tenable for any one religion. What we have a right to others also have a right to. How on earth can we deny to others what we claim for ourselves? 1300 years ago men did come to us with sword in one hand and "book" in another. They were wrong because religion is an intensely personal affair and "my religion is best for me" is right. Fanaticism is vaning in the world but what vexes us most is prejudice galore. For many of us all ideas are out of bounds except our own pet ones. This they call staunch faith. That is greatly desirable. But staunchness is an attitude and not a judgment of facts. There can be staunchness on any renewed phase of any fact, established or accepted, without danger to true faith, though it may be a danger to blind faith. We must distinguish between these two. Only then can we respect one another sincerely — and not as formality as we observe it for decorum.



ZARATHUSHTRA : HIS MESSAGE: THE AMESHA-SPENTAS: "VOHU-KHSHATHRA":

(SHEHEREVAR)

by

MAHYAR BYRAMJI PATEL

"Only that selfless one, who radiates Divine Power, can subdue the might of Evil and rising beyond the crucified, save the world !"

"Hûkhshathrâ Khshêntâm, Mâ-Nê Dûshê-Khshathrâ Khshêntâ!"

"May the beneficent Divine Power come to me, but not the maleficent one !"

The re-action to suffering and humiliation, and the response to the enjoyment of power and pleasure are the criteria whereby all men are justly stamped. They belong either to a common lot, or to a unique status. The Ashavan, who is the noblest concept of man, is the one on whom has descended the strength or power to do great good selflessly. Vohu-Khshthra or Khshthra-Vairya, is that Divine Power, that Creative Activity of Ahura-Mazda, from which Ashavan derives his strength.

If Wisdom is knowing what to do, Art is knowing how to do it, and Virtue is doing it. Vohu-Khshthra is the Divine Power that enables us to accomplish a thing by being one with Asha, Vohu-Manah and Vohu-Khshthra. This is the Divine Fountain that replenishes as it bestows.

The man of Vohu-Khshthra is the one who leads a life of active good, and who will not succumb to temptations of indifference, apathy or sloth. He radiates the virtues of valour, integrity, hardihood, which protect man from sin.

We sin because we fear to suffer, and we suffer, because we sin. We sin because of the bondage of desire for reward. Blessed is the man who is free from the bonds of the desire of the results of action, and who glories in strife alone. This spirit of non-chalance is the peculiar characteristic of the hero (of any epic).

Dush-Khshathra is cynicism and reckless sensibility which in working violate the laws of human values and decency, and which the Holy Prophet Zarathushtra condemned.

In the Holy Gathas, Zarathushtra praises the spirit of Vohu-Khshthra as seen in the lives and actions of Kai-Vishtaspa, Frashaoshtra, Jamaspa and Maidyoimangha, and affectionately regards them as the paragons of his religion of good life. He calls out to Ahura-Mazda to shower his choicest blessings on these pillars of our Faith.

He implores Ahura-Mazda to make them strong of arm, wealthy, powerful, endeared of all, mighty and victorious. He is happy that Ahura-Mazda has been pleased to lend him the support of stalwarts such as these noble ones.

Zarathushtra preaches, that we come to this world with the set purpose of establishing a world of Righteousness, which is best done by healthy physique and sane and fearless mind. The world as illusion and the cultivation of attitude of indifference towards it has no part in the life of a true Zarathushtrian.

In 'Yatha Ahu Vairyo' prayer, we say: "Ahura's Kingdom is for him who renders succour unto the needy," and Ahura's Kingdom is the Divine Power Vohu-Khshathra, selflessly performed; such as charity. Lord Zarathushtra saw the significance of Vohu-Khshathra, and dedicated a Gatha to it. The fifty-first Haa of the Yasna is known as the Gatha Vohu-Khshathra. Here the prophet sings: "Khshathra, the Divine Power is the most precious gift, and dropping like gentle rain upon the earth, urges us to serve man-kind. Such is the wish of Asha. Let us all work to-gether for the good of all. Oh! Thou Great Creator, grant me Perfection and Immortality. Thy Message must be proclaimed. The man of little wisdom leads the world to wrong, and brings unhappiness unto me. Let fervent souls, by their sincere zeal attain Perfection here and now. The Day of Judgment will come. The false ones excel in deceit, but they shall be led to their own destruction. I promise bliss to those that follow my teachings. Kai-Vishtaspa, Frashao-shtra, Jamaspa and Maidyoimaongha are all dedicated men and worthy of the Highest Reward.

In the later Avesta, we find that due to the Power embodied in Vohu-Khshthra, the wealth of the material world, comp-

rised in minerals falls into the province of Vohu-Khshathra. Vohu-Khshathra becomes the Guardian of the Mineral World, and thenceforth is called Sheherevar in the Pahlavi tongue. The picture on the cover page depicts Sheherevar with Divine Power to withhold or grant the good things of life on mental, spiritual and material side. (See note on it).

Ahura-Mazda is the Supreme Creator of both the worlds. His Divine Sovereign Power, the Vohu-Khshathra, brings prosperity to men and cattle, grants Power to rule to good rulers, and bestows on them earthly riches. He grants beneficence only to the pure and good. He abounds in Earthly as well as Spiritual Riches. He prepares man for the future life to come.

Vohu-Khshathra enables a man to perform and give of his best in all walks of life. The man not hampered by worry and fear, is indeed the fittest for the purpose. The delights of care-free actions lend zest to him. Here, lies the thrill of riding the whirl-wind, whilst commanding the storm. The man of Vohu-Khshathra is the master of the field with firmness of purpose that knows no retard. To him, all stumbling blocks are but stepping stones to success.

Such is Vohu-Khshathra to bestow power, plenty and prosperity to deserving and to withhold them from the undeserving. This power is spiritual and moral, and authoritative to good rulers and restrictive or denied to bad rulers.

