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(See article inside)



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EDITORIAL

Prof. J. C. Daruwala has submitted an article somewhat hesitatingly, not feeling certain about the policy of our magazine as can be seen from his letter printed inside. I therefore take the opportunity of explaining myself here. The magazine is run under two heads — purpose and policy. The purpose is made clear on front cover of all issues, which describes Parsiana as “A New Medium for Old Wisdom”. The policy is one of coordination and not of campaign. It has therefore taken non-alignment stand. Non-alignment does not mean having no point of view, it only means no pre-conceived opinions are held. Our magazine works for reconciliation of antagonisms and invites all material that is not repugnant to coordination. This stand is necessary looking to the arrogant and aggressive trends developed by different groups and schools against one another — without making the community members any the wiser for their strict apartheid. Prof. Daruwala has raised several issues which loom large in the minds of youth today. Ostritch-like we cannot bury our head in sand and refuse to see them. They are there whether we like them or not. They must be taken as eye-openers and remedied earlier if we can — if we cannot then they will find their own level and float or sink — better drown.

Excessive veneration of rationality shown by the youth is more the admiration of the technical accomplishments than the true understanding of reasoning. “A thing that looks possible may yet be senseless” — such is the pursuit of space in the opinion of Prof. Max Born, a Nobel Prize Winner, and one of the founders of modern physics. He states “I believe that humanity once alerted, will shake off the reign of technology and the boast of being all-powerful, and will return to real values, sensible and necessary to peace, love, reverence, contentedness, to high art and to true science”. He believes that Space science will not give us more space it will only give us more powers of destruction to which the newly gained technological knowledge will be diverted. Such is the oddity of rationality. In olden times the cry was Beware of Ignorance — In modern times we may Beware of Rationality.

One reason why our youth revolt against religion is that they do not see philosophy behind prayers either explained or mentioned to them from our religious literature. They think and feel that all that

we put before them of philosophy is not our own but borrowed from other sources. It is not true. There is immense material even today if properly and interestingly presented. Ervad Ratanshah Motafram in this issue takes up one aspect. He and others have already treated other aspects of religious philosophy in previous issues of Parsiana and more will continue to pour in. All that is necessary is that elders must stop talking of carefree attitude of youth and themselves should show more care and concern instead of laying blame on shoulders of the younger generation. The youth say that nobody cares to initiate them into our religious literature. In short they accuse the older generation of their family of being culprits of careless attitude.

From January 1967 we have started the serial of Ancient Iranian kings starting with Peshdadian Dynasty. They are twelve and the series will end in December 1967. Their names are Gayomard, Hoshang, Tehmurasp, Jamshid, Zohak, Faridum, Minocher, Nozer, Afrashiyab, Zab, Kersasp. In the reign of Kersasp Rustom Pahelvan brought Kaikobad from Alburz mountains to take over the kingship. He belonged to the family of Peshdadians but with his coming to the throne he declared himself a Kayanian.

All nations are now taking interest in their ancient history and culture. We need not remain apathetic or listless.

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The Triple Path of Knowledge, Work and Devotion laid down by the Religion of Zarathushtra

by

ERVAD RATANSHAH RUSTOMJI MOTAFRAM, M.A.

INTRODUCTION

The soul of man is always in search of its original part from which it separated out and descended on the earth. To seek reunion three paths are open to man. He chooses one of them according to his temperament and innate qualities, (1) the path of Work, (2) the path of Devotion, and (3) the path of Knowledge.

Some are after useful work for the fellow beings. Some are moved by the ideas of the sublime and the beautiful. They love God with all their heart. And some others with philosophic bent yearn to get at the truth underlying all phenomena. They aspire to be in union with the source of all knowledge, "KASMINNU BHAGAVO VIJNATE SARVAMIDAM VIJNATAM BHAVATI" (Upanishad) "What is that by knowing which everything else may be known?"

