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Pārsiāna

VOL II No. 12

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EDITORIAL

With October 1966 issue we are completing two years of publication of Parsiana. We are thankful to all our subscribers and advertisers and Mr. Framroze Poonawalla (for preparing specially for Parsiana many blocks and supplying those blocks free of cost). It is the conviction of Mr. Poonawalla that the Parsis as a progressive community must have a medium of our own for transmission of ideas and ideals peculiar to our own selves and our own group for better understanding of our heritage. He being in his particular art work of block-making for 30 years keenly appreciates the value of illustrations in modern magazines and also understands the incapacity of smaller magazines to afford such decorations. He has made Parsiana virtually a joint venture with me. He tells me "If you go out of pocket to maintain a magazine with an ideal and a purpose what good reason have I to keep him out of sharing the burden and denying him his pleasure of sharing a section of the process of printing, which blocks do ? It suits me. But I have to unburden my mind of the idea that I do not accept any donation for Parsiana. I lighten my heart by calling this sharing the burden of printing and not calling it donation in kind. Now that suits me calling it half a dozen instead of calling it six.

Amongst Advertisers I have to thank particularly Mr. Minoo P. Polson, Managing Director of Polsons Ltd., not only for advertisement contract but for very special interest he takes in the welfare of Parsiana. He looks upon Parsiana as a magazine worthy of his all round support. He advertises, he draws our attention wherever changes should be made, he brings to our notice items which he reads in international papers, he offers clerical aid from his big office staff, and has now shown the way to make Parsiana a really handy reference. He has seen the need for an Index to first two volumes of Parsiana and suggested that I prepare an Index both authorwise and subjectwise. We thank Mr. Polson for his valuable suggestion which is approved by everybody. The Index is under preparation.

We have two classes of subscribers — real patrons and keen readers as one group and obliging ladies and gentlemen who gave a helping hand for a start as second group. The first one sticks on and continues. Out of the second a number of members just allow mem-

bership to lapse totally ignoring all reminders — even the reminder with attached Business Reply Card. We have no grouse against any persons not interested in the contents, the calibre or the purpose of the magazine. That is a matter of personal choice — but to ignore payment and at the same time quietly continue to receive and read the magazine for months after months (because we do not discontinue sending issues immediately the subscription expires) is something to think about. On the other hand there are instances where people have unwillingly and apologetically asked us to stop magazine because they could not afford subscription. We have not stopped their copies — so long as they read and enjoy the magazine our purpose is served and there are good samaritans ever anxious to subscribe for copies to right persons. There are some English knowing Zoroastrians deep in the interior of Gujarat who on receipt of the first reminder write to us to continue magazine and they will send money when they will come anywhere near a post-office. And they did.

There are many affluent families who retain and maintain full faith and would do more for our religion but for distracting influences. Disparaging loose talks about our Athornan sahibs and comparing them with the plight of priests of old traditionally rich missions is a distracting influence. Finding faults with them and with the ceremonies they perform is a distracting influence. To say that when a number of priests are saying different prayers loudly in a hall it is an untidy anarchism of discord and chaos is a distracting influence.

Do not forget that in the Universe all sounds exist together. By the auditory apparatus man is given only a limited range of sounds to pick up. The rest of the Universe still vibrates, hums, thumps, bumps and jumps without our noticing them. In a prayer hall we have to be selective to our own prayer group and like our Radio tune on to it. So long as all of them are saying prayers at a certain pitch and hum in a near alike tone the whole hall vibrates within our range. But here and there, now and then some (or certain) priests are completely out of tune. They then work as unwanted atmospheric disturbances picked up by our Radios. The entire research in Radio manufacture is devoted to eliminating such disturbances. We must, take a lesson from this and inform and train our Mobeds to fall in line. I have repeatedly drawn the attention of the Panthaki sahib of Batliwalla Agiari, Tardeo, Bombay, to curb the passion for noise that some mobeds show. The Trustee sahibs of all Agiaris must look

into it. That is service to religion indirectly by eliminating at least one distracting influence. Paying cheques for Municipal and other dues and paying cheques for plastering and white-washing walls of the fire-temples is not the end all and the be all of Trusteeship. Our religion is a moving, living entity within the walls and not pasted on to them. We have Mr. Mody who is keenly studying the range of sounds beyond human vocal cords. His study includes harmonious (music) and discordant sounds with the help of Radio and Tape Recorders. The community must harness his services to secure congeniality in our prayer hall atmosphere. We must move with the times to preserve but not to give a go by to our Eternal Verities, and the systems attached thereto.

As time advances human outlook broadens and the duty of men of superior intellect is not to destroy reverence for old systems and practices but to study them in light of new outlook, apply that outlook, use new techniques now available and refresh the old things. A big office for want of accommodation shifted a department to another spacious but old house. During renovating the management insisted and replaced (at their own cost) old carved doors and brackets in the same old fashioned design. It was a costly affair. When it was suggested to the management that it would be cheaper to entirely discard the old doors and fit up modern ones the top man replied "We renovate but old things must look old". In this we have a rich lesson to learn.

In these two years the community was flooded with all sorts of suggestions for urgent changes in our ways, customs, ceremonies and even interpretation of our scriptures. Some resorted to distribution of leaflets and pamphlets and others took to stage for lecturing.

From the stage Dasturji Framroze Bode assumed the role of the spokesman of the younger generation. He reiterated that the younger generation wants religion to be recast in a modern mould. Who those young men are were never introduced to the audience and over 90% present of his audience consisted of persons over 50 years and onwards in age, about 5% to 7% between 50 and 30 and the rest we need not count, because they were not the talking type but the dumb type, who would not give a mandate to a foreign Dasturji, when there are so many permanently residing highly respected Dasturjis here and now. My frank opinion is that Dasturji Bode is seeking a short cut to profundity by circumscribing scriptures but has a long way to go to meet our young men and women who anxi-

ously want knowledge and do not care for change. If there are men in direct contact with our young people they are Prof. J. C. Daruwalla and Prof. N. A. Mody and both of them have a different story to tell. To them they approach with request to know our religion. That is all.

As for reforms in custom of "Sezdah" during the last funeral rites all respectable non-Zoroastrians have willingly respected our custom and opinion. If some persons have come across persons protesting against our custom surely they must be keeping odd company. But I feel that Dasturji Daboo is right in stating that the protest is engineered from within our own community.

We are passing through an age of protests and challenges and the literature of last fifty years is responsible for mental lawlessness. In this issue we have published an article by Prof. N. N. Bharcha, Principal — Garda College, Navsari, wherein he very ably traces the roots of Decadence and the sources of our spiritual malais.

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Staves of the ladder of Perfection (through Zoroastrianism)

by

FRAMROZ RUSTOMJEE (Colombo)

Self-knowledge, Self-improvement, self-control, Self-examination, Self-respect, Self-reliance and Self-denial are the seven staves of the ladder of Perfection discoverable through Zoroastrianism. The goal of human life is to attain to Perfection, and to Immortality, in the spiritual realm of Ahura Mazda. Immortality foreshadows the absence of mental darkness or the death of the soul (**A-jyaitim**).

In the Gathas of Zarathushtra (Ysna 47(1)) the highest gifts of Haurvatat (Perfection and Perfectness) and Amere-tetat (Immortality) are conferred by Ahura Mazda, on man, through His Bountiful Spirit (Spenta-Mainyu), referred to in the Gathas of Zarathushtra as "**Thwa-Mainyu**" (Thine Own Mainyu).

To deserve and obtain those two highest gifts of Ahura Mazda, man has to develop in himself the four most powerful Attributes of Ahura Mazda, namely "**Vohumano**" (the Good Mind and Wisdom of God)", "**Asha Vahishta**" (the Immutable Divine Law of Righteousness) "**Khshathra Vairyo**" (the Divine Kingdom — Power, Glory and Will of God) and "**Spenta Armaiti**" (Divine Love, Mercy, Kindness and Generosity, also referred to as Obedience to the Will of

God). These are the four most Powerful Amesha-Spentas (the Bountiful Immortals). They are the Divine Attributes of Ahura Mazda. These attributes are not mere abstract ideas but are the living forces discoverable in man. They are at work, actively, in the work of creating, moulding, fashioning and regenerating the life of man. These Attributes exist in man (in a greater or less degree) because man, during his life's sojourn on earth, possesses a Farohar (Divine Spark) — an emanation from Spenta-Mainyu (Bountiful Spirit of God).

Farohar is the Essence of God in man, guiding the soul in its efforts to reach Perfection. **No man can ever be God and no God can ever be man is the established Zoroastrian teaching.** These four essential staves to the ladder of Perfection are the four cardinal Attributes of God in man.

In this article I choose to develop the theme of this ladder of Perfection through **self-knowledge, self-improvement, self-control, self-examination, self-reliance, self-respect and self-denial.** In life our experiences take us through all these phases, incessantly. Ahura Mazda is Indivisible and not subject to fragmenta-

tion “(yo Ahura Hamo” — Thou, O Ahura, Who art Indivisible). So are His four Divine Attributes within us. They are all of one Thought, of one Speech, of one action (**“Hamem mano, Hamem Vacho, Hamem Shyothna”**) Likewise all the foregoing seven characteristics that lead us to Perfection have in them the element of one thought, one speech, one action. Let us study them.

(1) Self-Knowledge.

Man may learn all about the Universe, gain the Knowledge of reaching the moon but may remain in colossal ignorance about his own self. Material wealth and possessions amassed through vast learning and toil in life prove unavailing, when death beckons the Soul towards life in the **spiritual plane (minoi)**.

We shall all pass from the “geti” (physical plane) into the “minoi” (Spiritual plane). Shorn of all our wealth and material possessions, we shall enter the portals of the spiritual plane to begin our spiritual life by understanding our own self, which we had neglected to do in our life on earth. Millions of such benighted souls are unconsciously drifting in the modern World — on earth, some fabulously wealthy and mighty, some in the unbearable grip of pain, anguish and suffering through the ravages of torture brought on by themselves.

“The proper study of mankind is man” Intuitional Powers derived from Ahura Mazda is “The Gift of the Good Mind (Divine Wisdom) that comes to him who works for the All-wise Lord, in this life **“Vangheus dazda Manangho,**

shyothananam Angheus Mazdai”. We pray this little prayer, but are deficient in working it out, in daily life, less due to ignorance and more due to callousness on our part. Dispel ignorance and work for the cause of Ahura Mazda. That will take us steadily to the dynamic teaching of “Ashem Vohu” prayer, and help us live the life inculcated in that prayer for the good of self and all mankind.

We fail to explore that field and ignore the spiritual knowledge, we Zoroastrians are heir to. We do not study or know anything about Yasna 55, which teaches us, infallibly about the workings of the soul and its guide the Farohar.

The books and libraries of the world are more than adequate for any one to reach to the highest rung of the ladder of knowledge about the Universe and about one's own self. Effort is required. All such knowledge which we can acquire is explained in our scriptures as “Goshosruto-Kherad” (Knowledge acquired through books and study)

There is however a prodigious power that far surpasses acquired knowledge. It comes to man through deep contemplation and meditation. Ahura Mazda imparts to man some unique knowledge in the stillness of his mind, in the moments of his meditation as a result of his efforts in the service of Ahura Mazda. **It reaches man through Sraosh (Divine power of Intuition).** It enters into man like the flash of a lightning. It opens up a vista of good thoughts in the right direction. It disentangles the riddle of human life, resolving the perplexities besetting mind.

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It unfolds the insoluble problems of the world. It lifts puny to the heights of a genius. Intuition and Revelation are poured into human minds. That power is within the reach of every man. One has to be worthy of it. That power is "Asnideh-Kherad" (the power from God to man which comes in a flash only to the worthy alone).

The man who knows himself knows all others. The path to self-knowledge is assimilated through actions, not through pious resolutions.

(2) Self-improvement demands rigid discipline in the affairs of one's daily life. Discipline is dependent on the correct understanding of the Unchanging Law of Asha, any deviation from which tends to shake up the moral principles. Self-improvement is noticeably marked by the inward joy that radiates from man.

Passions and emotions that tend to destroy man's soul are subjugated in the process of self-improvement. It increases man's energy to do the great deeds and good deeds and arrests the decay in the soul of man.

(3) Self-control is the stepping stone to man's conquest of his lower nature. He rids the element of the slave in himself, and takes him to self-mastery.

To develop the indwelling Kingdom of God (Khshathra Vairyo) in man, the soul has to surmount all forms of evil within the mind.

"May the evil mind be under control, kept back — kept, defeated and frustrated" — "Ahreman Avadashan dur avaz dashtar, Zad shekashteh bad). These words if followed can regenerate man by transforming his whole nature.

(4) **Self-examination.** The man looks into the within of himself to discover the many demons, that cling to the mind. These fiends are not the entities from the outside of man, as is commonly supposed and glibly believed in. They are the creations of his own mind. **The brood of "Angra Mainyu (Evil mentality) multiply with alarming rapidity,** destroying the moral fabric of man's nature. Self-control deals a death-blow to these Satanic process in the mind.

Man is thus his own enemy, until self-examination operates and the man guards himself. He calls himself to account for every thought, word and act that transgresses the moral order, and by mastering his infirmities he establishes the reign of righteousness. The brood of the Satan within him will then abandon him, as the breeding ground gets swept clean of vices.

Self-examination necessitates a careful study of religious Truths. One has to conform to the moral order of the Universe brought to man by his religion. An unchanging code of morality regulates man's mind, a wavering code achieves nothing.

(5) **Selfreliance** is that faculty of a developed man, who has attained mastery over himself, through rigid training in **Fortitude (Khshathra Vairyo)**. **It urges him to help himself on the principle that Heaven helps those who help themselves**". Self-reliance looks to no external refuge. Man ekes out his salvation by himself. There springs up in man a powerful

source of strength, dispelling **self-distrust** which keeps man back and accounts for the failures in life.

With the Spirit of self-help roused in man there increases, overwhelmingly, trust in the indwelling power of God. Every great soul is self-reliant. He measures himself upto his work in the full confidence of his strength to achieve the erstwhile impossible.

(6) **Self-respect** is self-reverence begotten of self-confidence in the discharge of one's duty to God, to neighbour and to himself. He places his own value on himself. His actions indicate his greatness. Diffidence and distrust are thrown off as stumbling blocks to progress. Hence Pythagoras enunciated **"Above all things reverence yourself"**. Self-respect woven into every action of a man's life helps to bring out the best in him. Man has to care more for what he really is in his own estimation than live on the opinions of others.

(7) **Self-denial.** The highest ideal of life is to serve. To serve all others first and himself last denotes a lofty degree of one's character and culture. To deny one's self many of the pleasures of life, which menacle the soul, gains for him the heavenly state of existence ("Vahish-tem Anghahu") and a place in the kingdom of Heaven (Khshathra-Vairye). Self-denial is both to be practised and to be taught to every child in every home.

Self-denial practised by elders serves as a guide to the young to shape their lives. Its constant training leads to econo-

mic stability in a home and opens a way to success in the world. The world can be more sublime with this ideal richly ingrained in all its inhabitants. It teaches the precious precept of sacrifice in human affairs in general.

Through service, self-denial and sacrifice man radiates from within him the transcendental glory of the great Architect, Who created him, for His Divine purpose.

The Zoroastrian daily prayers "**Yenghe-Hatam**" and "**Doa Vispa Humata**" richly explain the complete success which attends on him who dedicates his life to uphold righteousness. Self-denial is righteousness personified. The various Divine Attributes are entities that manifest themselves in God's Creation around us. If we fail to develop the gift within us to notice such Magnificent Benevolent Powers, which keep us under God's Surveillance, making Him our refuge, then the fault lies in us, in our misshapen form of life and in the ugliness of our mind.



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The Beneficent Path is the 'path of service'. A true Zoroastrian gives auto-suggestion to himself everyday to be in readiness for the performance of righteous deeds. For doing so it has been enjoined upon him to perform Kusti Ceremony often during the day — especially on rising from bed in the morning, before meals and going to bed at night, etc. He pledges continuous allegiance to walk on the right and beneficent path. He girts up his loin by the Kusti which is the symbol of MODERATION (Pahl. Patmaan); as it is tied round the waist and also the symbol of gentleness and purity; as it is white and made of wool. 'Sudreh' is the garment which is to be worn by every Zoroastrian on all the days of his life; because its very name means 'The Beneficent Path (Sud: Beneficent and Reh: Path) and he has to be ready to tread the path of Righteousness throughout his life.

Isn't it so very true even today? All our failings and perplexities are due to our drifting away from the right path and also the path of moderation. Before performing the Kusti Ceremony we wash our face, feet and hands. Symbolically we cleanse our mind, we resolve to walk on the right path and to do only the righteous deeds.

THUS EXHORTS ZARATHUSHTRA :

"O Mazdayasnan Zoroastrians, up with your feet, up with your hands, (and) hold in readiness your heads to do lawful (and) timely good deeds ! (and for) the undoing of bad (and) untimely deeds ! Here do deeds good (and) industrious (and) render help to (those) devoid of help."

(Visperad 15.1)

(Translation from "Mazda Yasna" by Sheth D. S. Framroze)

— **BEJON N. DESAI.**

KHSHNOOM

Witchcraftsman V/s. Healer.

by

P. N. TAVARIA

In Avesta 'Yatu', black magicians, i.e., sorcerers and 'Pairika', enchantresses or sorceresses have been condemned, because they are practitioners of black-art which is believed to be employed for numerous wicked purposes. These include robbing a person by temporarily rendering him senseless under 'Agha-Manthra', evil spell, keeping a person under one's subjection with an evil purpose, inducing disease either physical or mental &c. &c. Black art employs as its means 'Daruji-e-Hikhra', loose hair, nails, sputum, urine, blood, pus and such other excreta. Magis use Manthra-Spenta, blissful formulae, for healing or for developing spiritual powers for fighting against Satanic forces. Healing with the help of Manthra-Spenta is misrepresented ignorantly or maliciously, as witch-doctoring by enemies of Zoroastrianism. In blissful healing, the spells are often written with saffron water on a very small saucer which writing is dissolved in a little water which the patient is made to drink. This is a ritual.

Holy scriptures of all principal religions contain blissful or healing formulae. This writer's late father was given a Manthra, a sacred formula, for healing pain of scorpion bite in gratitude of his act of goodness done by him to a peon. After five or six years my father was

transferred to Ahmedabad (310 miles north of Bombay), where in the surrounding villages scorpions are very common. He had occasions to use the above Mantra. The cure involved the healer to mutter the holy Mantra followed by drinking a mouthful of water. The process hardly took 5 or 6 minutes. With the aid of that Mantra my father healed dozens of persons so afflicted, who used to come wailing, and left smiling.

Besides the above Mantra, a Moslem priest had also gifted a sacred formula to my father for the cure of serpent bite. While in Murud (60 miles south of Bombay) a person reported that he was bitten by a serpent. My father was having his bath, so he instructed the inquirer to make the man chew some salt. The afflicted could feel no salt taste. He was then made to chew highly pungent chillies, which also were found tasteless. These were indications of the Mantra acting and suggested that the serpent was poisonous. Thereupon father muttered the formula, and gave the man a sharp slap on his face, which was part of the healing process. The test was repeated, when both salt and chillies gave their natural tastes much to man's dislike which proved the success of the sacred formula. To regain or revitalize the faded power, it was necessary to repeat the

formula 1100 times or so on a particular new moon night. The above instances took place between 1895 and 1905.

About 12 or 14 years ago, a Parsi girl aged 11 or 12 of an educated and respectable family was suddenly found to talk in a most strange and un-Parsi way, and when excited was uncontrollable. Her brother, an officer in a bank, sought Mr. Dinshah Masani's spiritual help for exorcising the evil spirit from her person. (Mr. Masani who is both a philologist and a Khshnoomist and who knows many Zoroastrian holy formulae for employment in various conditions is still alive—1964 (expired on 22-10-65). When he went to see the girl she looked haunted and possessed. He used certain formulae which are more powerful than the black-magic spells and commanded the spirit to quit the girl's body. On this the girl ejected from her mouth two pieces of an Indian sweetmeat (Barfi) which looked quite fresh though some two months had elapsed since she was the victim of somebody's witchcraft. The

girl was reported to be normal since then. It is quite evident that the wicked black art practitioner had intended to take possession of the girl who was fair-looking. This is an instance in which both the witchcraft practitioner and the blissful master of holy Nirang formulae had played their respective evil and good roles.

I have cited the above instances to show the difference between witch-doctor and a holy benefactor. True Magis, holy sages, who are asexual (i.e. in whom the erstwhile bifurcated sexes had blended together into one through 'Khaetvada-tha') use blissful formulae. But enemies of Zoroastrian Faith and Western philological scholars of the same class not knowing the exalted and eminent position of a real Magi, call them witch-doctors. A witch whether a woman or a man is a practitioner of evil art which is always employed for harming a person in one way or the other, while a true Magi is always a blissful healer, and as such he cannot be called a witch-doctor.

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Zarathushtra: His Message: The Amesha—Spentas: “Ameretat”: X.

by

MAHYAR BYRAMJI PATEL

“The Perfect and Immortal Man is he, who even in the midst of temptations is not even conscious of its presence !”

“ Ameretaiti Ashaonô Urvâ Aêshô :”

“The Righteous Soul shall triumph in Immortality !”

AMERTAT, Immortality, is always the twin of **Haurvatat**, Perfection, and implies the conquest of Death. In the Holy Gathas of Spenta-Zarathushtra, it is spoken of as the gift of Vohu-Manah, the Good and Loving Mind, and the boon companion of Vohu-Khshathra, the Divine-Power. The man of Asha, Righteousness, who lives according to the guidance of Spenta-Armaiti, Holy Faith or Piety, achieves as his ultimate goal the bounteous reward of this Amertat.

Ameretat, is a compound of the negative sign ‘a’, and ‘meretat’ meaning death, thus together, meaning Deathlessness or Immortality. Some scholars even derive it from the word Amrita, meaning Nectar.

Ameretat is the recognition of the fact that there is God, and it is the life of God-Consciousness. It leads to a life of perfect equilibrium and perfect peace. It is the happy state, where one forgets the smaller self called the ego. Relishing the delights of the Universal Soul, and enjoying to love others while sharing their griefs, he feels an under-current of bliss. Vedanta

terms this Consciousness ‘Sat-Chit- Ananda’, meaning Existence-Knowledge-And Bliss.

The Blessings of Life come to those who draw themselves near unto Ameretat. They, who recite the Sacred Formulas, receive the Best Reward of Ameretat. The Faithful Righteous are blessed by Ameretat. They shall be friends of Ahura-Mazda, who win Ameretat with their good-thoughts, good-words and good-deeds.

In the eschatology of the Avesta, Amertat represents the Divine-Nectar that the pious souls quaff in heaven.

The Holy Fire is invoked in the Avesta to grant the blessings of Ameretat to its supplicants and reward them with help and joy.

In the later Avesta, Ameretat is termed Amardad, presiding over the Plant-World, as its Guardian-Angel. Here too, there are occasions when it specifically means plants in their capacity for healing mankind. A life devoted to active good

in this world brings a rich and happy reward to the soul in the next world through the beneficence of Amardad, who guides it to Garothaman, the Abode of Bliss, and the House of Songs, where the happy soul resides in Anaghra Raocha (Anneran), the Boundless Light. Amardad rewards all those who work for the plant world, with an abundance in food and drink. Amardad punishes those that sin against the plant world and do not expiate the wrong, with a refusal of passage to the heavenly world. **Zairich is the opponent of Amardad**, but will end up in banishment from the world, when Amardad will emerge triumphant in the final struggle with Zairich.

In the Holy Gathas, Ameretat signifies the Path of Unison, the merger of the soul into the deathless life of the Higher Self. In the words of the famous German philosopher Arthur Schopenhauer, **"It is difficult to find Happiness with Oneself, but it is impossible to find it anywhere else!"** Hence, in the Gathas, Ameretat conditions one to delight in everything, and to be in love with all, to learn to look through the Eyes of God, to find the glory in the strife, but to be indifferent to the wiles of success and failure, to recognise Infinity expressing itself in and through the Finite, to behold each individual as a Manifestation of the same Absolute, to be illumined with a sense of God-Realization. Ameretat brings as its rewards the twin blessings of 'spiritual strength' and 'life ever renewed'.

Zarathushtra is most optimistic when he brings his Divine Revelation to mankind. He promises deliverance for every

one from every ill, provided the right effort is made. Even the atonement of sin never takes the course of penances or self-inflictments, but the sinner is led to redemption by acts of benevolence and many good deeds. A true Zarathushtrian never grovels in the dust, never mortifies his flesh with debasing acts of penances or cruel self-inflictments, never takes to vows of isolation and in no way punishes his body, which he recognises as the temple of God. For any sin committed, he atones for the wrong by a sincere attempt to put the wrong once again right. In general he does all the good that he can to make up for the wrong committed, and wins for himself pardon from the one wronged, his God and his Conscience. It is thus that he works out his salvation from all wrong doing, and sets his face once more towards the paths of Perfection and Immortality. He never pins his faith on another to work out his salvation, and regards the doctrine of deliverance by Divine Grace as something derogatory.

In the Gathas, Holy Zarathushtra sings: "The Best shall come to him, who wisely spreads my truthful Holy-Word that leads to Perfection and Immortality. Ahura-Mazda shall bestow Perfection and Immortality out of His Own Fulness. The Daevas, that honour all their Evil-Brood pervert mankind and deprive them of the Perfect Life and Immortality.

Some scholars confound Nirvana with Ameretat, Nirvana is the Life of All-Negation, whilst Ameretat is the Life of Perfect Immortality, and as such, they have nothing in common. In Nirvana, the

soul quietly slips away into the Great-Unknown, whilst in Ameretat, the soul works actively for the furtherance of Ahura-Mazda's Benevolent Will. Zarathushtrian Virtue never stops at the mere cessation of Vice, but compels each individual to work actively for establishing the Kingdom of Ahura-Mazda. It is not enough to refrain from doing wrong, but in order to establish the Divine Kingdom, man must participate in carrying out his duty to the best of his ability and thus contribute his particular share in serving the cause of Creation. The Zarathushtrian, contrary to popular belief, does not come to this world with empty hands, nor does he make his exit empty-handed. When the Zarathushtrian enters the world as a child just born, he brings with him a score of the tasks he must carry out in order to justify his existence, and at the time of the Final Exit, he carries with him the score of the tasks he has successfully, or to the best of his ability carried out. Naked into the world he might come and go, but never empty-handed. Consequently, he treats with contempt the doctrine of the world being an illusion or Mayavic, and regards as parasites those who will not work actively for the good of Creation.

The Zarathushtrian will never Renounce. He regards things in their proper perspective, and cherishes such possessions as

wives, children, homes, cattle, lands, honest wealth, and glories in benevolent acts of Charity. He is proud and happy to see his name established in institutions that serve the cause of mankind. He is pleased to set his stamp on every industry, art, science, welfare organisation, religious institution, and all other private and public benefactions. **It is not in him to renounce and lie prostrate before his diety, but he glories in good and positive activism. That is the way of Righteousness,** that is the way he satisfies a Good and Loving Conscience, that is the way he works for the Divine Power that asserts itself in doing Good Actively, therein lies his Devotion and Piety, thereby he works for Perfection, and that is the way he reaps for himself Immortality ! Such is the Faith of a true Zarathushtrian, who believes in the True and Divine Revelation of his Beloved Prophet Zarathushtra ! He asserts his positive belief in the Supreme Ahura-Mazda ! Armed with this sublime Credo, he marches forward with supreme confidence in the Beneficent Divine Will. He has chosen the path with a song on his lips, and love in his boundless heart ! Just watch him go ! ! !

"Frajast pavan darut u shatih u ramishnih !"

"Completed in peace and joy and pleasure ! "



Trends in Contemporary Literature

N. N. BHARUCHA

Principal, Garda College (Navsari)

Taking a general survey of the literature of the last 50 years we find that all literature, it may be poetry, novel, drama, short story, even literary criticism **suffers from a certain spiritual malaise, a spirit of frustration, defeatism and despair** and one cannot help feeling that it is a literature of nescience in which Man has lost his moorings and has gone adrift along the currents of life without realising where he is hurtling. Most of the modern writers seem to have lost their faith in God, in religion, in human life and in themselves.

Let us analyse one by one the causes of the spiritual malaise that has overtaken contemporary literature.

The writers of Eighteen Ninetees or **'Naughty Nineties'**, as they were called, led by **Oscar Wilde and other poets of his school, introduced the first Realistic Revolt** in the last twenty years of the Nineteenth Century and they revolted **against everything that was Victorian in thought, content and form, character and spirit**. Everything that was old was thrown off its pedestal and something new was put in its place. The poets of 1890's gave us a type of poetry which was fraught with something which was shocking in character. **The art of shocking became a fine art**. Benedetto Croce in famous *Defence of Modern Poetry*,

against the background of modern mechanical civilization, describing the **'Decadence'** says about these poets: **"Their chief symptoms consist precisely in the confusion of matter with form, of the sensuous with the ideal, of pleasure with morality; so that the former are disguised as the latter, and a witches' banquet celebrated where the Devil sits enthroned and worshipped."**

These 'Decadent Poets', in their craze for 'Art for Art's Sake' and dilettante aestheticism and eclectic preciousness of language, sing of "sweet hells," "Noble sins, portable altars and pastiche metaphors..... of the white innocence of harlots in night cafes, the scarlet suggestions of virginity, of exotic flowers, cosmetics, and world-weariness."

These realists, in a state of degeneration, created a new, if not beautiful, background for "life as it is lived in bars and theatres and studios and slums..... from science and machinery and railways" and gave us a type of poetry, as was said by Saintsbury then, "characterised by "a vagabond curiosity of matter and a tormented unrest of style."

Max Nordau, in his *'Degeneration'*, and Oswald Spangler, in his *The Decline of the West* gave us a lurid picture of these 'chaotic values' which we find in life and literature of the time. Rebellion

thus became the convention of the multitude, the delight of the curate, the academician, and the first lesson of every school and college. It all became a literature of 'fine perversities' and 'strange complexes'. Alfred Noyce, in *The Unknown God*, his stimulating book, characterises the literature of these last 20 years as follows:—"The exponents of our art and literature today with a few exceptions have 'no belief in real values'..... where they should be creative or interpretative of life in its fullness, they offer us dissections and the disintegrated relics of a post-mortem. Many of them prefer the ugly to the beautiful, and doubt whether lust may not be the 'higher continence,' breaking your pledged word a nobler form of freedom and evil itself the higher good."

1920's and 30's gave expression to a type of literature which was again plunged in unrelieved gloom, *The Age of Hope*, as envisaged by F. S. Marvin in his 'History and Progress' became one of despair and various writers of the time characterised the age as the 'Age of Frustration' (H. G. Wells), 'Age of Interrogation' (A. C. Ward), 'Age of Anxiety' (W. H. Auen), and we felt as if we were passing through the Valley of the Shadow of Death and Despair. The horrors of war were given to us in their diabolical intensity, in the novels and the War Poetry of the time.

"Astronomers have told us that human affairs constitute but a moment in the trajectory of a star; geologists have told us that civilisation is but a precarious interlude between ice ages; biologists have told us that all life is war, a struggle for

existence among individuals, groups, nations, alliances and species; historians have told us that 'progress' is a delusion, whose glory ends in inevitable decay; psychologists have told us that the will and the self are the helpless instruments of heredity and environment, and that the once incorruptible soul is but a transient incandescence of the brain. The industrial revolution has destroyed the home and the discovery of contraceptives is destroying the family, the old morality and perhaps (through the sterility of the intelligent) the race. Love is analyzed into a physical convenience slightly superior to promiscuity. Democracy has degenerated into such corruption as only Milo's Rome knew and our youthful dreams of socialist Utopia disappear as we see day after day the inexhaustible acquisitiveness of men. Every invention strengthens the strong and weakens the weak, new mechanism displaces men and multiplies the horrors of war. God, who was once the consolation of our brief life and our refuge in bereavement and suffering, has apparently vanished from the scene. Life has become in that total perspective which is philosophy, a fitful pullulation of human insects on the earth, a planetary eczema that may soon be cured; nothing is certain in it except defeat and death—a sleep from which, it seems, there is no awakening."

"Thought by its very development seems to have destroyed the value and significance of life."

"All the ideals of mankind were the cowardly self-deceptions with which we covered up the sharp actualities of life. Socialism was envy; anarchism was a se-

cret lust for power; democracy was an anesthetic applied to the people while their pockets were being picked and their blood was sucked away. Love was the desire for possession, courtship was combat, mating was mastery, marriage was monotony, parentage was subjugation of the individual by the race. The family was an incorporated selfishness, maternal love was a proprietary instinct, kindness was a timid bribe to peace, Christianity was a lovely phrase designed to conceal the war of each against all; religion was merely the fear of death and the egotistic hunger for perpetuity."

The interval between the two wars was in no way happy. In fact, it was much worse than the four years of the First World War. War ended and peace broke out and in the literature of the time we read stories of 'misfits', 'the deranged', and the 'neurotic.' The first batch of the Angry Young men appeared on the horizon. The young men who returned from the first world war, disillusioned, wanted to finish the old men, the war-mongers and the warlords who led them all to the field of battle in the name of their country and king and parochial patriotism.

European society was completely dis-integrated as a result of the First World War. Life became uncertain and bonds of life between parents and children, husbands and wives, men and women became so loose. It was a peculiar morality of the war years, as Gerald Heard puts it in his famous book 'The Third Morality'. All life became amoral or unmoral under the whizzing of the bullets

during the War and all the more so "in the piping times of peace !" Douglas Reed in his series of books beginning with 'Insanity Fair' (which was Europe then) gave us a lurid picture of those dark days. In the literature of 30's we again find some honest attempt to rehabilitate all life in Europe but before man could properly settle down to a New Era of reconstruction and regeneration, the Second World War broke out in 1936 like a mediaeval epidemic, in a more vigorous and intense form. Hitler released the forces of destruction in the Nazi War Machine with terrific speed and the whole of Europe was again plunged in carnage and blood. All life in England was threatened and she was on the brink of destruction when Winston Churchill saved her by the mere magnetic force of his heroic language and the bull-dog determination to fight the Nazis to the last ditch and the last man. Stories of Dunkirk and Romel in Africa tell their own lurid tales of what the Second World War meant to mankind in general. The aftermath of the Second World War was much worse than that of the first and the works of Stephen Spender, Christopher Isherwood and W. H. Auden make us forget the horrors of the First World War.

The 'Roaring Furnaces' which started with the last quarter of the 18th Century landed man within a hundred and fifty years into this Inferno of our own making. Man, in the modern predicament, created by the Atom Bombs let loose on Hiroshima, and Nagasaki in 1945, asked himself furiously the question: "Are we really cultured ?" With Hitler in Germany and

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Stalin in Russia 'Culture' became 'cant', and all life was regimented in a vast concentration camp that was Europe. The stories of Belsen concentration camps ask ourselves where we were drifting? In the words of Arthur Koestler it was 'darkness at noon'. Life became hectic and restless, and a certain sickness of soul came over the life of man in larger cities, in fields and factories and a new attitude to life was developed which was not at all happy. As Matthew Arnold put it in his own age where culture was giving place to anarchy, we are, today, plagued by "new creeds, new philosophies and new moralities," from which there is no escape.

Dr. Radhakamal Mukerjee, in his recent book, *The Sickness of Civilization*, gives a subtle analysis of our present-day civilization which has landed us in this catastrophe. He says: "what we need is not merely a civilization but a meta-civilization which only can give us new 'Values' for a stable future. The modern, intellectual man must rise above his mere, hard, scintillating intellect, and must transcend himself to reach those intrinsic, ultimate, universal values which can make life more spiritual and aesthetic; otherwise the entire structure of this top-heavy 'jerry built' civilization that he has raised up may topple down like nine pins and nothing may be heard of it as of ancient civilizations which decayed and died due to their inherent weakness."

Men and women under the constant threat of death became cynical and indif-

ferent. Cynicism became the cult of the young and it gave place to the cult of wickedness, impudence and audacity. Nothing to them was chaste or sacred.

Ideas of decency were thrown overboard and vulgarity became the fashion of the day. Flirting came to be in fashion and life-tasting was the order of the day. Nothing was sanctimonious to the stern realist of the time. The individual parent's authority came to be challenged and irreverence and contempt were much in vogue. Dr. Rajkumar in his 'Neo-Morality' and Kenneth Allsop in his 'The Angry Decade' — a survey of the cultural revolt of the 1950's — give us some illustrations from contemporary novels and dramas of life; people live today; for example, in Somerset Maugham, everything begins or ends in bed as in 'Cakes and Ale' and 'The Razor's Edge'. His 'Of Human Bondage' shows, as does Samuel Butler's 'The Way of All Flesh' Hemingway and Faulkner give us smutty stories of rape, violence, homosexual and lesbian love and death, 'Madame Bovary' of Flaubert and 'Brothers Karamazov' of Dostoevsky appear quite innocent and naive before works like the 'Naked and the Dead', 'The Naked Lunch', 'Fanny Hill' and 'Lolita', to say nothing of 'Tropic of Capricorn', 'Tropic of Cancer', and Albert Moravio's 'Woman of Rome', and Iian Flemming's James Bond series which is the craze of the younger generation of readers today. This is not literature but the muckrake of literature, the literature of the gutter or the sewage. Today, as in modern Art, abstract art of Picasso, the ugly has become the beautiful and adultery, as in

Parisian comedy, the only theme. All earlier literature of this type like the Restoration Comedies, and the frank novels of Fielding pale into insignificance before some works of modern writers who create a sense of moral disgust in the mind of the reader. Modern French literature has the excuse of aesthetic technique and finesse as in 'Body's Rapture' by Jules Romains, 'Just Flesh' of Shri D. F. Karaka is nothing compared to it. Even when we read Andre Gide's autobiography in several volumes and other contemporary French writers, as compared to Rousseau's 'Confessions' in four volumes or Saint Augustine's 'Confessions' of still earlier times, **we realise what this craze for surrealism has led us to.** Frank Harris' Autobiography is another instance in point. **Writers write everything, good, bad and indifferent, naked and unashamed. It is a temporary phase,** and it too will die a way and literature will return to its original home of beauty and power.

Constant experimentation with life is in vogue. Each author experiments with his own life, ad nauseam to his own chagrin and grief. It is the literature not of the normal man but of one who suffers from one 'magnificent obsession', or the other.

Yet, out of this debris of our civilization there emerges the spirit of a new hope and a new world for the invincible mind of man which is not baffled by the accidents of history or of science, but marches forward to a destined goal.

Contemporary literature has come under the close influence of a new movement which has come to be known as 'Existentialism'. There are different sha-

des of Existentialism from Kierkegaard to Jean Paul Sartre and others. Sartre says: "the majority of people have always been afraid to think. Stendhal, in his time, wrote 'all good reasoning is offensive' that is still very much true, we have lost religion, but we have gained humanism. The ideal now is to liberate and to help emancipate mankind with the result that man becomes really an absolute for man". Lastly, he says: "Man comes into a totally opaque, undifferentiated, meaningless universe..... whatever meaning and values the world has, comes from his **existential choice**".

Sartre grew up in the shadow of surrealism and his '**Age of Reason**' is written under that influence.

Existentialism is a new philosophy born of a desperate situation in which the modern man has been placed as a result of the debacle created by modern science with its infinite destructive possibilities and as a result of the two global wars which has made life on this planet more anxious and uncertain. It is a new philosophy which has banished God from its realm and made man develop a keener interest in his fellow-men in a desperate attempt to live his life under more desperate and despairful situations. **It is a philosophy of the moment born of man's passing from one 'crisis' to the other, without fear, but without hope. It is a philosophy which is marked by cynical indifference to the spectacle of life and to put in a desperate attempt to exist, to live and to frantically struggle for life against all fearful odds. In short, it is a philosophy born of despair, a feeling of physical, moral and intellectual suicide and yet ending in a noble faith in life and in human nature. Man fights death,**

saying he is not afraid of it, baffles death, supervenes all contingencies and conditions of human life and ultimately asserts the unconquerable mind, the invincible spirit of man. It begins in despair and death and ends in positivism and unflinching faith in life. It is a new philosophy of life and it has its own peculiar application to the ghastly spectacle of life as civilization and war have made it today.

To conclude, as we have noted in this long survey, the tone and temper of contemporary literature is getting more critical than creative, more analytical than synthetic, more introspective than retrospective in itself. As Wordsworth rightly said: "we murder to dissect." It is an autopsy, a post-mortem of contemporary life carried out with the ruthlessness.

Contemporary literature lacks in serenity, poise, repose and balance. It often gives an impression of a nightmare which haunts and pursues us like a fury which we cannot escape. As we are celebrating this year the birth centenary of Romain Rolland, we are naturally reminded of his great novel, Jean Christopher, the highly lyrical poetry of W. B. Yeats, except in the last phase, and the ultra-romantic poems of Walter-de-la-Mare where we find, for the first time, a certain happy escape from the drab realities of life as described in contemporary literature. We hope and pray that this nightmare will be soon over and we will return to real pieces of classical literature where writers will see life steadily and see it whole, and where we will have not the fragments of truth but the wholesome, sum total vision of human life.

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LONDON NEWS

The Incorporated Parsee Association of Europe

CIRCULAR (Condensed)

15th June, 1966.

Dear Member,

Mr. Sarosh Jehangir Khajotia ceases to be a member. It was proposed in the Special General Meeting of the Association on 28th February 1966 that in view of his harmful activities against the Association, the Committee and its officials, his membership be terminated.

The Resolution calling for expulsion obtained more than $\frac{2}{3}$ majority vote but not the requisite $\frac{3}{4}$.

The Committee therefore decided to take action and wrote to Mr. Khajotia to apologise.

Mr. Khajotia did not reply to the letter but instead chose to send a Notice through his solicitors terminating his membership of the Association. The Committee has accepted the resignation.

Mr. Phiroze B. Dastoor

On similar grounds the Association will move to terminate his membership.

The Association wishes to inform all that it is the sole body representing the Zoroastrian Community in Europe and

looking after the welfare and interests of the Community and preserving Zarathushtrian faith. **It is the duty of every member to protect the fair name and reputation of the Association and cherish its welfare.**

It is often suggested to the Committee to "ignore letters containing insults, allegations and innuendos and circulars". **It must not be forgotten that letters and circulars are sent out to outside bodies and persons in the U.K. and overseas,** with whom your Committee has to deal from time to time. In the opinion of the Committee these letters and circulars bring discredit to all Zoroastrians in the U.K.

Mr. Dastoor styles himself as the "Organising Secretary" of "Parsee Anjuman of London", and it is under this title that several of his letters and circulars are sent so as to give the impression that he enjoys the support of the Parsee Community in London. Most Zoroastrians are not aware of the fact that Mr. Dastoor is the self-styled Organising Secretary and holds no office in our Association.

Both Mr. Khajotia and Mr. Dastoor have made unwarranted attacks on the Association and its officials to discredit them. Attempts have been made to usurp the functions of the Committee and Committee's power over the funds and assets of the Association. The Committee is determined to put a stop to these activities by issuing circulars whenever necessary and also by legal action.

Your faithfully,

For and on behalf of the Committee,

Cyrus P. Mehta.

Honorary Secretary

Nature of false allegations, innuendos, threats and insults :

1. Misleading and false circulars regarding management of Brookwood Cemetery.

2. Distributing leaflets containing distorted extracts of proper circulars signed by Dr. S. Warden and others, distorting the original in such a way as to create some false impressions about the sale of grave plots in Brookwood Cemetery. (Please note that it is the usual practice to sell grave plots and it is authorised by Articles of the Association. Money thus collected goes towards recurring expenses of maintenance of burial grounds, Sagree, payments of funeral expenses etc. These amounts are shown year after year in the audited accounts of the Association).



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ASHEM VOHU

by

(ANONYMOUS)

“Ashem Vohu Vahishtem Asti”, its meaning from Literal sense :

“Ashem”: I am that one and only Living Being of ASHA or Perfection and uprightness in Purity, Truth, Love, Friendship, Justice, Mercy, Charity, Benevolence, Compassion, etc. etc.

“Vohu”: Thou art that One without thy second in Goodness.

“Vahishtem”: I Am That One and Only Supreme, Infinite, Invisible, Incomprehensible Living Being.

“Asti”: Thou art That Divine Being Who certainly EXISTS, IS or Lives in the Realm of Reality.

“Ooshta Asti”

“Ooshta”: I am that Eternal Living Fountain of All things Good (Delight, Joy, Happiness, Peace, Bliss, Health, Wealth, Prosperity, Good Luck and Good Fortune, etc.) Or That Living Source of dependence for all favours or That Eternal Fulfiller of all desires,

“Asti”: (as such) Thou doth Exist in the Realm of Reality.

“Ooshta”: As that Eternal Living Formation of all things good —

“Ahmaee”: Thou art that Living Divine Seated within us all.

“Hayata”: As that Eternal Ever Present Living Deity of Divine Goodness.

“Ashae”: That All-Pervading living Being of ASHA as which art Thou Seated within all the living beings of the Universe.

“Vahishtae”: That All-Pervading Supreme, Highest, Infinite, Invisible, Incomprehensible Living Being Seated within all the living beings of the Universe.

“Ashem”: I am that one and only living being of ASHA.

“Ooshta Ahamaee Hayata Ashae Vahishtae Ashem”: Thou art happy because others are happy through you because others and you have me seated within both.

“Ashem Vohu” exists prior to the advent of Holy Zarathushtra, nay, even before all creations. It is the Sruti No. 1 of Zarthoshti Dharma. It Reveals the True Knowledge of God and His creations and since we are all His creations the Eternal Truth of That Self is Seated within all the living beings of the Universe.

God Is Revealed by ‘Ashem Vohu’

Obedient Harkening unto That Friendly Voice of Conscience enables us to live at peace with our own self and with the rest of the living beings. Its Voice of Wisdom and of Goodness is so tender. It is easy to stifle it and yet it is so firm that it is difficult to silence it. That Voice of Conscience like a modern tape recorder

repeats our innermost thoughts or words and actions and therefore makes us look within.

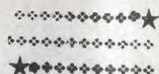
That Voice of Conscience is of That One and the Same Loving Living Divine Friend of Goodness and the Source of all Delight and therefore separation from that Voice of Goodness means closing the doors of one's own Source of all Delight, Health, Wealth and Prosperity. Further all attempts to deceive 'Others' are acts of stupidities based on the 'Ignorance' of that fact that 'Same Loving Divine Friend Is Seated in all.

That within all the living beings of the Universe Is Seated One Loving Living Divine Friend of Wisdom of Goodness and therefore all the lectures on Morals

and Ethics to others are of no values for within all Exists That Being Who knows all about Morals and Ethics. That Voice of Conscience truthfully records all our thoughts.

From the above it is evident that God, Man and Good Conduct are ever inseparable for within all life Is Created That One and the Same Living Friend of Eternal Good Conduct and therefore no life is free from Goodness or Delight. That within all life Exists the Eternal Living Source of all Wisdom. That within all life Exists ONE and the SAME Living Multi-Millionaire of Infinite Wealth, Eternal Health, Good Luck and Good Fortune, etc., through exercise of goodness lurking within and revealed in Ashem Vohu.

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"Realization of our duty to our child is much more important than all the other benefits put together".

Many Parents do not care to explain our religion to their children because they are frightened to reveal their own ignorance and they try to hide it under an arrogant facade of not-caring. They should confess their ignorance at least to their own selves and change.

Each one must remember that the Divine Spark is in every one of us. In our religion it is called the Matre-Spenta, The Divine Word, the Word which becomes the message of God, for only by the word can Man impart the meaning of God to others.

Man's body evolved from animals but God's spirit entered only in man as the FREVESHI. Man's feelings are evolved through generations from birth; Man's brain and desires are evolved through all flesh but man's Spirit is for man alone. This is the FREVESHI, interpreted in speech as MATRE SPENTE, The Divine Spark which gives a man messages from God and pulls man back to the Maker. It will touch a man very lightly through his conscience which obeys the best in him.

It will never fight him but will pursue gently like a loving shadow. It will persuade very gently because man must be brought back to God by his own free-will.

DIVINE SPARK

by

Mrs. GOOL K. SAVAKSHA



Free-will is God's greatest gift to Man; he alone has this. (See Zoroastrian Credo P. 10) God gave man a part of Himself when he gave man this free-will. This power is there to take man back to God and be part of Him. This power which teaches to think also gives the power to doubt and reason. This power helps man to keep to the straight and narrow path. It is a part of God Himself, it will always pursue man but never fight him. It will persuade but with gentle persuasion. Yet it is the strongest element in creation; it is God in Man.

The real aim of our Religion is to try and understand what these truths are.

In olden days the young Zoroastrian was taught to speak the truth and to shoot straight, and that automatically made him think straight.

Truth must be part of one's life. Faith in one's religion must be instilled in the young and they must be told that our religion is the best because it is based on Truth. "ASHEM VOHU VAHISTEM ASTEE", Truth with Love and Consideration is the Best Truth. Our religion teaches Tolerance. Not to crucify is the aim of our religion but the aim is to prove the Truth.

Said Zoroaster: "All good teachers after me will only teach the same Truth." (Yasna 34.11 to 15). "You must think in believing Truth and believe in thinking Truth for life's happiness is based on Truth." (Yasna 45).



WITH OUR NEXT ISSUE WE SHALL BEGIN VOL III.

WE THANK YOU FOR SUPPORT RECEIVED AND REQUEST ALL MEMBERS TO PLEASE SEND YOUR SUBSCRIPTIONS WITHOUT DELAY. ONLY MONEY CAN PRINT.

ABOUT 200 SUBSCRIBERS EVADED PAYMENT LAST YEAR. IT HAS, THEREFORE, BEEN DECIDED THAT SUBSEQUENT COPY SHALL BE POSTED V.P.P. IN THE EVENT OF NON-RECEIPT OF SUBSCRIPTION WITHIN 15 DAYS OF THE REMINDER, TO SAVE OURSELVES NEED-LESS EXPENSE OF PRINTING ADDITIONAL COPIES.

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