Wealth is power. As Sheherevar he controls mineral wealth and bestows it on good as long as they remain good and can withhold it or snatch it away from those who misuse the power of wealth obtained from him.

UNIVERSE—A DIVINE REALITY

(Continuation)

by

ERVAD RATANSHAH RUSTOMJI MOTAFARAM, M.A.

Lecturer 'Cama Athornan Institute (Andheri)

Many scientists of repute have accepted the view of the divine substratum of the existing universe.

Sir Oliver Lodge in his lecture at Bristol on 7th September 1930 said 'The Universe is more a spiritual entity than we thought. The real fact is that we are in the midst of a spiritual world which dominates the material'.

Sir James Jeans, the British Scientist says 'The Universe begins to look more like a great thought than a great Machine'.

In 'The Great Design' edited by F. Mason (1934) with an Introduction and a concluding chapter by Sir J. A. Thomson, biologist, fourteen famous scientists have written articles in which they have summed up their investigations on Life. All of them agree that the world is not a soulless mechanism, nor the product of blind chance, but there is Mind behind Life and Matter whatever we may call it. Some of these famous scientists are: A. S. Eve, Professor of Physics, McGill University; C. Lloyd Morgan, Professor of Psychology, University of Bristol; M. M. Metcalf, Emeritus Professor of Zoology, Oberlin College, and research associate John Hopkins University; Sir Oliver

Lodge, Emeritus Professor of Physics, Oxford and Cambridge; Sir J. A. Thomson, Emeritus Professor of Natural History, Aberdeen, and several others.

Albert Einstein declared 'I believe in God ... who reveals Himself in the orderly harmony of the Universe.'

In the opinion of Professor J. B. S. Haldane, the physicist, 'The Material world which has been taken for a world of blind Mechanism, is in reality a spiritual world seen very partially and imperfectly. The only real world is the spiritual world... The truth is that not Matter, not Force, not any physical thing, but Mind, personality is the central fact of the Universe.'

All such references indicate that behind the material or physical universe, there is something, whatever we may call it, Mind or Personality or Divinity or spiritual Being, which governs it.

Asha, the Divine Immutable Law governs the Universe.

As it has already been said the Greek word 'Kosmos' for the Universe, means 'regularity and order'. There has to be regularity and order in that Universe to justify the assumption of divine intelligence operating the physical Universe.

'The law and order which we find in the Universe are most easily described and... explained in the language of idealism' (Sir James Jeans)

The religion of Zarathushtra has termed this law and order 'Asha'. The ancient Aryans who lived in the bosom of nature were impressed by the regularity, design, **PLAIN AND ORDER THAT PREVAILED IN THE Universe**. Phenomena of daily recurrence brought home to the primitive minds the fact that a stable order was at the basis of all these, and they termed it Rta (Vedic) or Asha (Avestan). Moreover, they sought to inculcate the law of Asha in their own life, in their relations with fellow beings. Thus to be in tune with the immutable law of Asha is to fall in the straight, holy path of life. For this reason, the word Asha has become a prominent word in Zoroastrian terminology and embraces all virtues and good qualities.

The law of Asha is emphasised particularly in the Gathas. In Yasna 44, Zarathushtra asks Ahura Mazda several questions: e.g. Who ordained light and darkness? How are the dawns, noons, and nights caused? Who shaped the revolving earth? etc. Their common answer is found in Yasna 50. that the light, the sun, the day and the twilight go on their regular course through the law immutable (Asha). Again, in Yasna 51.4 there are some questions: Where is self-control for perfection found? Where does mercy have its source? Where can those people be found, who seek the splendour of Asha? Where does one find perfect devotion, best mind and the

Kingdom of Ahura Mazda? Then in Yasna 51.5 it is pointed out that all these questions are asked in order that the questioner may discover unaided the mysteries of the Universe in accordance with the same law immutable (Asha)

In Yasna 43.4 it is said of the working of Asha that rewards are meted out to the holy and the wicked through the heat of the fire of Ahura Mazda vivified with the power of the immutable law of Asha. 'The fire' here, is Divine Energy, derived from Asha. The Holy spells (Mantras) are so efficacious because of their conformity with the immutable law of Asha. In Yasna 29.7, and in the Vendidad 19.14 the spirit of Holy spells is referred to as the soul of Ahura Mazda.

It is therefore reasonable to infer that everything in the Universe should conform to one and the same law. It is the divine order. Man too is subject to this divine order and has to conform to it right to the end till he gains deliverance. Deliverance is put off so long as man thinks he cheats Asha. Asha in the Avesta signifies divine order; Rta, in the Vedas signifies the stable order which prevails in the Universe. The words 'Asha' and 'Rta' are used almost in identical sense. The religious and moral life of man is based on the law of 'Asha' or 'Rta', because Man's life, in a sense, is one aspect of the Universal Divine Order.

Doctrine of Purity in the Divine Divine Reality of the Universe.

Zarathushtrianism puts emphasis on purity in Nature and the world around.

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Professor Darmesteter observes (Le Zend Avesta II Introduction p.x) that 'The axiom that cleanliness is next to Godliness' is altogether a Zoroastrian axiom in action.' This is as it should be, for as the Universe is the divine reality, there should be purity and cleanliness in the external world as part of the Universe. We have traced the origin of the four elements of nature — air, fire, water and earth, in what is termed 'Ras' in Pahlavi which means 'the source of light' (Dinkart Book III DKM p. 124.18ff). Hence all forms of creation are ultimately derived from light. Bundahishn Ch.I makes similar statement that from His own essence which is light, Ohrmazd fashioned forth the form of His creatures as forms of fire (OHRMAZD HACH AN I XVESH XVATIH KE GETEH RO-SHNIH KARP I DAMAN I XVESH

FRACH BREHENIT PAT ATAXSH KARP)

All the various forms of creation are adored in the Zoroastrian religion because they are derived from light and it is strictly enjoined that we keep the four elements in purity. Of the four elements stress is particularly laid on the purity of fire, because fire is an all-embracing element. Little wonder the ancient Iranians had a kind of horror of anything that was impure and putrid. Dr. Rapp rightly observes 'The Iranians had in certain measure, a distinct sixth sense for the pure'. Further he says that according to their view, all things that are impure have 'their origin in darkness, in obscurity, in such substances in which the evil spirits dwell.' ('Religion and Customs of the Persians and other Iranians, according to the Greek and Roman authors' by Dr. Rapp, translated into English by K. R. Cama)

As part of the teaching of purity Vendidad prescribes elaborate rules for maintaining the purity of water, fire, earth and air, and for keeping them away from pollution emanating from dead bodies. Pahlavi works like Shayast ne Shayast and the Revayets consistently stress the importance of purity of all elements. The longest of the Zoroastrian ceremonies viz, Dvazdah Homast has for its object 'the purifying of the different elements of nature, which are polluted by evil influences arising from putrid matters. It is significant to note that the majority of the Yazatas or the Divine angels in whose honour this ceremony is performed supervise natural forces in the Universe, such as TIR looking after the star-station, KHURSHED after the sun station, MAH after the moon-station ABAN after the celestial waters, ADAR after the spiritual fire as well as the fire of lightning, KHURDAD after earthly waters, AMARDAÐ after vegetation, SPENDARMAT after the earth, and VATA after atmosphere. Thus, beginning from the star-station down to the earth **all the manifestations of the Universe are sought to be purified, the only reason being the concept that the inner essence of the existing Universe is divine, and as such should be free from impurities of all description.**

In the Vendidad (9.41), it is said that **the sun, the moon and the stars shine reluctantly (ANUSO) on one who is contaminated** by pollution emanating from a dead body. It is difficult to understand, on the face of it, how the evil influences of pollution can reach the sun,

the moon and the stars, but it is to be noted that the Universe is conceived as one compact whole, and as such, all influences are prevalent in the entire space whatever be the magnitude of the distance. It is also said in the same chapter of the Vendidad that the purifier who destroys the evil effect of pollution, pleases fire, water, earth and vegetation, and even holy men and holy women.

As observed above evil emanation of pollution radiating from putrid matter affects the entire Universe to a certain extent. How could this happen? We know that the entire Universe is bathed in a vast ocean of vibrations of various frequencies. Modern science has shown that what we call matter and energy are only 'modes of vibratory motion' and the differences between various manifestations of universal power are due to varying rates and modes of these vibrations. Their motion in regulated order is hindered by the pollution arising from putrid matter and thus affects every part of the Universe. Hence the need to render all the elements of nature pure as noted in the ceremony of Dvazdah Homast.

Also all the sacred purificatory ceremonies of the Zoroastrian religion have citations of Holy spells. Thus, purification is not merely surface deep, but the prescribed recitations of the Holy spells help to purify this inner essence in the surrounding also.

GEUSH URVAN or the soul of the Universe.

According to the teachings of the religion of Zarathushtra, as all human beings are endowed with soul (URVA-

NO) and as all the sentient objects have their Fravashis or the guardian spirits, the Universe, too, has its 'soul' which is termed 'GEUSH URVAN' (in Yasna 29.1).

It is an important point in support of our theme which seeks to prove the divine reality of the Universe. The ancient Hermetic teachings are of the view that the Universe has proceeded from 'The ALL', and if it exists or seems to exist it must do so in some way from "The All", which is of the nature of Mind, which in turn is the instrument of soul.

The Greek philosopher Plato in his writings speaks of the World-soul and Emerson, of the Oversoul which corresponds to the Avesta GEUSH URVAN. Emerson says in his famous essay on 'Over-soul'. 'We see the world piece by piece, as the sun, the moon, the animal, the tree, but the whole of which these are the shining parts, is the soul.'

From what has been said above it may well be established that Zarathushtra conceived of the Universe as concrete, substantial reality — not only apparent but actual divine reality. Behind the veil of this reality is the substratum of divine which governs and designs the Universe which is always progressive and moves to 'some far off purpose divine.'

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Geush Tashan & Geush Urva,

Sub-Angelic Potentialities in Gatha

by

P. N. TAVARIA

Geush Tashan (Ysn. 29.2) and his co-worker Geush Urva (ibid. 1) are the two beneficent sub-angelic potentialities. They represent two divisions of one and the same exalted soul of the Nabanazdishta class, who rank next to a Yazad (angel). Geush Tashan is stationed on Upairi Dakhyu (the visible sky), Geush Urva is stationed on Geti, the earthly globe. Both these Geush help in forming Anasar, the four elements for the physical body which enwrap the soul.

They function over the entire expanse between Geti, the earthly globe and the regions beyond up to the lowest end of Adairi Dakhyu, that is, regions of the earthly globe, the transitional region (Zamrir) just above it, and Pairi Dakhyu still higher, and the transitional region above Pairi Dakhyu. These regions carry on their appointed functions through the instrumentality of the two Geush by whom those regions are governed.

Geush Urva is Blissful Potentiality Not 'Soul of the Ox'.

The technical significance of Geush Urva (Ysn. 29.1) is not correctly understood in Philology. Thus Prof. Zaehner in his book "Dawn....." (p. 76) states:

"With the soul of the ox and its plaint to the wise Lord we are already familiar..... The ox has a soul which cries aloud to God for justice."