(I) Those have the true spirit of work who make work the goal of their life and accomplish their task without attachment of any kind. Looking around the world we observe ceaseless activity. Everybody works, one way or the other, still why is there so much misery among the people all around? The obvious reason is that it is work with attachment which causes dissatisfaction and brings various other

evils. Gratitude or ungratefulness does not affect him who proceeds with his work unmindful of any attachment and leaves result to the Almighty.

(II) Others are swayed by emotion and feelings, who have made devotion and love the goal of their life. They love God for the sake of devotion without any ulterior motive. All ideas of the sublime and the beautiful with their concomitants of rituals, offerings, oblations and beautiful forms appeal to them. With them mythology and rituals play a very significant role insofar as the path of devotion is concerned. Theirs is not the attitude of a rationalist, who may, for example, see a statue and want to know the material it is made of. They would just love and admire the statue and imbibe in their life the idea of beauty which it represents. Thus, a Bhakta (A Devotee) is one who aspires to attain to God through devotion aided by prayers, rituals, mythology and all the ideas of the sublime and the beautiful which appeal to him most. It should be noted in particular, that the greatest of spiritual giants have all been produced by those sects of religion which advocate ritualism, and rich mythology.

(III) Still others actuated by the desire to gain true knowledge, are the ones who are not satisfied with the wisdom of the world nor with mere scriptural knowledge, nor with that knowledge gained through human intercourse but yearn to reach beyond all these and be in touch with the source of knowledge itself — the knowledge which reveals the unity underlying all diversity. If God is a Reality, he aspires to realize that reality in all living beings in all their manifestations irrespective of differences. As a human being he seeks to be in union with the Universal Being.

Religion of Zarathushtra, like all other religious systems has laid open these three different paths. Emphasis, is, however, laid on the path of work firstly and the path of Devotion secondly, as these two are generally well suited to most people. Most human beings find path of knowledge beyond attainment with their limited capacity for search.

In this instalment we shall study only the Path of Work as laid down in the religion of Zarathushtra.

THE PATH OF WORK LAID DOWN BY THE RELIGION OF ZARATHUSHTRA

Great emphasis is laid on the path of work or action in the religion of Zarathushtra. In fact every Zoroastrian while tying the first two knots of the sacred girdle or Kusti **recites the word SHYAO-THANANAM, which means 'deeds' or 'actions'.** Thus every follower of the Zoroastrian religion binds himself down, so to say, with deeds or actions.

One of the foremost teachings of the religion of Zarathushtra is that the material world is the place for performing concrete, substantial deeds. It is the battlefield where incessant war is being waged against forces of Darkness and Evil by means of good deeds, and Zoroastrians are always enjoined to side with the forces of Good, and repel those of Darkness and Evil.

Dinkart Book III (DKM 125-21 ff)
says as under :—

“The battle of the world is caused by the One of Adverse Nature and the place of the battle is, where the rival forces meet, and their limit extends to the star station. Those who participate in the battle are human beings. The commander in the battle is the ruler or the Dastur of good religion with good wisdom. The originator of the battle is the Evil spirit and the suppressor is the Bountiful spirit. One who liberates mankind from this battle is the holy religious preceptor. One who sustains injury in the battle is the sinful man. It is the Creator Ahuramazda who continues the battle, and the end of the battle is in sight when mankind conduct themselves with enlightenment in the ways of God, and everlasting immortality results when the Blemish-giver with his diminishers of the creation is rendered helpless by means of good deeds. (GEHAN RAZM KOSHISHN I YUT GOHR UT RAZM GAS I GUMEXTAK HACH HAMESTAR KOSHISHNIK AND STAR PADAK UT RAZM EVAK AYUJOMAND GETEH DAHISHNAN RAZM SARDAR MARTOM PAT AN-DAR MARTOMAN HUXVATAY DA-

HYUPAT HUDANAK DEN DASTO-
BAR RAZM KAR DUSHAKAS RAZM
SPOJ DANAK MENOK RAZM BUXT
UT RAT AHRAV RAZM ERAXT
MORT DRAVAND RAZM RADENAK
DATAR OHRMAZD RAZM FRAJAM
FRAZANAKIHA RADENITARIK
KAM PAT DAHIKAN DAHISHN
ABZAR UT KERUK UT SHKAST
SPAHIH VISHUFTAN ABZARIH
APESAHISHN I HAMIST VEH DAHI-
SHNAN PAT EBGAT VANITARIH
PATDAHISHN UT SHETAY YAVE-
TANIK). There is ceaseless activity in
the world where the battle is waged and
the causer of the battle, its continuator,
the liberator, the participants — all are
busy with some sort of work.

Also it is said in **Bundahishn Ch. III**
that Ahuramazda consulted the Fravahrs
of men whether it would be worthwhile
to descend onto the material world and
fight against Evil and gain immortality
thereby or to remain perpetually immor-
tal, unaging and without enemies in the
spiritual world. The Fravahrs chose the
former and ever since then eternal strug-
gle against forces of Evil and Wrong is
being waged in the material world by
means of good deeds.

Again, one of the triple pillars of the
religion of Zarathushtra is **HUARSHTA**
which means 'good deeds', which play a
significant role in the **Zoroastrian doctrine**
of **FRASHOKERETI** or **Progress**. Ever
since the Mazdayasni religion came into
being right from the time of the Peshda-
dian sovereign Gayomard, the benefac-
tors of mankind, at different times have
struggled against the forces of Evil by

performing good deeds, and thus, have
helped in the mighty task of renovating
the world in accordance with the spirit of
the Zoroastrian religion.

This positive philosophy advocated by
Zarathushtra, influenced the Iranian na-
tion. It gave the country solidarity which
enabled it to rise thrice over to great
power during a period of a thousand
years.

The soil of Iran experienced scarcity of
water, but the Iranians, through the influ-
ence of the teachings of their prophet,
defied despair, and without submitting
themselves to the demon of barrenness
and famine, they strove hard, and ferven-
tly prayed to spenta Armaiti, the guard-
ian angel of the earth, to grant them help
in fertilizing the earth, and by dint of their
hard work they invented irrigation system
of canals.

In the Gathas, the prime utterances of
the prophet, the path of work or action
is consistently stressed upon and recom-
mended for mankind. In **Yasna 29-6** it is
expressly stated that **Ahuramazda has**
created and formed the earth for the in-
dustrious and workman. (AT ZI THWA
FSHUYANTAECHE VASTRYAICHA
THWORESHTA TATASHA) so also in
Yasna 31-10 we are told that Spenta
Armaiti, the guardian angel of the earth,
chose for herself the industrious work-
man (AT HI AYAO FRAVARETA
VASTRIM AXYAI FSHUYANTEM).
Again, in Yasna 48-5 it is said, "Let there
be work done for the earth, and increase
her for us for food" (GAVOI VEREZ-
YATAM TAM NE XARETHAI FSHU-

YO). These references establish beyond doubt that the earth is created and meant for the industrious workers, whose duty it is to prosper and render it habitable for mankind, by doing good benevolent work.

The Hindus call this world KARMA BHUMI, the place for performing actions, whereby they may gain their salvation. So, too, in the religion of Zarathushtra prime importance is accorded to actions or deeds for mankind, so long as they exist on this mundane sphere. It is vociferously proclaimed in the Visperad 15-1 that all the Zoroastrians following the Mazdayasni religion should perform here (on this earth) actions with good industry (VEREZYATAMCH IDHA VOHU VASTRAYA). Also it is through good deeds alone, that a Zoroastrian can secure the best existence for his soul after death. Nay, even the souls of the dead rejoice in the shining, glorious deeds of holiness, as said in Yasna 16 (XANVAITISH ASHAHE VEREZO YAZAMAIDE YAHU IRISTANAM URVANO SHAYENTE).

As it is possible to reach Ahuramazda through divine knowledge and devotion, so, too, one can attain the supreme Being through right actions, for in Yasna 34-5 the aspirant declares that by good work he may accompany Mazda (SHYAOTHNAISH MAZDA YATHA VAO HAXMI), and again in Yasna 30-5 it is said that Ahuramazda can be rejoiced by means of right actions (YAECHA XSHNAOSHEN AHUREM HAITHYAISH SHYAOTHNAISH) 'Right actions', involve selflessness, leaving no desire for reward. All the action perfor-

med, all prayers with sacrifices should be dedicated to Ahuramazda in His treasure (PA GANJ I DADAR OHRMAZD), wherefrom blessings may be showered on all mankind singly or collectively for individual's good deeds.

Prayer in Yasna 34-1 says that by means of deeds, words and worship man will dedicate righteousness, immortality and power of perfection unto Ahuramazda, and of these He will bestow upon them the foremost (YA SHYAOTHNA YA VACHANGHA YA YASNA AMERETATATEM ASHEMCHA TAIBYO DAONGHA MAZDA XSHATHREMCCHA HAURVATATO AESHAM TOI AHURA EHMA POURUTEMAISH DASTE).

The best accrues to the selfless owing to his noble deeds. He even attains perfection and immortality, for, after all, it is Ahuramazda, the ultimate source of all existence, who best discriminates how, what and whom to reward through his omniscience. Man's task is to proceed with his work, bearing in mind all the time, that **whatever noble deed is being done, is through the divine grace** and that he is simply the instrument.

A note of utmost altruism is sounded in this regard, in the oft-repeated quotation of the Gathas — Yasna 43-1 — "USHTA AHMAI YAHMAI USHTA KAHMAICHIT" "**Happiness unto him unto whom happiness unto everyone**" — the dictum which, truly speaking, contains within itself the remedy for all the ills of the world. It is true that the lot of mankind on this physical plane is to work,

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and in spite of the fact that human beings are engaged, at least a majority of them, in some sort of work, there is still a lot of misery and trouble in the world. The root cause of it is selfish work with greed.

If every human being were to work in the spirit of the Gathic dictum cited above, there would be a veritable paradise on earth, for, the manifold creations of the universe are so designed that the fruit of one's labour is enjoyed by self as also by others. The sun is shining for millions of years to provide energy for all life on our planet, the busy bees labour day in and day out to make honey for the use of man, the tree bears sun light to offer shade to the weary travellers, the beasts of burden labour to provide assistance to human beings. This chain of mutual aid is unending. It behoves mankind to imi-

tate and put into practice this principle. Sacrifice is observable in nature, in whatever work it undertakes.

The soul of the holy, when liberated from the body after death recites USHTA AHMAI YAHMAI USHTA KAHMAI-CHIT, as stated in Yasna 71. Earthly life led according to the basic ideal expressed above can, doubtless, claim the best existence after death.

The mission of Zarathushtra does not restrict itself to the uplift of the soul on the spiritual side only, it does its utmost for the betterment of mankind on the physical plane too, and for this a great deal of emphasis is placed on the path of action. So much importance is attached to work and industry in the religion of Zarathushtra that it is expressly stated in Vendidad 3-31 that "whosoever causes

corn to be sown causes righteousness to be practised, and that such a person conveys forth the Mazdayasni religion in a chariot and also blossoms it. (YO YAOM KARAYEITI HO ASHEM KARAYEITI HO DAENAM MAZDAYASNIM FRAVAZA VAZAITI HO IMAM DAENAM MAZDAYASNIM FRAPINA-OITI). Agriculture, the basic industry of man is equated with Righteousness — ASHA, the cardinal principle of the religion of Zarathushtra. This is very significant to note. Agriculture is the first step to settled life of civilization and culture. Moreover it demands hard work, which in turn prevents evil thoughts entering the mind and thus indirectly helps to strengthen ASHA or holiness which is the cardinal principle of the Mazdayasni religion.

Work for work's sake or for the attainment of supreme holiness alone, is not advocated by the religion of Zarathushtra. It should as much be directed towards the amelioration of the poor and the down trodden as for the physical and mental uplift of one's own self, and it is one of the important teachings of the religion of Zarathushtra insofar as the path of action is concerned.

Inequality as regards knowledge, wealth, strength and power, and poverty and misery consequent upon them will never

be totally wiped out so long as humanity exists on this mundane sphere. Attempts sometimes on gigantic scales, have always been made in various epochs of history, to alleviate the sufferings of the poor and the down-trodden. But they can never be totally eradicated. **It is expressly stated in Ahunavar, the Zoroastrian Logos, that He gives power unto Ahura who brings support to the poor.** (XSHATHREM-CHA AHURAI A YIM DRIGUBYO DADAT VASTAREM). The statement is pregnant with meaning profounder than it is usually construed. Ahunavar reveals the plan of the creation from the beginning till the end, and one of the most important facts always stressed by this short significant hymn is the obligation entailed on every human being to perform altruistic deeds which bring sustenance and support to the rest because mutual help and co-operation are the basic principles on which depend the continued existence of the manifold creations.

A Zoroastrian, who is the lover of work therefore, true to this teaching, should gird up his loins to alleviate the sufferings of the poor by performing benevolent deeds of righteousness, which is its own reward.

(To continue)



"IS THE PRESENT GENERATION IRRELIGIOUS?"

PROF. J. C. DARUVALA

Dear Dr. Warden,

I am enclosing herewith an article on "Is the Present Generation Irreligious?". This is on the basis of a talk I gave to the Y.O.U. sometime ago. It is for publication in "Parsiana" if the article suits the policy of your magazine.

Yours sincerely,

Prof. J. C. Daruvala

To estimate whether the present generation is religious or otherwise, it is necessary to try and understand what religion means to different generations.

In any case **Religion is something that cannot be divorced from life. When religion is divorced from life, it becomes decadent and loses its influence.** We have to consider whether Zoroastrianism as practised today, is connected with the life of those who are following this religion. Religion is dynamic, something that changes with the times; not in its basic principles that are absolute, but in its application of these principles.

A general and historical outline of religion will indicate that it includes the basic idea of Zoroastrianism. The evolution of man continued for a very long time through thousands of years; man gradually evolved as he is today. What the early man was we do not know, but we believe he was more like the ape. We

have hardly any record in this connection. The earliest type of man is what is called the Cromagnon Man, who lived 75,000 years ago. By that time man had learnt to speak. The biological evolution was completed and the evolution of the mind had started. With speech culture developed, Man could influence his environment and embarked on the group life of family. Hostile environment of wild animals and adverse climatic conditions gradually became less oppressive. **Group life proved to be more effective. Family as a unit was more conducive to survival, peace of mind and attainment of culture of which Religion was the starting point.**

Earlier, men had no true religion except the **"Cult of Fear of the Inexplicable"**. Man was afraid of the unknown. If rain did not come, men would collect together and shout at the top of their voice to the being who lived on the mountain, to give them rain. They similarly worshipped different terrifying powers like lightning and thunder. Ultimately they put up idols for their worship. This led to belief in magic and witchcraft came on the scene. This is the cult which Zoroaster had to oppose, the cult of the Devs or the magicians, indicating that Zoroastrianism must have had a very early start, and 6000 to 7000 B.C. is likely date than 600 B.C. as suggested by some scholars.

There had been various revolutions in human life and culture from 75,000 years ago to the present age, and some of these are referred in the Zoroastrian scriptures.

Evolution of speech and discovery of FIRE led to civilization. With the invention of FIRE, domestic life was established. Men started cooking and making and using implements of stone, metal and wood.

Later discoveries of WHEEL for drawing water, and the PLOUGH enabled man to lead a settled agricultural and pastoral life. Zoroaster taught that men should take to a settled life, not a nomadic life of wandering about robbing and destroying other tribes. **Indirectly this gives us the date of Zoroaster. It could not have been 600 B.C. because tribal life had disappeared long before that.** Therefore, it must probably have been 6000 B.C. i.e. about 8000 years ago.

With settled human life came the beginning of religion. The basic ideals of family life, ethics, aesthetic and moral values had set in, and the conventions that were laid down 8000 years ago continue to this day, as they have basically remained unchanged.

The development of the scientific attitude started only in the last century. Formerly people believed everything and even Aristotle, a man ahead of his times, believed women had less teeth than men and did not think of verifying that belief by counting his wife's teeth! But with the passage of time, **the rational attitude arose and the scientific Temper set in and men rejected accepted ideas unless proved by deduction, instinct or common sense.**

Unfortunately, the present generation of Parsis is brought up on religious premises that have been stagnant for over 1000 years. Hence there is a conflict, between youth and age, youth attempting to reject the beliefs and outlook not rational.

Our Exodus from Iran 1300 years ago put a brake on progressive Zoroastrianism, as before that date it was an evolving religion. From that time it came to a standstill. Unfortunately, this has led to a conflict in the minds of the present generation about the doctrines of the religion and how far they have any value in the life of today. Zoroastrianism was a dynamic religion, a religion of great foresight. The Prophet in his basic principles has brought out ideas that we can accept unhesitatingly even today. His basic principles hold good after 8000 years. The basic principles are those laid down in the Gathas, not in the later scriptures written ages after the death of Zoroaster.

Reverting to the question of what is religion, it is necessary to distinguish between the original concepts and the later practices of rituals and ceremonials of the Zoroastrian religion of the present times. When we came to India 1300 years ago, **we adopted the rituals and the ceremonials of Brahmanism, not true Hinduism. The early concepts of Hinduism, of the Vedas or the Bhagwat Gita were very similar to those of Zoroastrianism.** But when the Brahmins came to power they changed the religion largely into rituals for their professional profit. We have followed this blindly. We have

made the Fire Temple exclusive prohibiting others from entering them. This is taken from the exclusion of non-Hindus from the inner shrine of the temple. I will give you a personal example to this effect. In the year 1928 I visited a temple in South India together with three friends. We met the Pujari who had never left the temple precincts in his life. He pointed to me and said "You are an Aryan from abroad". He pointed to another, a Sindhi and said, "You are an Aryan from some outlying part of India". He pointed to the Maharashtrian with us and said, "You are a Brahmin", and finally pointing to an Indian Christian, he told him that he was not an Aryan and therefore he could not attend the sacred religious ceremonies.

Some of the rituals that we follow blindly are meaningless and need reconsidering them. "Daran and other 'Chasni'" is supposed to be eaten by Zoroastrians only. This is a questionable issue as it may be given to an animal who may not want it, but it cannot be given to a poor hungry person of other community who may be starving. The younger generation questions this, as something against the teachings of the Gathas that inculcate ideas of tolerance and service to humanity. Exclusiveness of Zoroastrianism may have been justified after the Exodus to India because we wanted our community to survive. The Panchayat had huge funds and it was feared that this might be an attraction to would-be converts who had no real interest in the religion, hence it was made exclusive and did not allow persons of other communities to be conver-

ted to Zoroastrianism. In the Gathas it is stated: "Teach others the value and necessity of proper action and behaviour and faith in God — convince others of the truth, purity and excellence of our faith. That person who is obedient to this commandment spreads these righteous doctrines furtherest even among hostile non-believers". The exclusiveness of our religion may have served its purpose in the past but the future may need new outlook for survival.

In Tehran today, most people absolutely look like Parsis as they are of the same race. Some of these Muslim-Iranis have taken great interest in Zoroastrianism, and some of the best scholars of Zoroastrianism are Muslims who want to join the Zoroastrian faith, but they are debarred, even though their ancestors had to forsake their original religion due to force.

The present generation is reared on modern ideas, which are largely rational, rejecting old notions. Hence **there is generally a large amount of indifference in the younger generation towards rituals and ceremonies. This is so all over the world.** The elders insist on these rituals and often the younger generation observe them because they are told to do so. This indifference is due to the fact that religion has become static. **When the priest class is ignorant, it leads to the decline of the religion.** In Tehran, the population of Zoroastrians is 5000 and there are only four Mobeds. Again in Tehran, people believe that communion with God is personal and direct and that one does not

have to pay and engage priests to act as interpreters between man and God.

Many of our customs that have been introduced later have valid grounds. For instance, the custom of covering the head which is also common to the Jews. In earlier days the hair was not washed frequently, therefore the people covered their heads to prevent the dirt from the head falling into the food. Similarly doing Kusti after going to the toilet was a good custom for it taught the people to wash their hands and hence proved hygienic. But we should not make a fetish of them.

We should try and return to the original Zoroastrian concepts. Today Zoroastrianism is evidently decadent as the younger generation know next to nothing about their religion. I had occasion to ask some young Parsis what they knew about their religion, and they replied, they knew how to pray and also they were acquainted with the doctrine of "Good thoughts, good words, good deeds". But they knew nothing beyond that. Amongst them were two sisters whose father claimed to be a staunch Zoroastrian and often reprimanded his daughters as irreligious. I gave them briefly the basic ideas of the religion and after listening to me they repeated this to their father who was very surprised to hear of the true doctrines of his religion for the first time and asked his daughters to request me to let him attend if and when I were to discuss religion again. For the first time he realised his ignorance of the true teachings of his religion although he had considered himself a staunch follower of it.

In the Parsi community, some time ago, there were instances of young women changing their faith and being converted to Christianity. I had then asked two young Parsi girls why they had changed their faith, and they replied that they knew nothing about Zoroastrianism, except praying without understanding anything. The principles of Christianity were taught to them and hence had greater appeal. **They cannot be blamed for it is the fault of their elders in failing to give proper knowledge of the true ideals of Zoroastrianism to the younger generation.**

Their opinion regarding prayers is that it is no use merely saying them without understanding them. On the other hand it is much better to meditate deeply and think of Ahura-Mazda than to spend hours in merely mumbling the prayers. In the Gathas it is said that, **"The righteous order cannot be attained by a mere show of devotion or insincere ceremonials. To enable us to further the holy cause, we beseech him to assist us by holding direct communion with us."** The Zoroastrian religion at present is encumbered with rituals. It is because people are ignorant of the true significance and the meaning of prayers that they entrust their devotions to the mobeds on whose mumbled prayers they expect to approach God. And yet unfortunately the general attitude towards the priest class is irreverent.

I noticed an orthodox person rebuke a teenager who was smoking, stating that smoking was forbidden by religion. That cannot be true. In the times of Zoroaster smoking was unknown as the practice

arose only about 400 years ago ! Instead if the real implication behind smoking had been explained it would have been more effective. Zoroaster's preachings favour a moderate life and therefore smoking would be discouraged. Again, let us take the Fire Temple where the fire is continuously burning. The fact is we are not fire-worshippers. If we pray before the fire we take it to be the symbol of the greatness of God. We pray to God and not to the fire. **Air, Earth, Water and Fire are the four gifts of God to humanity and if we pray before any of them we show our gratitude and reverence to God.** I will cite one quotation to this effect, from the Gathas, — **"His gifts like religion, are symbols of His generosity and power for religious worship like Fire, recall His greatness to us. We pray before the Fire which, as a symbol of His power, inspire us."**

Originally in Iran the Dokmas were on top of lime-stone hills out of town, and because of the lime-stone the body disintegrated rapidly and so it was most hygienic. Conditions have now changed. In Tehran the Shah has granted the Zoroastrians a beautiful site at the foot of the hills as burial grounds and gardens. When I was last in Tehran, some members of their Panchayat inquired about the crematorium system in our country.

In modern times the true spirit of Zoroastrianism is waning. Many accept the religion because of the accident of birth. The majority have failed to understand their religion.

However, many ideas which Zoroaster preached 8000 years ago are perfectly valid even now :

The Zoroastrian religion according to the Gathas is service, it is not exclusively prayers. The life of a man according to the Gathas should be a long life, "Not a life long merely in the number of years but a life that is long in **service and full of useful work for the good of religion and of humanity.**"

Prayers in themselves may be desirable specially to maintain faith, even blind faith in religion that is an anchor for many. Deprived of it they would live in a void. However for the enlightened, reading and understanding the translations, and the real meaning behind the prayers, as well as a life of service towards humanity should be the approach to religion. Over and above prayers, helping the poor and the suffering make a true Zoroastrian of an individual.

The Zoroastrian religion proclaims the equality of all men as in the Gathas : "Wealth and Power considered the essential qualifications for a true leader, in Zarathushtra had neither."

Some European critics have completely misinterpreted this religion. They call the Zoroastrians fire-worshippers which is not correct as explained above, and they criticise the doctrine of "Dualism of Good and Evil" stating that God has no sovereign power, equating Him with the power of Evil ; but the Gathas clearly state that : "He has sovereign power over the Universe".

There is great need for a Renaissance of the original Zoroastrianism. Emphasis must be laid on the old principles of the Gathas, of helping others and serving humanity. 7000 years ago, Zoroaster was a prophet and could see in the world over 10,000 years ahead. Hence his principles are bound to hold good in the present age and the years to come. **It is time the Zoroastrians consider this question and start**

educating the younger generation in the tenets of the religion. Revival of the religion as something living, not dead, will spread its ideas throughout. Then it will be valued and respected, and its concepts will guide the world of today. The values of life preached in Zoroastrianism are the values of life today and will be the values of life in the future.



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H O S H A N G

Second King of Peshdadian Dynasty

Hoshang was the grandson of Gayomard. He succeeded his grandfather to the throne, because Shyamak, the son of Gayomard was killed by the jungly tribesmen. His reign was very benevolent. He built canals and irrigated wide areas of dry land and made them fertile, which could yield more crops.

Use of Fire was discovered accidentally in his reign. While on a walk he threw a stone (may be a piece of flint) in the jungle against some thick woods and dry leaves in a cluster of trees caught fire, which extended into the wood as a vast jungle fire. Brilliance and lustre of fire were extensive and awe inspiring. The King and his courtiers and other attendants stood up in reverence to pay homage to the grand scene of extensive brilliance. Thus they all acknowledged the loftiness of Fire. Discovery of Fire is a distinct land-mark in civilization. Once recognised man could raise fire by rubbing two pieces of flint over dry leaves. Man made another stupendous discovery that meat roasted on fire tasted better, fire could be extinguished by dipping it in water and catching fish in water for food was safer than hunting animals for slaughter.

Hoshang built the cities of Shushtar and Babul (Babylonia) and greatly helped development of industries.

In Zoroastrian calendar three days in a month begin with the prefix Dae. They are Dae-p-Adar, Dae-p-Meher and Dae-

p-Din. Each of these just precedes the principal day that follows next. The meaning of the word Dae is God Almighty, hence these are the days specially dedicated to Him every month with an additional separate whole month named Dae month. Most Jashans of thanksgiving are therefore arranged in this month in the name of the Almighty.

King Hoshang combined the ceremonies of these three Dae's into one and dedicated a Jashan to that ceremony. This Jashan is known as Jashane Sehdae (The Jashan of Three Dae-days). This Jashan established by him is continuing to this day and is celebrated with much reverence and joy, especially by the Iranis. It is performed on Roz Aban Mah Behman. It precedes Jamshid-i-Navroz by exactly 100 days.

Javidan-e-Kherad, a well-known work is supposed to be a collection of sayings and words of Wisdom of Hoshang. