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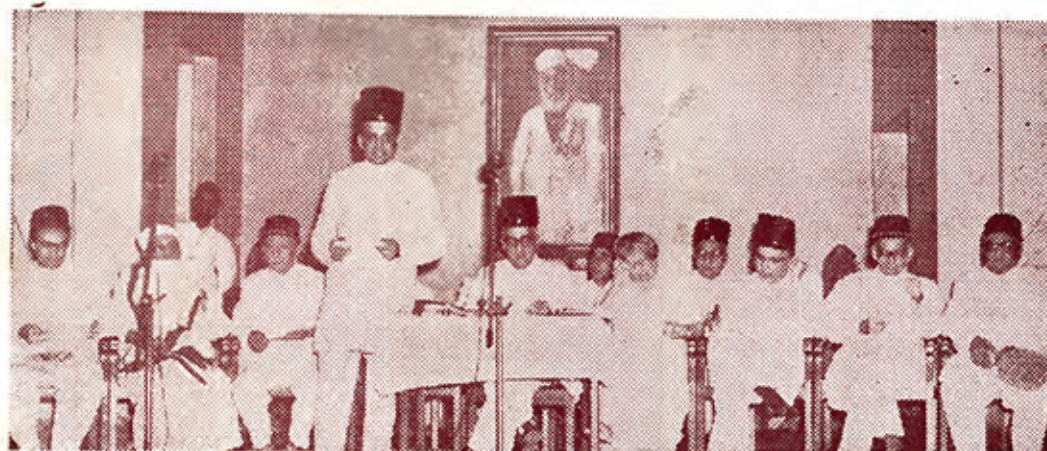
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(His life sketch is given in November 1966 issue of Parsiana)



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Parsiāna

VOL. III No. 2

DECEMBER 1966

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A UNIQUE DOUBLE JUBILEE

Belgaum achieved it. Boyce family of Belgaum gave the town this opportunity, for their ancestors had established an Atash-Dadgah seventy five years ago, on Din Roj, Khordad Mah 1261 Y.Z. Seth Pestonji Khurshedji Boyce purchased a small bungalow then and started this Atash-Dadgah in memory of his deceased brothers Edulji and Khushrowji and handed it over to Belgaum Anjuman.

In 1916 a hall was added to the structure by the Anjuman and named it "Khurshid Hall" in memory of Late Dr. Cursetji Pestonji Boyce. At the same time Rustomji and Nusserwanji Nanabhoy Boyce renovated the entire structure of the Agiari and added "Ratan Hall" to it in memory of their late brother Ratanji. They also built a Dharamsala in the compound, which serves good purpose now for Parsi travelling agents and as a Motel for those going by car to Goa and neighbouring districts.

Din Roj and Khordad Mah this year happened to be on 21st November 1966. This was the date of Platinum Jubilee (75 years) of the foundation of the Dare-Meher and of its renovated structure fifty years ago, making its Golden Jubilee. This unique Double Jubilee occasion was celebrated by Belgaum Anjuman and the occasion was made festive, lively and

memorable by the united efforts of all members of the Parsi Anjuman and particularly by the enthusiasm of its President, Dr. Tehmurasp Kapadia, and his colleagues Mr. Pestonji Cursetji Boyce, (Secretary), Mr. Navroji Dadabhoy Popat (Treasurer for last 36 years) and Col. Boomla, who loomed large in the organisation of the celebrations. The sanctity of the Dare-Meher was impressively brought home by a Jashan on the day led by Dasturji Saheb Sardar Hormuzdiar Dastur Nowshirvan in which Dasturji Hormuzdiar Kyoji Mirza, Ervad Minocheher Karkhanavala, the Panthaki Sahibs of Bangalore and Hubli and the former Panthaki Sahib of Belgaum, who had come on invitation, took their proper seats along with the present Panthaki Sahib of Belgaum in an impressive ceremony of Jashan, with ten Yojdathregars. Belgaum never had experienced any ceremony with such a big number of priests, Dasturjis and scholars of religion together in a local population of less than 100 all told. Major Sohrab Bamji would have made a team of eleven but his plane arrived late. Several lectures were delivered by visitors as arranged. Entertainment was given by Mr. Kariman Adajania of Surat. There were felicitations, flowers, festoons and feasts and fun galore for all were happy with joy on the sacred day.



EDITORIAL

Before the next issue of this magazine the world will usher in 1967. We wish a Happy New Year to all our subscribers here and abroad, whose continued support we look forward to and thank them for. We acknowledge their goodness and deplore the short-sightedness of a small number of our subscribers who have discontinued Parsiana. It shows one thing — lack of the feeling of brotherhood in the Community. We can understand that some of them do not like it or do not care for it without reading. **What they do not understand is that all the same we are on the right lines in issuing this publication. If they grasped this point** they would not grudge what is just a pittance to them.

With new freedom world over there is clamour for revival of ancient wisdom and lore. Western scholars are voraciously devouring Eastern lore. They find it excellent and satisfying. They satisfy the inner urges of the soul when man is now living with a mask on — the mask of pretence of all glee because the home has modern gadgets and outside home there is funfair. Dr. Sarvapalli Radhakrishnan has gauged human situation admirably well. He says man has learnt to fly like birds in the skies and swim like fish under water but has yet to learn to walk straight on the earth. The problems of neighbourhood are yet on the anvil. They take blows but they do not take shape.

Everywhere people have similar feeling. This issue contains correspondence from Pakistan received by us through the good offices of Mr. Sohrab Katrak, a prominent citizen of Karachi and an earnest and energetic, large hearted and big-brained Zoroastrian.

The tone underlying the correspondence is that we need propaganda for revitalizing our faith. It is good but we need to sharpen our receptivity to know it better.

Mr. Randeria (Karachi) has suggested a scheme of publications and requested Rahnumae Sabha to chalk out a detailed programme, and Mr. Kotwal explains modern trend.

I here take liberty to inform him that Rahnumae Sabha has thrashed out the entire question and in a meeting Dasturji Bode recommended that small attractive illustrated booklets be printed. I was there in that meeting of the sub-committee sitting pretty dumb and dazed at the thought of its colossal cost. It can never be undertaken as no institution has enough funds for such luxury of doing good.

Ervad Dr. Karkhanawala in a personal talk told me that there were certain books which were out of print and must be reprinted for the good of the community. The same hurdle to jump remains in the path of pious wishes.

My idea of starting Parsiana was to meet this need by pooling the resources by way of subscriptions from larger number. It has come half way and is stalling — I'm singing

"Que Sera, Sera
Whatever will be will be ;
The Future 's not ours to see
Que Sera, Sera".
My friend exclaimed "Hope, you Dope !"

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THE GRANDEUR OF ZOROASTRIANISM IN LIGHT OF MODERN SCIENCE

A LECTURE by ERVAD DR. M. D. KARKHANAWALA, B.A., M.Sc., M.S.,
Ph.D.

(Report by P. B. WARDEN)

THE speaker expressed pity that a number of Parsis are caught up in the folly of looking upon our highly scientific religion as something too old and worn out. They have an obsession bordering on craze for the modern as something superb only for the reason of their newness. They forget that ours is a heritage of the most enlightened mind, of a person of Yazati powers, whose insight has delved deep in the mysteries of the Universe to arrive at fundamental and eternal Truths. Sciences may have advanced beyond the ken of understanding of average and even above average intelligence yet none of the sciences have overthrown any of the teachings or tenets of our ancient faith; if anything they have corroborated our ancient assertions, declarations, professions, depositions and rituals by reason of the fact that as sciences go deeper they unravel and clarify rather than deny or defy our beliefs and teachings and our practices. Therein lie the Glory and the Grandeur of Zoroastrianism. It is the intuitive detailed understanding of **Asha — the Law Immutable**, and **the Datem vi-daevum**, the laws in opposition to Deva or evil powers that are lawless. It is a perfect religion always conforming to the Law of Asha, and pushing aside anything that is contrary to the Law. Therefore its essence is the Law

that pervades all Universe and the entire creation. Its revelations are revelations of Nature in the Physical and the Metaphysical. The present day advances in science Electronics and Space reveal several phenomena which the understanding of our ancient faith had correctly and precisely visualised and expressed but for which we could then offer no proof in the sense that science demands it now as a recent discipline of human mind. Proof is no specific technique, it is any process that convincingly establishes a truth. Zoroastrianism has established many such proofs for which it now demands corroboration from modern sciences, and which the sciences slowly supply one by one. This is our religion as it stands face to face with the Physical.

As for the spiritual and metaphysical the late Rev. Dr. Mills (Oxford) has given his opinion as under: "Hardly in the Old and nowhere in the New Testament do we find such a delineation of God as we find in the Gathas". In his book "The Religion of Man" Rabindranath Tagore has stated that religion as science of truth is nowhere so clearly expressed as in the Gathas. These statements explain to a point the contrast between cognition of Nature in toto as comprehended by Zarathushtra in his divine revelations and as

commanded by Zoroastrianism. Even in modern science there is a great paucity in our information about Nature. All we have is the observation of a mere speck of dust at a given point of time. The speaker lamented about Science taught in India in so far as it was not keeping upto-date with the interpretations and the philosophy of science. The speaker reminded the audience of the words of Dr. Samuel Lang that "the most modern scientific thought is fast approaching Zoroastrianism." It is certainly a matter of legitimate pride that no advances in science have in 8000 years since the time of Zarathushtra changed the basic tenets and teachings of the religion. Zoroastrianism has not limited its outlook only to the physical aspect of man but has considered the total human personality — man's body, man's mind, man's soul and the life beyond. It has worked for their "**Hama-jor**", **linking of all factors into one homogenous whole in tune with the entire Nature**. It then rightly exclaims "how a harp of a thousand strings should keep in tune so long" during material life. Unless perfected this Hamajor is not total and not stable. Man remains ever in search of his soul and finding discord breaks down with Psychosomatic disorders which today border nearly on 60% of total illnesses of man in the so-called advanced countries with greater complexity of life. All this is because our search uptil now is only upto the first stage, the physical and possibly the second the mental stage. We have to follow implicitly the Zoroastrian religion and attune to the third, the spiritual component.

There can be no true religion without rituals ॐ. The rituals of the Zoroastrian religion are clean and not blood-stained as vestiges of primitive thinking looking out for the magical. It is wrong to look upon rituals as play of the childish mind. **Rituals have an important function. They impart discipline to life.** Modern psychology emphatically declares that every individual has a personal ritual of his or hers, which he or she either parades or hides. Rituals in religious practices have a solemnity which makes them flourish without pretensions.

Total experiences of a man are not limited to his senses. Man may have sight but he also has more than sight — Insight. Conversing with Ahura Mazda Zarathushtra says "I saw you with my mind's eyes" (Gatha Haa 31). Man has several such extensions of senses which can impart to him Extra Sensory Perceptions only if he will diligently gather them. They will reveal more truths than conscious mind can imagine.

Greatness of Zarathushtra lies in his penetrating insight into the basic and eternal Truths. Therefore these truths are not challengeable even though they be too complex for man's limited understanding. For example **Zarathushtra has promulgated Monotheistic Theology which is Dualistic in Philosophy**. Gatha Haa 30 speaks of the two conflicting elements co-existing and co-eval; namely Spenta and Angra mainiyu. They have come up together and will last to the end. This duality has raised many storms amongst the Western scholars who have

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erroneously called Zoroastrianism Dualistic in Theology. Many amongst our own people cannot bear the idea of co-existence of the opposites created by the Supreme Creator. **But in nature dualism (contrariness) is universal** and some of us are able to tolerate the idea modified as polarity or opposing powers in opposite directions like the two ends of the magnetic pole.

Higher mathematics is abstract thinking in symbols with fixed or variable values. Thinking out the problem in this way Prof. Dirac (Cambridge 1933) a Nobel Prize Winner, has mathematically

proved that for every Matter there is Anti-Matter and that Matter and Anti-Matter are co-created. "Eternal Dualism pervades all Nature" so said Emerson.

The speaker cited several examples from Zoroastrian scriptures wherein many phenomena were pre-visaged in the Avesta, which modern sciences now bring out in bold relief. They can form a chapter by itself. He admonished us that meanwhile we harness and dedicate our life to the teachings of our Scriptures and focus our vision and attention to Zoroaster, the Golden Star.

SRAOSHA: THE PATH OF DEVOTION

by

MAHYAR BYRAMJI PATEL

"Now do I realize that there are those things, which being known, cannot be explained, and being explained, still cannot be understood, and that treading the Path of Devotion alone leads one to that Final Illumination!"

"Yasa tē vispē Mazishtem Seraōshem Jabyā Avanghânê!"

"Therefore shall I invoke Sraosha, Thine Own, Greatest of All, to help me reach the Final Goal!"

IN THE GATHAS there is mention of only three Yazatas. Sraosha is one of these three Yazatas of the later Avesta, along with Atar and Ashi mentioned therein. It is concerned with man's duty to his Maker, which is the basis of Religion. Whilst Amertat implies Theism, i.e. the awareness of a principle higher than the soul of man, Sraosha is the actual worship of that principle, which brings about Realization. The Amesha-Spentas are understood when Sraosha is understood. Sraosha is complete belief and faith in God, bringing God nearer to us. Metaphysics teaches us that an impersonal God exists in Universe but Sraosha brings to us our own very personal God, Who has placed an Ideal within us, Who draws us unto Himself, Who responds favourably to our prayers and love, Who bestows Bliss upon us, and in a spirit of pure love lets us unite with Him without any loss of our identity.

Sraosha is the Pole-Star of All Spiritual Endeavour. As a matter of fact, Sraosha is the name given to the Pole-Star in the Avestan Astronomy. The seventeenth day

of every Parsee month is dedicated to him. The Eleventh Yasht is in praise of him. Tradition honours Kavi Vishtaspa, the Royal Patron of Holy Zarathushtra, as the human incarnation of Sraosha.

The Gathas expound Sraoshem as spiritual discipline, and the Later Avesta mentions him as the Chief of the Yazatas. His is the Path that leads to Ahura-Mazda. It is the Bhakti-Marga of the Vedas. Zarathushtra is completely devoted to Ahura-Mazda, **Mazdao sakharai mairishto**! i.e. "Mazda alone is the most adorable". By reason of Sraosha, Zarathushtra does not recognise any other as worthy of worship.

The special epithet of Sraosha is: "**tagi, tan-farman**", meaning: "**mighty, Holy-Word incarnate**", and this follows from the literal meaning of his name 'Obedience' to God's Will, as embodied in the Holy-Word, derived from the root '**Sru**', to obey. The Later Avesta lists him as the Chief Angel of God, who brings us inspiration, and through Intuition becomes our constant Guide. When in the

'Kem na Mazda' we implore: **"Sraosha jantu manangha"**, meaning: **"Sraosha, approach (me) with the Good-Mind"**, we imply that man should give heed to the still quiet inner voice, whereby the mind may by willing obedience to the Divine Will be purified.

So very great is the supremacy of Sraosha in Zarathushtrian Theology, that the Sraosha-Baj is the requisite prelude to every prayer because He represents obedience to the religious tenets without which all prayers are worthless. Attention, concentration and such other means of devotion are secondary to obedience to the Will of God.

In the Gathas, Zarathushtra sings: "When, through Obedience unto Mazda, shall I find the Path to Almighty Ahura? As sacrifice do I offer my whole life, and all my good thoughts, words and deeds in Obedience unto Ahura-Mazda. O! Ahura, reveal unto me the Soul-healing Teacher, who shall impart Obedience and the Loving-Mind to all whom Thou lovest. Perfection and Immortality shall come to those that render Obedience and Reverence to the Holy Message revealed to me."

In the Later Avesta, Sraosha ranks above all the other Yazatas in its Angelology. Amongst all the creations of Ahura-Mazda, Sraosha ranks immediately next to the Amesha-Spentas. He is the Guardian Angel of all human souls, and particularly acts as one of the Chief Judges of the soul that is traversing the 'Chinvat Pool', (the Bridge of Judgment), after death, when either reward or retribution

is to be meted out, for all acts performed in the earthly life. It is because of this, that Sraosha is invoked in all funeral ceremonies. Sraosha protects us whilst we sleep. The cock that ushers in the day and the dog who leads the pious souls on their way are pets of Sraosha. Along with Mithra, the relentless Lord of Truth, and Rashnu the uprighteous, Sraosha forms the Heavenly Tribunal that sits in judgment upon the souls of the dead.

Sraosha is the real Teacher of the Religion of Ahura Mazda. His very body is a Holy-Spell and He will appear at the time of the Final Consummation of the world. He was the very first in the entire creation, who worshipped Ahura-Mazda and the Amesha-Spentas. It was Sraosha who first sang the five Holy Gathas to Zarathushtra. He is eternally victorious. His dwelling has a thousand pillars, is self-ignited inside and star-spangled outside. His beautiful chariot is driven by four white and shining steeds that are fleetier than rain, that out-pace the winds, the winged birds, and the well-aimed arrow. Seated within this heavenly chariot, Sraosha outpaces all, and none can ever over-take him. The Manthra-Spentas are his powerful weapons. Ashi-Van-guhi, the Good Piety, and Daena, the Holy Law, are his cherished sisters, and Mithra and Rashnu are his valiant brothers. Haoma, the genius of the Sacred Plant, offers sacrifice unto him.

Sraosha is holy, handsome, victorious, proliferating, strong, sturdy, active, swift, awe-inspiring and young. He wields the victorious club against all demonical powers of the fiendish Druj, the Lie incar-

nate. He is courageous, mighty and heroic smiting against the wicked. He is afraid of none. He flings the trembling demons to the regions of darkness, and plays havoc on them with his mace, breaking their skulls, and ever rising unconquerable over them all.

Since the creation of the twin spirits, the Spenta Mainyu and the Angra Mainyu, Sraosha does not sleep, but guards the world after the setting of the sun, from the onslaughts of his rival Aeshma, the demon of wrath, who is his constant but inferior rival. **Thrice during the day-time and thrice during the night-time, Sraosha descends upon the earth to smite away all the powers of evil spirits.** Sraosha protects the faithful, who yearn after him with their good thoughts, good words and good deeds. When the house-hold-fire cries to Sraosha for help during the third part of the night, **Sraosha awakens the cock Parodarsh, who by his cries awakens the household from sleep** and from the dangers of Bushyansta, the mis-chief-maker.

Sraoshavarez, the master of rituals, derives his name from Sraosha. The cock Parodarsh is called the Sraoshavarez of Sraosha. The weapon of administering stripes to the criminals is called Sraosho-charana. All these derive their names from Sraosha, because He is the ever vigilant.

Sraosha imparts strength to the warring battler's steed, a robust physic, and power to meet the thrust of the adversary. To the poor and the needy, he gives firm support. He guards the faithful in both

the worlds. **He smites away disobedience** and all discord from homes. All Evils vanish from the homes, clans, towns and countries wherein the righteous welcome Sraosha with good thoughts, good words and good deeds. Those houses are blessed by Sraosha, where he is be-friended, loved and honoured. He never forsakes those faithful ones, who beseech him for his help. He is enamoured of those that practise virtue in the midst of temptations. He resides in the bodies of righteous and faithful ones. Those in whose bodies he thus resides become particularly polite and their utterances are full of modesty and spirit of welcome. **Sraosha inspires the highly intelligent with good speech, and the less intelligent with obedience.** Sraosha nurtured the Holy Prophet through the dangers to which he was cast as a baby, and escorted Arda-Viraf in his journeys through Heaven and Hell. At the final Restoration, he will awaken the sleeping hero Keresaspa, and fill him with the spirit to kill the accursed scourge Zohak. Finally, he will celebrate with Ahura-Mazda, when he will bring about the complete destruction of all Evil, once and for all.

In his capacity as the Judge of the dead, he takes account of all the earthly acts of the traversing souls that would cross over the Bridge of Judgment. The performance of the ceremonies in honour of Sraosha for the first three nights after the death of a person ensures the departed soul his future welfare. On the dawn of the fourth day, it is Sraosha who escorts the righteous across the Chinvat Pool, the Bridge of Judgment. During this pe-

riod, specially distinctive prayers should be offered unto Sraosha alone, without the mention of any other angels or arch-angels. The souls of children who die under the age of seven accompany their parents through heaven or hell, as the case may be, but invocations to Sraosha redeem these children, and lead them separately to the Abode of Bliss.

Devotion to Sraosha implies self-effacing Love, and not mere external and formal acts of worship. He who is steeped in Sraosha is full of God-intoxicating Love, completely submerged in the Love of Ahura-Mazda. It is then that the entire world becomes Blissful, and the absolute presence of Ahura-Mazda is very forcefully felt. Then our highest and innermost aspirations bloom out into new and

wonderous delights. The old and sordid world gives place to a new and glorious Heaven on Earth. Merged in Sraosha, we are born again.

In the Nirang that follows the Sraosha Yasht Vadi, we sing: "May the Glory and the Lustre of the Holy Sraosha increase ! May he be strong and victorious ! May he guard our souls eternally, and protect all our pious souls ! May all Aryans and their Holy predecessors, the followers of the Good Religion, the wearers of the Kusti, the Kings, the Zarathushtrians, and all the virtuous and pious people in all the seven regions of the world be protected by Sraosha Yazata !" And to this heartfelt prayer, may there be "AMEN !"



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In praise of the Holy Zarathushtra,

by

BEHRAM P. BHAROOCHA

How shall we truly estimate ;
The worth of Lord Zoroaster great ?
Who came as Prophet First in world ;
And flag of Truth, Love, Peace, unfurled.

Lord Zoroaster and His creed ;
Did emanate from Heaven's seed.
His powers great, of soul and mind ;
Were all with refulgence combined.

The Angels and Archangels all ;
To Great Zoroaster did extol ;
And accepted His doctrines pure ;
For, they could human ailments cure.

The teachings of Zoroaster were
So scientific and very rare.
His sermons in the holy soil
Of Iran ; did remove turmoil.

**On Khordad Roz Mah Farvardin ;
Was visible, The soul Supreme
Of Zarathushtra ; in holy land,
Of Airyanam Vaejo grand.**

When He did become manifest ;
In world of grief, as Prophet Best ;
He by His piety smote and killed
The demons. And the earth He filled

With plenty, abundance and mirth
He was a blessing to this earth.
His birth was miracle sublime ;
By Ahura enacted that time.

Like other gods-incarnate He
Was too, a god of purity.
The Archangels and deities all ;
Did first His Gathas five extol.

And recognised His doctrines fine
As truths eternal and divine.
His teachings, He, from Mazda heard ;
By virtue of their strength He cured

The ailments of mind, body, soul
Of people. And that was His goal.
And salvation to men assured ;
And frailty of their mind He cured.

And Manthras, were His weapons sure ;
Which illumined with radiance pure.
All demons trembled at His sight ;
And ran in darknes with great fright.

He brought His revelation grand
Surely, from Heaven's holy land ;
Where, all the Heavenly hosts reside ;
Who do boundless Universe guide ;

According to their master's choice
They all act with one mind and voice.
Zoroaster in Command Supreme
Of Ahura's Daen, in Heavenly realm.

If he would not have come in world ;
In darkness, men would have been hurled.
Before His birth, some light divine ;
Proceeded from His mother fine.

His constitution sheen and fair
Was formed from lights divine and rare.
Before His manifestation
There was all world-wide oppression.

**The Soul of Earth began to cry ;
And sent her voice in Heaven high.
She said "Relieve me from the claws
Of tyrants. O ! my God of laws".**

In conference of gods atlast
Was said that Lord Zoroaster must
Descend upon the nether world
Which was, in tribulations hurled.

And preach the truths of Heaven high
Amidst the people who do sigh ;
And demons He should extirpate ;
And create in world a happy state.

Lord Zarathushtra the Man of God ;
Surely to Him We will applaud
As 'postle great of peace and love ;
Who descended from Hea'en above.

In house of Pourushaspa, He ;
Alighted with all smiles and glee.
The demons all could not conceive
Of ways ; the infant to deceive.

So, they all fled in terror grim
In regions dark and Hellish realm.
The deities and Archangels all
Could not the Archdemon control.

But, Zarathushtra could demolish ;
The Archdemon against his wish.
His Mission of Truth, peace and love
He brought as gift from He'ven above.

In years thousands eighty one ;
Lord Zarathushtra comes like the Sun,
With halo, round His smiling face ;
For redemption of human race.

He shines with animation rare ;
Upon His face, superb and fair
No demon nor a man could dare
Upon His holy face to stare.

In eighty one thousand years ;
Lord Zarathushtra once appears.
He comes as mighty Master-mind ;
In whom, are attributes combined.

Belonging to the Heaven bright ;
Which is the seat of pure delight.
Lord Zarathushtra, in Infant stage ;
Was victim, of Archdemon's rage.

He threw Him oft, beneath the feet
Of horse and Ox ; that He may meet
With death ; but, injured He was not
By creatures furious, on that spot.

And He was thrown in fire too ;
But that, did not perdition do
To that innocent Holy child ;
And demons were atlast beguiled.

And He was thrown in wolves' big den
By demons and by Crafty men ;
But wolves could not open their jaws ;
Nor, could they use their fierce claws.

The wicked demon, tried to break
That harmless Infant's tender neck ;
His stiffened hands couldn't succeed
In performing that evil deed.

Thus, He remained safe and alive ;
By Providence on junctures five.
In fact were wrought these miracles
By all the Holy Archangels.

When Holy soul of Zoroaster
Came down on earth, it produced stir
And fear, amongst the demons all ;
Who all were born with sinful soul.

He murmured in his mind and said
"We all will be destroyed and dead ;
By Manthras of Zoroaster great ;
God's messenger legitimate ;

Of God, who is Omnipotent ;
And Who, upon o'r ruin is bent.
We will not surely win in fight
With Zarathushtra, of greatest might.

The Manthras are His might and main ;
And victor He will sure remain".
A Kingdom vast and extensive ;
The demon wanted to Him give.

But, He could not be caught in snare
Of temptation ; by Dev unfair.
He spurned Archdemon's offer rich ;
And gave up not His Faith, to which,

He wedded was ; from boundless time ;
With resolution most sublime.
The secrets of Heaven concealed ;
Were finally to Him revealed.

And in the end He could prevail
Upon the demons, who did wail ;
For their diabolical acts,
As well as for their mad attacks

Made on Zarathushtra, chosen one ;
Of deities in High Heaven.
That evil-minded Villain was
Of earthly disturbances cause.

**But, Zarathushtra did extirpate
The demons all and sealed their fate.
Some Angels and Archangels great ;
In vigi stood near the gate ;**

Of House ; wherein, Zarathushtra was,
In Infant's shape ; to smite the foes ;
Who had transgressed all canons right ;
Oh Ahura's Faith, noblest and bright.

**Archdemon was embodiment ;
Of devils all, and discontent.
On earth of God He created stir ;
But, advent of Lord Zoroaster**

**Did finally exterminate
The demons; and produced a state
Of happiness and abundance ;
And established order at once,**

**As soon as He was manifest
On earth, as Prophet First and Best ;
In consternation demons fell,
And helter skelter fled in Hell.**

In Heaven changed Iranian land ;
By Lord Zarathushtra's mission grand ;
In, visible, invisible ;
Both the worlds, he saw trouble

Against himself and culprits all ;
As soon as they saw infant Small ;
Which was none else ; but Zoroaster ;
Who produced great uproar and stir

Amongst the demons' rank and file ;
By His significant smile.
By laughter, He scorned and spurned
The demons ; and their joy He turned

In grief, and in utter defeat ;
And they did with frustration meet.
In stature when that Infant grew
The demons and their friends He slew.

Thereafter, in the body sheen
Of Zarathushtra, strange light was seen,
Of extraordinary kind ;
With some resplendence rare combined.

**All rivers, mounts and trees and vales,
All oceans fields, deserts and dales ;
Exhilarated were with mirth ;
By Zarathushtra's advent on earth.**

An Emissary great He was
Of God, And conversant with laws
Of Angels and Archangels pure ;
Who, their devotees' ailments cure.

Expounder He was erudite ;
Of Heaven's secrets recondite ;
Which have been told in scriptures true ;
By holy God, Long ages through.

All seraphims and cherubims
Praise Zorathushtra and sing His hymns.
He learned all kinds of lore divine ;
And brought on earth from heavens nine.

He taught His truths to human race ;
And changed completely world's surface.
All demonism and ignorance
Did vanish from the earth at once.

Lord Zarathushtra, in both the Worlds
An unparalleled status holds.
And He alone did smite the foes
Of Mazda, in this earth of woes.

He brought all misrule to an end
And Mazda's rule He did defend.
The Angramainyu desperate,
To trap Zarathushtra, laid a bait ;

But, He by His prescience knew ;
The ill design of Angramainyu ;
And inflicted a mortal blow
Upon the Mazda's mighty foe.

And thus, He got immortal fame ;
Which, did immortalise His name ;
In annals of humanity ;
As saviour great, of liberty.

The title of Lord Spiritual ;
And title of Lord Temporal ;
Were both on Zarathushtra endowed.
Who did awaken and aroused

The minds and hearts and souls of men
Towards the path of God agen ;
And thus, the whole Iranian race,
Towards religion turned its face.

Zoroaster first of all has taught
That, God Almighty should be sought ;
In heart alone, and not around.
By righteousness God will be found.

The Sun, Moon, Stars five elements ;
And planets all and firmaments ;
Are formations of God Supreme.
To human eyes Who does not seem,

He taught that, salvation doth lie
In truthfulness ; and that will tie
The human soul with Mighty soul ;
Of God, who doth the worlds control.

Warrior He was of World divine,
With strength of body superfine ;
And he, by inborn wisdom rare ;
Did mysteries of God declare.

Which he had learned in boundless time ;
From mouth of God true and sublime,
Zarathushtra by His revelation ;
Of Ahura's Faith, laid foundation ;

Deep in the earth, and made it strong ;
That, none can do it any wrong.
Till 'ternity, this faith will stay ;
And never it will pass away.

The deities and Archangels all ;
Did Holy Zarathushtra extol ;
In scriptures and in creations ;
With hosannas and laudations.

Lord Zarathushtra of Glorious fate ;
Was Spentamainyu incarnate ;
That's why, He could exterminate
Angramainyu and sealed his fate ;

And made him flee with his inmates
In horror great, near the gates ;
Of regions of the darkness thick ;
Wherein, they e'er asylum seek.

**Lord Zarathushtra's Gathas five ;
Are sure with wisdom deep alive.
The sacred thread and apron white ;
Are weapons against demons to fight,**

**His truths of origin divine ;
In other creeds do also shine ;
He taught His wisdom deep and rare ;
Which, ages back, He did declare.**

**The seed of Genesis, in fact,
In 'hunavar is preserved intact,
And who will ever understand ;
The meaning of this secret grand ?**

The Zand-Avasta are pregnant ;
With truths of Nature permanent,
He showed the path of cleanliness ;
And virtue, piety, Godliness.

He showed the path of salvation,
Non-violence and devotion.
Till existence of Stars, Moon, Sun,
The creed of Zoroaster will run ;

Through corridors of boundless age ;
Because, He brought the first message ;
Of God, for guiding human race ;
Which did exist on earth's surface.

**The science may come and Science may go
And culture may advance also ;
But His truths and doctrines pure ;
Will stay unchallenged for ever more.**

A billion salutations be ;
To Him and to His pedigree ;
Who message brought par excellence ;
From G'ronman of refulgence.

Yes, in this humble poem I,
Have made attempts to versify ;
Achievements of Zoroaster great ;
Who was with God quite intimate.

In conclusion, I do beseech ;
That God may grant us wisdom rich ;
And lead us on the path of peace,
Love, purity, Truth and Justice.



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NUTSHELLS

(Based on a Lecture delivered at Belgaum)

by

DASTURJI DR. HORMUZDIAR KYOJI MIRZA, M.A., Ph.D.

THERE was discussion that people are clamouring for easy lessons. Easy lessons are most difficult to write because it is easy-going people who want them most and want them frequently and care the least about them. With this article we introduce an easy lesson. If after three months we use the same words easy-going people do not remember them, and find today's lesson a hard task that day. Where shall easy lessons begin? Will they begin over and over again? Let our elders shake off this pretence and say they don't care. They don't care for their religion. Therefore they don't care to teach it to our children. They don't care how our children grow without healthy religious sentiments and without formed ethical concepts and without placing themselves in some frame work of acknowledged values. But who are we to compel them? We can only place them before their eyes that perchance they may open them and observe.

Dadar Ahura Mazda

In Zoroastrian Religion Almighty Creator of the Universe is called "Dadar Ahura Mazda".

"Dadar" means **"The Creator"**,
Ahura means **"The Life-giver"**
Mazda means **"All knowing"**.

Thus by His Supreme powers He knows everything that we living beings do in this world of his creation.

It is only through His creation that we can know Him.

According to Zoroastrian Scriptures Ahura Mazda is light, lustre and glory. Hence all luminous creations in nature are regarded as representations of Ahura Mazda. The Sun is the biggest and the most luminous heavenly body visible to us. Sun is therefore taken as the manifestation of Ahura Mazda.

For that reason whenever we offer our prayers we face the Sun, or the fire or the light. We look to the Sun for worship and for inspiration from Ahura Mazda, whom the Sun stands for. We do not worship the Sun — We worship only Ahura Mazda. But we take the Sun, the Moon, the Stars, all luminous bodies and several potent looking or awe inspiring creations of Ahura Mazda as means to an end being worship of Dadar Ahura Mazda.

Thus, fire, a luminous body of lesser magnitude but belonging to the same category of Yazati powers as the Sun, fire has gained an important status in our

religion. It is the emblem of the spiritual Being which we can manage to secure anywhere any time to satisfy our urge for worship. Fire is addressed as the Son of Ahura Mazda, a progeny of Ahura Mazda and not as Ahura Mazda Himself. It is obvious now why it is wrong to call Zoroastrians Fire-worshippers.

Firdausi has clearly stated

“Ma gui ke Atash-parastan boodan
Parastandeye Paak Yazda boodan”.

“Do not call them Fire-worshippers.
They are worshippers of Ahura Mazda”.

In our ceremonies we send our prayers
to Almighty through Holy Fire and back

we receive His Blessings in return. Blessings may not be recognisable then and there. Blessings may be preparing the worshipper to be worthy of His Blessings which he shall experience at the right time. Worship is a give and take in course of time but not an urgent deal of buy and sell.

So keep your faith in Ahura Mazda,
put your faith in Sun and Fire, extend
your faith to elements and emblems, continue your faith in worship and wait for the Blessings and they shall turn you to an Ideal Zoroastrian.

SANSKRIT POET DANDI

(670-712 A.D.)

Dandi's most popular work is **Dashakumaracharita**, a story of ten princes who go out in search of romance and adventure like Byron's Don Juan. They reach the heart of the Vindhya mountains and spread out in different directions. They visit Ujjaini in Malwa and Champa in Bihar and several other places, meeting people of all kinds. There are fine carica-

tures of corrupt officials, street harlots, impetuous princes, stony-hearted women and luxurious queens. Erotic and heroic sentiments prevail throughout. The seventh chapter in **Dashakumaracharita** is a marvel, in which sounds uttered with lips (labial letters) like **pa, pha, ba, bha, ma** are completely avoided, though they abound in Sanskrit. This was necessary, for the prince in the story has his lower lip injured in a passionate kiss. (P.E.N.)





Framroze D. Mehta

It appears that there is something in the soil of Navsari that produces men who have the gumption and the guts to get going in life against odds. Mr. Framroze Dossabhoy Mehta was one such who had the right type of sagacity and proper worldly wisdom to spot what he wanted and took it. He started life on a meagre salary of Rs. 15 p.m. and worked his way up stage by stage as opportunities arose. How he handled his opportunities is the secret of his rise. In 1916 he opened a small Provision store in the name of F. D. Mehta & Co. which then expanded with branches to Karachi (1917) to Madras (1918) and to Calcutta (1920). In 1930 he opened a shop by the name of Italian Stores which has now expanded in the name of the Great Western Stores. It is an imposing Departmental Store on Dr. Dadabhai Navroji Rd., Fort, Bombay, and caters to the needs of discriminating buyers. He owned Dr. Writer's Chocolate and Sweets Factory.

Obituary

DIED 1-11-66

Aged 72

He was a man of quiet temperament, kind and persuasive, efficient without being fussy. He thus got his work through. He was a silent donor to many institutions, especially in Navsari and had a specially soft corner for the poor and the needy, whom he always helped. Navsari Hospital, Infirmary, Maternity Home, Atashbeheram were some of the several institutions he repeatedly helped. He has built a charity building to house twelve low income group Parsi families in Navsari. We regret his death as of a member of Parsiana, which he took to enthusiastically and treated with favours.

Many people have enjoyed his hospitality in his Navsari bungalow. It is his family house but it is rarely without guests, Dignitaries, the rich or the poor whomsoever he received he received cordially. His guest had only to be clean in habits and decent in mind, obviously because framroze was every inch a Gentleman.

SACRED SYMBOL OF OUR RELIGION

EXCERPS FROM "WHO ARE THE PARSEES"

by

SOHRAB K. H. KATRAK

S.K., F.R.G.S., J.P., S.B. St. J.

Ex-Mayor of Karachi

Prophet of Ancient Iran made fire the sacred symbol of his religion, a symbol which in point of sublimity, grandeur and purity, or in its being the nearest earthly image of the Heavenly Lord, is unequalled by any of its kind in the world.

Without heat the world would not exist. The soul in the human body is due to heat, and the moment the heat is gone, the soul departs.

It is not the material object, be it fire, or water or anything else, before which the Parsees worship, but they take these as symbols which help them to fix their diffused thoughts and lead them to a contemplation of God Who is being invoked or worshipped.

Fire is the object of religious reverence, because Parsees consider it as the purest

symbol and noblest production and the most powerful agent of the Divine Power and Nature.

We consider fire as a symbol, same as Mussalmans consider the KAABAA.

We try to reach God through his creations, such as water, fire, sun, moon and stars — before which we stand and offer prayers to the Almighty.

We only stand before the fire and sun for the purpose of inspiration during prayers.

Why do you pray by standing near the fire ?

Because fire is pure and we consider it proper to offer prayers to the Almighty, who is purity personified, by standing before the fire which also is the symbol of purity.



CEREMONY FOR THE DECEASED

A mobed sahib was explaining the loftiness of our religious ceremonies to the relatives of a deceased. They laughed him out and ridiculed him. Thereupon he started abusing the deceased. The rela-

tives got wild and rushed at him. The mobed sahib asked them why they were getting excited — when the pure and the noble Mathra-vani is not going to reach the deceased how will my abuses reach there ? They understood the implication of the quarrel and ordered ceremonies.

Review

PAK KHORDEH AVASTA

(In Hindi Script)

A

P. N. MEHTA EDUCATION TRUST PUBLICATION

THE question of saying prayers in the present day language instead of in the original Avasta has often arisen and is equally often silenced in the Parsi community because of their unflinching faith in the efficacy of prayers in the original Avasta composed on the principles of Staot-Yasna. Translations do not bring out their true meaning and value which a devotee experiences in the original language even without understanding the original text. Khordeh Avasta is commonly found transcribed in Gujarati script for reason known to all. Many Parsis and particularly children do not know how to read Gujarati as most of them are these days educated in English medium schools and emphasis on provincial language in each state further adds to the difficulty. However, Hindi is compulsory in all states and all children in India do know it and can read it in Devanagri script. On this common ground all can meet. P. N. Mehta Education Trust has done Yeoman service to the Parsi Community by supplying this much needed want of a Khordeh Avesta transcribed in Hindi (Devanagri) script.

It is a neat volume of about 60 pages of thick Bond paper printed in clear bold Devanagri and containing all the initia-

ting prayers in daily use in Parsi homes and fire temples together with the lists of Roj, Mah, Hamkars and 101 names of Ahura Mazda.

Omission of all Gehs, except Havan Geh, is inexplicable in an otherwise excellent innovation. With Avasta transcribed in English and this little volume in Hindi and scores of Khordeh Avasta in Gujarati there is no excuse left for Parsi homes to omit prayers from their daily chore. The leakage and the seepage of Parseeism from Parsi homes are sealed off. Mr. Bejon Desai has done a good job of it by inclusion of about five pages of English translation of Ashem, Yatha and Yenghe Hatam etc. from Mr. D. S. Framroze's book Mazda Yasna.

It is said that in every three hundred years a word takes on an additional shade of meaning to the original. What our 9000 years old prayers may have taken on by way of new shades of meanings in their long march of times are impossible to trace. Our philological translations are at best somewhat of the nearest approximation to the original texts. To get at our prayers we must take our prayers as they are and not as we would like them. Transcription is the effective answer.

— P. B. W.

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Mathre (Prayer)

by

GOOL SHAVAKSHA

Prayer is the next step after Faith.

In the Avesta "TEVESHI" means the "mind's wish". If it is good the mind becomes **GOSPANDI** and the word **GAV**, life, the giver, is used for that state. If it is selfish the mind is called "**KHURFES-TRI**" (beastly). "**GAV**" tries to move life upwards and is linked with "**BARRE-SMAN**", **kindness**. This **Gav** tries to move away from "**VOHOON**" or **material things**. **GAV** has "faith" and it naturally turns to prayer.

Prayer in the Avesta is called "**MATHRE**", and that part of prayer which is utterly pure is called "**MATHRE SPEN-TE**"; the Divine Spark (see Zoroastrian Credo **AHURA MUZDA YESHT**). **MATHRE** is medicine for the soul and mind for peace.

Prayers are of two kinds. Prayers that "ask" and prayers that "thank".

All prayers need Faith. Those that ask are divided into two: asking to heal and asking for favours. **Prayers that are medicinal are called "BEY-E-SHEYSH". They overcome "TEBEYSH" or disease.**
 (1) **ARDEBESHT YESHT** Verse 6.
 (2) **HUSANGRAMS** Prayer: **AVANDE-SOOR NAISH** and **AVAN YESHT's HUSANGRAM VAIRYANAM** etc.
 (3) **HOM YESHT** and such other prayers are health giving and are healing prayers.

There are prayers for Thanks. These essential prayers, the basis of our religion, are **ASHEM VOHU**, **YETHA AHUVAIRYIO** (**AHUNAVAIRYIA**) and **YENGHE HATANM**, the Gathas and our Kusti prayers. They are in the prayer book called **ZEND-AVESTA**, and are a part of Ejesney book.

The Yasnas or Ejesney of 72 Haas or Chapters are for the discipline of body and mind. When a man attains the highest rung of the ladder of discipline he is called a **Hommi** or **HOM-NER** or **ATHRE-VAN**.

Desire is natural in man. When controlled it makes a man better than the ordinary. Our religion is for persons above the ordinary. This fact must be faced. Parents should teach this to their children that we are a superior stock because of this discipline. They should be brought up thinking this way.

In Europe before the World Wars I and II the Aristocrats claimed to be above the plebian. It was when the aristocrats became lazy and wicked that they fell and were displaced.

We are supposed to be a controlled race, a race of aristocrats with **VENGH-OOS**, the awareness, the consciousness of God and the Moral Law within us. Once we realise this, we will start to teach our children to pray with Faith, and perfect free-will and will be able to teach them about the goodness in life and how to reach **Menengh-ho** the mind's purity.

Parents must make a child understand that prayer is the link which binds man to God. To pray with Truth and Love in one's heart is the best prayer. "**ASHEM VOHU**" is "**VAHISTAI ASHEM**". Truth which has kindness, love and faith is the best Truth. This is the Plan of Life; No other plan is worth while compared with this.

Karachi Correspondence

Letter to Mr. Warden from Mr. Sohrab K. H. Katrak, S.K., F.R.G.S., J.P., S.B.ST.J., Ex-Mayor of Karachi.

My dear Warden,

It is since long that I have not been getting your magazine 'Parsiana'. In case this is due to non-payment on my part, let me know what your yearly subscriptions are.

In the meantime, I am sending you herewith 2 articles from a friend of mine, which he desires, may be given place in your earliest issue.

I have been keeping extremely busy and have very little time to write articles for your magazine, because, I am still busy with the second edition of my book "Who are the Parsees?" which will be printed in America. When I am free of that burden, I shall then be happy to occasionally send you an article.

I am wondering if the Young Men's Zoroastrian Association are getting your

magazine and if you also let me know how many others in Karachi do, it will give me an idea as to how you are faring. As you know most unfortunately, due to the foreign exchange trouble, we are not able to send subscriptions from here.

Till the two countries come to some terms, it will be very difficult for you to make any progress here. We can only pray that the settlement between the two countries may be soon arrived at.

Yours most sincerely,

Sohrab.

Reply to Mr. Katrak —

Omissions in sending copies of Parsiana to Karachi were due to cutting off of postal services with Pakistan. —P. B. W.

A letter from Mr. Minoo Kotwal, B.A., LL.B., Solicitor (Karachi)

to

Mr. Cama (Bombay)

1st December, 1966.

Dear Mr. Cama,

I am in receipt of your letter of the 19th November. It is open to any one to express his views but not in an insulting manner as you have done. Rites and ceremonials are to be found all over the civilised world in every country and they do play an important part in life. **The tendency of the present day youth all over the world is devoid of devotional attitude to life and they therefore turn away from places of worship and not because they are more prudent and discerning.** None of the right-minded people ridicule our custom of not allowing non-Parsees to do

"saijda". On the contrary they respect our customs as we civilised beings do respect theirs. You must read the thoughtful rejoinder of Dasturji Daboo which appeared in the Kaiser-e-Hind of 9th October 1966. I am sure it does not explain away but in fact demolishes your pet notions of giving an evolutionary shake-up. No one is exhorted by our mobeds to spend beyond one's means on obsequial ceremonies and you may do well to guide the community in this direction in a prudent manner, without running down rites and ceremonials outright.

Yours sincerely,

(Signed) Mr. Minoo Kotwal

Renaissance of Zoroastrians

It is necessary that Zoroastrian religion be revitalised. Religion based on truth and Ashoi (purity of thought, word and deed), Zarathushtra's teachings are rational and can be adopted in day-to-day life for the betterment of individual or the whole society. Many western scholars have accepted Zoroastrian philosophy as applicable in today's atomic age as a proper and practical religion—a way of true life.

Parsis migrated from Iran 13 centuries ago to preserve their race and Zoroastrian religion which is known as Mazdiasni (believer in one God). It was the foresight of our forefathers to disallow conversion so that we may not unnecessarily create disharmony amongst other communities. At the same time, they very wisely decided to preserve themselves in their own flock and bringing more Iranians as and when opportunity arose. We can well imagine that all the characteristics which Parsis preserve today viz., truthfulness, being helpful to others by way of charity or social work, goodness and such other Zoroastrian virtues would not have remained intact in our community if we had inter-married.

Since the second world war, the whole concept of religion has widely changed in all the countries of the world and the people have become more materialist-

ic and lost much of spiritual aspect from the daily life. This has equally effected the Parsi community and the present generation is influenced with the artificial, easy going or luxurious life.

Few decades back, Parsis did not lack adventure or were not so soft to face calamities or hardships because they had complete faith in Ahura Mazda and in the teachings of Prophet Zarathushtra. They firmly believed in their rich Heritage and ups and downs in the life of an individual as well as of a race or an Empire.

We now observe that due to lack of clear thinking and superstitious ideas many fall prey to un-zoroastrian ways of life by running after meharbaba, sain-baba, pirbaba, brahmin-baba or clergy-baba in the vain hope of eliminating their sufferings or troubles. It is a pity that even some members of priestly class have joined such unzoroastrian ways and now it is high time that we check this degradation.

Many Parsis have been provided residential accommodation by either private or anjuman Panchayet Trusts and therefore Trustees of such properties can enforce the tenants with a clear notice that no one residing in such houses can keep photos of their so called gurus or carry out any unzoroastrian poojas in their flats, failing which they can be thrown out for infringement of Trusts' rulings because the donors have built these quar-

ters for the sole benefit of poor and middle class true Zoroastrians. As the Trustees disallow gambling or smoking, or such other unsocial or unzoroastrian customs, similarly they can stop them from un-Zoroastrian ways of life.

I challenge these ill-informed Parsis to show me any materialistic or spiritual gain they obtained by following these babas or if they can prove that such gurus can give better religion than taught by Prophet Zarathushtra. I consider them as deva-yasni (devil worshippers). Illness or natural calamity such as death do occur and no guru can stop such calamity. Man is most likely to suffer but it is for him to keep faith in his Creator and no one can reverse the law of Nature or Ahura-Mazda.

I am of the opinion that the present day religious education should be changed to cater according to the prevailing circumstances. We must provide small story books with pictures and sketches depicting life of Prophet Zarathushtra and well-known Iranian kings/warriors and Zoroastrians. Also stories which may create interest in small children so that they may be attracted towards basic principles of good thoughts, words and deeds.

Your children will digest stories instead of sermons. I feel that for children between the group of 5 to 7 years age, such story books will be of great assistance. In this connection, we can learn from Christian missionaries who have made great progress and I do not see any reason why we should not copy them if that can inspire young generation.

Second stage for religious education should be by preparing children for Kusti prayers including Sarosh Baj, Din-no-

kalmo, etc., with their meaning and also some stories of Shahnamah, and life sketches of our great leaders. This programme should be arranged for the children between 7/8 years to 12 years.

Next programme should be for children between 13 to 18 years and which should enlighten them with a true concept of Zoroastrian religion and readings of various prayers with their meanings including Gathas, some Iranian history, lives of well-known Zoroastrians etc. By stages this type of education will enable the children to digest the true aspect of Zoroastrian religion and also learn about our rich Heritage.

Although some attempts are being made by Parsi schools and organisations to impart religious education but all our efforts should be co-ordinated so that proper steps are taken to give training in every Parsi locality or colony outside the schools and **parents should take particular care to encourage their children this.**

Rahnumae Sabha can chalk out a detailed programme with the assistance of our Dasturjis, Scholars, Educationists and should prepare small story books, text books, prayer books and should start a regular campaign in all colonies and Parsi localities. **If children are brought up in proper type of religious atmosphere, and parents themselves take particular care to know or follow the teachings as given to the children, then they will be able to create enthusiasm in children and mould their lives in the proper Zoroastrian way.**

Yatha Jamyad Yatha Afri Nami.

Edulji N. Randeria.
23, Noshirwan Natan,
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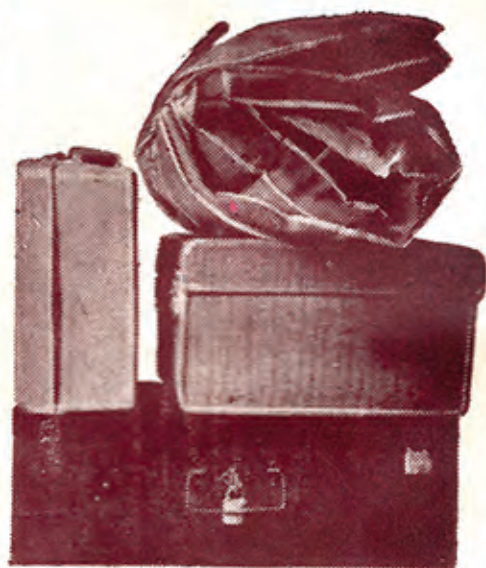
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