Geush Urva does not signify "soul of the ox". It designates the beneficent sub-angelic potentiality. It has its origin in the White (pure) side of souls on earth. It is appointed for their protection. In Bundehesh; 4, 3 it is stated that Ohrmazd showed the Farohar of Zarthosht and said that he would create HIM for the world where he would preach abstinence from wickedness. Thereupon the spirit of Goshorun the Pehlavi name of Avastan (Geush Urva) was gladdened and said "I will rear (protect) the creation" ('dam bara parvaram'). Thus it is seen that Geush Urva is the beneficent potentiality and not the "soul of the ox".

Geush Urva and Geush Tashan (Comrades in arms)

Geush Urva is the counterpart of Geush Tashan (Ysn. 29, 2). Geush Tashan is stationed on Upairi Dakhyu (Yt. 10, 144), the fourth wide expanse of the Space. These two Geush have been remembered in Farvardin Yasht; 109 as the 'birds' Amraosh and Chamraosh respectively, and their Fravashis have been extolled. These are the two 'birds' also referred to in Dinkard; VII, 1, 26 (Sanjana edition Vol. XIII) in which Geush Tashan is allegorically regarded as the male bird, and Geush Urva the female. Both these Geush are of 'Nabanazdishtanam' class of souls, i.e., they

belong to 'Nabh' (lit. centre)—the centre of 'Garo-nman, the 'abode of divine Music', which is in the sixth heaven. They are practically like Izads, angels. These two potentialities, and the third 'Geush-aevo-datayao' (Yt. 7, 0) are metaphorically styled 'Geush, cow or bull, because the cow-species and these potentialities possess in common the beneficent propensity, viz. of 'live and help live' principle in Nature, as opposed to 'kill or harm to live' principle of 'Khrafstra', the carnivorous noxious animals and highly selfish persons.

Geush-aevo-datayao, Antagonist of Keresani and Azhi Dahaka

Just as Geush Urva is the beneficent sub-angelic potentiality, being the animated phantom arisen from the good souls on earth, so Geush-aevo-datayao is the animated phantom arisen from the collective White (pure) side of the huge mass of souls primarily exiled from the 8th heaven of the zodiac, and transferred to Zareh-Vourukasha (Vd. 21, 4), (the vast ocean) of the expanse of Space, from which the mortal section of the Universe begins. The antagonist of Geush-aevo-datayao is 'Keresani' (Ysn. 9, 24) lit. 'oppressor' (Harley) or 'tormentor' (Spiegel) referred to as 'Azhi-dahaka' (ibid. 9) the Satan's deputy in the Space, the animated phantom representing the collective Dark side of the huge mass descending to the Earth. The two chase one another, the former (Geush-aevo-datayao) trying to persuade, the latter (Azhi-dahaka) intending to devour its antagonist. Geush Tashan and Geush Urva strive to unite together, but

are foiled by the Azhi-dahaka who is between the two (Azhi, serpent; dah, (ten numerologically meaning perfection) in good or evil — here aka, evil). So Azhi-dahaka literally means the serpent perfect in Evil, i.e. the Satan.

Gava, Gavam, Geush used Metaphorically.

It may be pointed out that the term Gao, (literally meaning cow) in its different forms like Gava, Gavam, Geush is commonly used in Avesta metaphorically — this quadruped is known for its noble characteristic. Thus these words do not mean the four-footed bull or ox or kine, but conveys the sense of holy souls. For instance, in Meher Yasht; 15 where 'Gava-shayana, Gava-shitimcha' occur, Gava does not mean 'kine' as rendered in philology (by Prof. Darmesteter) but it means the holy souls (Gava) who possess the beneficent characteristics in common with the kine. The passage means that the seven Keshvars are the headquarters ('shayana') and residing places ('shiti') of the holy souls (Gava) who have become sanctified on this earth and have advanced to the paradisaical space on their repatriation journey towards the immortal worlds.

Similarly in Avan Yasht 21; etc. 'Hanzangrem gavam', lit. 'a thousand oxen' or bulls indicate high development of the characteristic of blissfulness raised to the 1000th power, i.e., the beneficent characteristics of 1000 oxen put together. In the above and other identical passages horse indicates the (spiritual) power, bull stands for blissfulness and lamb for

harmlessness or innocence. Just as in modern times academical learning is expressed by University degrees, B.A., M.A., M.B., M.D., etc., so in 'Avesta' the 'spiritual development of the sublime powers is expressed in terms of those animals. Even the poet Firdousi has used the term 'Gavan' in his Shah Nameh for 'warrior-saints' who were fighting against the fiendish monsters.

"Bepurseed shan az Mazade Kayan
Vazan namdarane farrokh gavan"

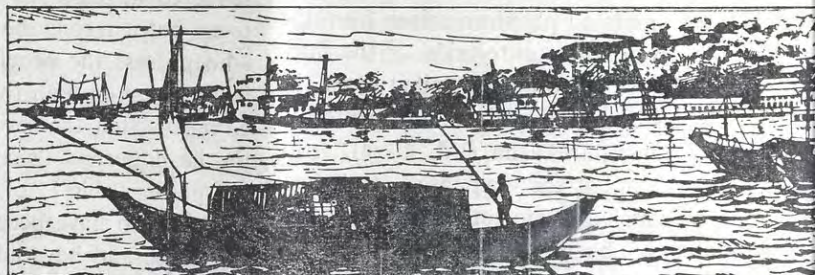
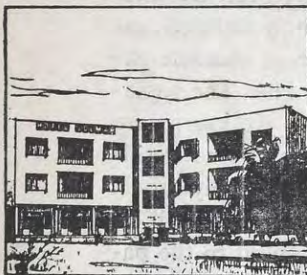
When (they) asked about the origin of
Kayan

From the famous auspicious warrior
saints (Gavan)

Shah Nameh Vol. I. p. 11
(Kutar Brothers)



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THE INNER VOICE

by

DR. A. J. VAKIL

(PANCHGANI)

There is some Inner Power in every Human being, which wants to lead him towards the right Path. How it develops in a child depends upon the sort of education a child gets especially from parental examples. With good education the child's inclination will be towards good otherwise unpredictable or towards the wrong Path.

There are two opposite Powers working in the whole Universe and so also in man. This is known as the Law of Polarity, but man is given independent power to choose for himself the right or the wrong path.

Soul (Jivatma)

God put soul in every creation, so that first one collection of soul was made, then division was made into parts. At the time of division and coming down to earth these souls became defective in parts and also were separated into male and female halves. These parts of the soul entered into every creation. Soul of man was once of the highest order and only 1/10 part of collection of man's soul came down, 9/10 remained at its original place. Out of 1/10 part of man's soul animal souls were created and out of 1/10 of animal's souls vegetable souls were created. So that souls of lower creation are all derived from 1/10 part of man's soul. One can thus see how the

soul of man is connected with the soul of lower creation. Obligation was put on man that in order to raise his soul to higher level he shall draw the souls of lower creations higher and also draw the female part of the soul towards him by his goodness and love and by so doing become one whole from the parts of the distributed soul. When that condition is reached, that soul will not return to earth, but blend with the 9/10 part. This is the ultimate aim of soul and its short life History.

Methods in Zoroastrianism by which we can raise our soul to higher level during our present life :—

1. Greatest importance is given in Zoroastrianism to Honesty of thought, word and deed.
2. To observe and accept "Law of Kesash", by which after a man is born in this world he starts connections with other creations and a method of give and take starts. If a man behaves kindly and amicably with the entire creation his Kesash is good and helps his soul to advancement but if his Kesash is not good it interferes with advancement of soul and his soul has to return to this earth to improve the eKesash. God does not inflict all punishment at once. He limits it to the bearing power of man

and may delay it giving wrong impression of his justice. "Havo vichiro Ahuro" (Ahura is a considerate thinker).

3. Fight against evil helps the soul in its advancement.
4. Vegetable diet helps and meat diet interferes with the advancement of soul.
5. Implicit faith in God and reciting prayers each one of these is food for the soul.
6. Inner Voice is compulsive and must be promptly obeyed.

Here is a story how a boy had to obey his inner voice later. A schoolboy who used to go in a shop to buy some sweets, at the same time used to pinch some sweets and chocolates very cleverly and for fun used to keep an account of how much sweets he stole. The boy finished his studies in the school, left school and everything was forgotten. Later he entered business and became a rich man. One day he came across the book in which he had written the account of stealing sweets and on calculation he found that he had stolen sweets worth Rs. 100/-. From that day onwards his inner voice began to trouble him and he had to send Rs. 100/- to the shop-keeper confessing

and explaining why he had sent the money. When that money was accepted his conscience was eased.

There are 3 classes of people in the world :—

Class I : They understand their faults and always try to correct themselves. These are the ideal people in the world. Their inner voice stays and grows stronger.

Class II : They understand their faults but are not able to correct themselves for some reason or other. Majority of people are in this condition. Here the soul is stagnating blocking the inner voice in its action.

Class III : These are the people who do everything wrong and do not see and refuse to see anything wrong in them. These are the worst kind of people. They are confirmed callous criminals and anti-social personalities. Their inner voice is dulled.

The function of all religions is to arouse and maintain intact — the inner voice for life-long guidance. Rational, emotional and even mystical explanations of ceremonies and rituals are perfectly legitimate if they attain the goal of keeping the inner voice alert.



MISCELLANY

by FARDA

In Zoroastrianism souls are classified in terms of their development in sensibility from average human being to advanced souls — (After Dossabhai Desai — Naosari)

1. Mashya. He is an average mortal full of shortcomings unmindful of the potentiality of purity in life. He is hovering around **ક્રોધ** (Lust), **ક્રોધ** (Anger), **લોભ** (Avarice) **મોહ** (Attachment) and **ઇર્ષ્યા** (Envy)

2. Riyazatmand mard. He believes in rituals and practises them but lives normal usual family life. He has not developed any special powers.

3. Dregu mard. He is non-violent and a believer in Truth and would not commit violence even in thought. He

too has however, developed no special powers.

4. Daham-nar. His powers of Ashoi are well developed. Whatever he says comes to pass. Blessings from him do come true.

5. Ashvan-nar. His Ashoi is of high order and with it other lofty traits develop in him. He is the highest developed human soul. He is, however, not concerned with anything spectacular.

6. Yazdi-nar is the soul surpassing all humans in divinity. Such is the soul of Prophets. Zarathushtra has Yazati status.

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“RATHAVIANAM”

(IMMEDIATE)

Zoroastrian Religion does not recommend passive virtues of good thought and good words. A true follower must exercise the active virtue of doing good to man and animals “rathavianam” (immediately) and not “arathavianam” (delayed). Delayed charity may spread poverty as delayed justice causes injustice. Charity in Zoroastrianism is not a good thought but a good deed that man must do in his life-time, for the moment a man dies his assets essentially belong to his legatees and beneficiaries. Posthumous charity is therefore a charge on the assets of the successors. It is said in Dadestan-e-Dini “the moment a good deed is done its goodness increases as long as the man survives”. So be good here and now is Zoroastrianism.

Mere promptness, however, is not everything. Appropriateness of action is emphasised. In Visparad-Karda 15 para 1 charity is recommended only for the

“daityanam” (the deserving). It is not to be extended to the “adaityanam” (undeserving).

Charity must like rains spread out plenty and good around and not be confined to selfish ends. As Testar Tir Yezat is the presiding deity over rain blessings are showered on every Zoroastrian couple in the Afrin of marriage ceremony thus: “Raad bed chun Teshtar” (Be charitable like Teshtar) so that “Tir raadi ravai” (you get charity i.e. plenty through Tir Yezat). This is not the charity of money but charity of mind necessary for happy wedded life. Couples must differ and disagree for gentle quarrels. But love sustains marriage. Love and quarrel (with charity of mind) and quarrel and love again and again is the delightful charity mutually extended to the real impact of love in life. The ideal couple that never disagreed only experienced insipid co-existence.



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GUIDELINES TO YOUNG ZOROASTRIANS

Let us look at ourselves!

Do we look really?..... or if we look, do we look at ourselves the right way at right moments?..... moments when anger or passions take hold of us ?

We do not befriend ourselves, hence we are not at peace with ourselves and are at war with others ! What offerings do we take to our 'inner friend' — our conscience ? It is always left waiting to be heard. In Avestan Atash Niyashna we chant thus: "Chim hakh hashe Baraiti?" What will a friend bring to a friend ? What offering is brought by us to the FIRE (in within) — the FIRE that sees the hidden evil at a glance ? (At toi atarem) What does the subtle self offer to the real self ?

Asha the Immutable Divine Law works every moment of our life. It works so openly and yet so silently ! We are oblivious of this ever-guiding silence.

LET US THEREFORE PRAY !

Oh Lord of matter and spirit ! Let us feel your presence ! Let us always think and feel that "Thou art !" Let us look at ourselves — our 'inner self, deliver us from all evils. It shall make us firm to walk on "the right PATH which is the ONLY path whereas all other paths are non-paths". "Aevo pathao yo ashahe, vispahe anyesham apantam."

Bejon N. Desai.

ZEAL TO HEAL

by

BEHRAM D. PITHAVALA

A very unique event took place in Bombay on November 14, 1965. As readers are perhaps aware, there are three religious groups among the Jains, viz. Svetambar, Pitambar and Digambar. There are fundamental differences among them in regard to ceremonials and some beliefs. Yet the leading Acharyas of these three Panths met together for the first time in history and decided to forge unity amongst them. They also discussed how the Jain religion and philosophy can help bring about peace and progress throughout the world. A five-point plan was devised for giving effect to their deliberations. Brushing aside all past differences and bickerings, the Jain community took the first step forward towards a bright future on this memorable day.

Another event, short of a miracle, happened on March 22, 1966, this time in the ancient city of Rome. The Head of the Roman Catholic Church, Pope Paul VI, and his great rival, Dr. Michael Ramsay, the Archbishop of Canterbury, met in a small chapel at the Vatican and embraced and kissed one another. A programme of Christian Unity was initiated.

A progressive and enlightened community like the Parsis can well take a lesson from the above events. That day will really be very auspicious on which

our three so-called Panths will merge into a single fold, or a holy triumvirate of the Shahenshahi Dasturs with their Kadimi and Fasli counterparts will come into being. That day cannot be very far off if only our leaders can cultivate enough tolerance, forget the past differences and in an atmosphere of concord and amity make a sincere effort to lift our community out of the quagmire of indifference and irresponsibility. The differences amongst our three Panths are not at all wide. In these critical days, when all religious groups throughout the world are working zealously to unite for a revival, constructive work can be done by us also.

Religious indifference should be effectively removed. Our youngsters are ignorant of our glorious past. This ignorance is an obstacle. Deteriorating economic condition of our lower-middle-class families is also incidentally a real cause which drives a number of Parsi girls to marry outside the Community, because of the lack of faith in a class of our people, who have become fun-loving and go-getting. It is easier to fall in love but hard to stay in love.

I suggest a broadbased programme below.

I. For religious revival — BACK TO ZARATHUSHTRA :

1. All talks about our religion being in danger and the disappearance of the Parsi Community from the world scene in the near future or so are nonsensical. It must never be forgotten by people who talk in this strain that it is the firm belief of many that the Pilgrim Fathers from Iran were divinely guided to come over to the shores of India for the specific mission of preserving our civilization and religious institutions for the benefit of mankind. A great Master once pithily remarked, "Not for nothing has the Parsi community survived".
2. Important passages on various religious topics found scattered in our many Avesta, Pehlavi and Persian texts, should be translated into English and published in a single volume. Duncan Greenlees' "THE GOSPEL OF ZARATHUSHTRA" (The Theosophical Publishing House, Adyar, Madras, 1951) can be taken as a model. We need inspiring and soul-lifting running commentary on the textual material.
3. A synthetic scientific exposition of the Zoroastrian tenets, adapted to the present day conditions, should be brought out. In such work explanations in the light of Elm-e-Xnoom and other schools can be helpful.
4. Small brochures, in the form of folders, each dealing with a particular topic, should be published and sold at a nominal price or given free. These brochures should seek to explain in a simple language how the tenets and principles of our ancient religion can help solve the various problems of our time. Answers to most of the perplexing questions that our youths face must be found herein.
5. A Postal Tuition Course summarising the Zoroastrian tenets, customs and beliefs, on the lines of the Bible Courses should be prepared.
6. The teachings of our dear Prophet are for all time. Duncan Greenlees rightly remarks in the Introduction to his "Gospel of Zarathushtra", "the most surprising thing about them (i.e. the Holy Gathas) is the amazing modernity, the eternality of their teachings. At times we forget the centuries and hear Zarathushtra thundering his warnings to the delegates of nations at Lake Success and appealing for men who would really live a truly moral and righteous life even in our own unrighteous days (page xviii). This message should reach Zoroastrians wherever they are.
7. There should be a programme of Congregational Prayers. The source of the text of the prayer should be indicated beforehand, so that the participants can better understand and derive greater benefit from the talk based thereon which should follow immediately.

8. We must revive the Thanksgiving Jashans on Gahambar days and monthly Parabes lest they vanish from our daily life. On these days as well as during the Mukhtad period there should be composite programmes of Congregational Prayers and Community Singing. Such inspiring programmes (like the Hindu Satyanarayan Puja) are unique for bringing about religious revival.

8. Our religious ceremonies constitute ancient landmarks. None should be permitted to tamper with them.

9. The lot of the Mobeds should be improved to perpetuate noble ceremonies.

II. For economic welfare

10. The existing Parsi Charities should be amalgamated and mobilized.

11. For the economic uplift of the poorer class a Hazara Fund should be inaugurated. If only a thousand Parsi families agree to contribute Rs. 5/- or Rs. 10/- per month for a minimum period of five years, many industrial activities for the amelioration of this class of people can be started. If a proper Trust with these objects in view is established, I have no doubt that many families will come forward and make the plan feasible.

III. General

12. The Shahnama Kirtans should be started again. Films based on the past History of Iran should be exhibited freely amongst the grow-

ing children. Our children who fondly witness on the screen Sita walking on fire to prove her innocence, Moses ordering the sea to give way (in the "Ten Commandments") or Lord Christ walking on water, are unfortunately kept ignorant of the facts that Prince Shrivastava had to pass through a fiery ordeal to prove his innocence and that Lord Zarathushtra once walked over water along with his disciples. Its beautiful multi-coloured picture appeared on the front page of Parsiana Vol. 1, No. 2.

13. A Supreme High Priest should be elected every five years.

14. An Advisory Standing Committee constituted of some of our religious leaders and scholars should be formed for guiding us in all matters. They should meet periodically under the chairmanship of the Elected Supreme High Priest, discuss any questions that may be placed before them.

15. A convenient time should be fixed for collective remembrance of the Holy Iranshah everyday. I suggest 9.30 PM (I.S.T.) for this purpose. A short prayer of dedication (such as "Us Moi Uzareswa Ahura") each one in his own home will provide a cementing force to keep us together through thick and thin as a well-knit group, even though praying apart each in his own home or place.

15. For daily prayers at least the Fasli Dini Sal calendar should be used. It is a creation of Lord Zarathushtra Himself as was testified by the High Priest of Iran to Al-Biruni. Iran has now adopted this as their National Calendar. Why are we so so podgy and dull ?
 16. Our Agiaries should be, once again as in old times, Healing Centres where those suffering from physical mental and spiritual maladies can get relief. There is such a thing as Zoroastrian Science of Healing, much more potent than Christian Science. If some conscientious persons from amongst our Athornans take up this fruitful work of service, people who for lack of better knowledge follow the practices of other religions, Sains and Bawas, can be benefited.
 17. Many of the programmes and activities of the Bharatiya Vidya Bhavan can be adapted to our great advantage.
- I appeal to my co-religionists, particularly the revered High Priests and the respected Trustees of the various Pan-chayets to consider the above suggestions and devise a constructive programme for the benefit of our Community.



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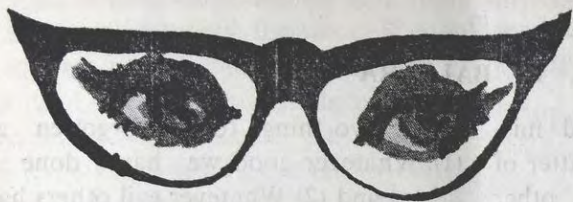
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DEATH BE NOT PROUD

by

H. R. BALSARA

There is greater ignorance and misunderstanding in regard to the matter of Death than in regard to any other matter. It is no doubt true that on the sudden happening of the death of a near and dear one a blank is created in the life of many of us and an emptiness results in our consciousness from which we try to run away or escape by filling up the blank according to our own natural affinities. The event, however, is a very sacred one and is not to be lightly passed off.

An entity has lost its moorings. But his oneness with Life is still Eternal, Omnipresent, Boundless and Immutable. Due to false identification with the corporeal frame as himself and trishna developed due to this he has temporarily forgotten that change is the very law and beauty of existence. The incident of death comes as an awakener — an opportunity given by nature to put him back on his own moorings.

Lockman Hakim asked men always to remember two things and forget two things. The things to remember (1) The grace of God with conviction that whatever happens is for our good.

(2) Death implying that everything is passing and transitory.

The two things to be forgotten are (1) Whatever good we have done to others and (2) Whatever evil others have done to us. The recipe given by the philosopher is worth its weight in gold as the fiction of the Ego will never raise its ugly head if the simple truths are always kept in mind.

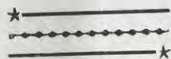
Death is a mere change from the corporeal to the Etherial. In natural phenomena we do perceive change and are never worried about it. Night follows Day, the seasons follow in succession, reappear in cyclic order, the sun sucks the waters of the ocean, clouds are formed and in cyclic order the water reappears in the form of rain, recharging the flow of the rivers and their movement till they reach back to the ocean. Coming nearer we see the solid ice becoming liquid, the liquids becoming gas and gases again becoming liquid and the procession of changes runs constant. Matter and spirit do not perish in the process. We create designs giving name and form to things we make out of the self-same gold and never drop a tear. The different sugarcandies we prepare at the time of Festivals — in the form and name of king, queen, lion, tiger, elephant etc. are but only sugar. How the little children fight to have a king or an elephant only, but the mother puts all of them in the cup of tea without any compunction.

Also we see the bigger organism incorporating the smaller organisms within itself without compunction and apart from the ethics about the same. Human beings eat the meat of other animals — the dead bodies of human beings when interned in the Earth are eaten by worms — the worms are eaten by chicken etc. and they are in turn eaten by human beings. Thus the cycle goes on and we never appear to be worried about any of these things, on the contrary we seem to relish and enjoy the same.

Then why this different attitudes in case of the death of our near and dear ones and in the case of oneself ? Why the fear, sorrow and misery ? Actually Life is Akhanda — one without second

— eternal — omnipresent — boundless — and immutable. It has enflowered into the whole universe and appears and reappears in cyclic order to preserve the beauty of the game of life.

What we call life — there is false identification with the form, superimposed of our pet qualities, grabbing at the wrong end — creating imaginative sense of separateness. The corporeal frame has its own dharma of birth, growth, decay and death. False identification imagines the dharama of the corporeal frame to be the dharama of the Ego, the fictitious self and suffers misery and pain. The changes taking place in its own corporeal frame are imagined to be real and final. But Deaths are dead.



(Continued from page 28)

Rishi Angiras of Vedic age has described twelve kinds of clouds and their nine forms. Greek authors have described "streaks of clouds" and clouds like "fleeces of wool". All these are general observations. Real systematic classification is done by Luke Howard of England (1803). He distinguishes three principle forms and has given them Latin names.

Cirrus, a lock of hair ;
Cumulus, a heap ;
Stratus, a layer.

International Committee classified clouds into those of high, middle, low altitudes. Highest of them Cirrus is a

fine weather cloud, located about five miles above surface. Cirrus have fine streaks, plumes and curved tufts. They are clear and contain no rain-drops.

Stratus is located lower and has two forms. Alto-Stratus is dark and covers sun and moon from view. It is usually followed by rain when it thickens into Nebulo-Stratus, which is typical rain-cloud. As it gets saturated with evaporation from earth surface it reaches a point when it is unable to absorb moisture which it once could contain when warmer but now drops its moisture. It is about 15,000 ft. above.

Cumulus is typical "wool-pack" summer cloud, wooly, penetrable by sun-rays with silver lining at times.

THE RAINS CAME.

CLOUDLAND

by

P. B. WARDEN

Eyes of one and all in the city of Bombay are fixed on clouds. Every dark hue in the sky raises our eye in expectancy of rain. All queer and odd forms gather overhead and cloudscapes differ as do landscapes and seascapes with all changes of wind and weather. All communities are invoking aid of the Almighty to save Bombay from the horror of water shortage. Parsis arranged for Jashan in all Agiaries and Atashbehrams. All are on bended knees throwing up their neck and rolling up their eyeballs in supplication to Testar Tir Yezd. Tir Yezd replies in the language of Omar Khyaam "Why do you look to me for help? We (heavenly bodies) are governed by the same law which govern you" — Aisha — the law of universal law and order. So look into your own selves. You never remember me. You curse me for droughts and you curse me for floods. If ever you remember me (if you are not a Fasali) you do so at some odd time when I am off duty for your region. But never mind you are human — I am Yazati.

Congregations leave prayer-halls and watch for clouds — silvery clouds, grey clouds, dark clouds and winds which shift them. Winds have their vagaries but fewer than men have. We can with reasonable certainty predict our monsoons, which depend upon the general circulation of the atmosphere, which in

turn depends on differences in temperature between land masses and oceanic expanse in a given region. Great land masses of Asia become very hot in summer and very cold in winter. Hot atmosphere rises up and cold winds rush out eastward to China Sea and westward to Indian Ocean, causing dry weather in India and South China. This state of affairs persists throughout winter and spring, but by May the land is warmed up which draws in winds from Indian Ocean and China Sea. But wind from China Sea now strikes as near as possible to the Western Coast of India due to rotation of the Earth in the interval. The two winds together bring in our South-West Monsoon. Majesty of the clouds now impresses human imagination.

"We are the Clouds of splendid hue
Rising from Sea with garments ever
new.

We are the breath of Ocean old....."
The Clouds, a poem by Aristophanes.
More than their hue their varied shapes and their strata in the sky have caught our fancy Kalidas, Shakespeare, Shelley and Ruskin have caught their glimpses of the clouds.

(Continued on page 27)

“REMINDER”

Subscription of some of the members is due or overdue, most of them must have received their reminders for payment. As our post cards and our regularly posted Magazines are not returned by post offices we believe they must be reaching destination.

We shall be obliged if these members will kindly intimate to us whether they do want to continue to receive further issues of Parsiana or to discontinue subscription. Your reply whatever it be will help us to determine the number of copies to be printed and prevent needless expense.

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Clerridge	Mount View	Central
Clarke-Shiraz	Holiday-Inn	Queens
Sun-N-Sand	Lancers	Keen-Oke
	Rock Castle	Palace, etc. etc.

RESTAURANTS

Quality	Rendezvous	Trincom
Gaylord	The Other Room	Sulmoor
Bistro	Mocambo	Three Coins
Bombelle	Moulin Rouge	Synora
Gulmarg	A. Firpo	Piers
Little Hus	Maxim	Ali Baba
Napoli	Lido	Chinese Room
Volga	Bar-B-Q	Gazebos
Blue Room	Mikado	Yenisei
Khyber	Ferrazzini's	Moka Bar etc. etc.

★ TRAVEL AGENCIES
★ AUTOMOBILE HIRERS
★ PETROL & SERVICE STATIONS
★ ALSO OVER 300 SHOPS

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Aptek Travel Service	Modern Garage	Pali & Menon
Jehangir Travels	Swat Automobiles	E.K. Sarathi & Co.
Indian Air Travels	Delhi Transport Service, etc.	National Garage Pvt. Ltd.
Iyer & Son Pvt. Ltd.		Raja Petroleum Pvt. Ltd.
West End Garage	National Auto Supply Co.	Mindel Motors
Globe Automobiles	Cama Motors Pvt. Ltd.	Mineral Agents Pvt. Ltd. etc. etc.

If you are not a member

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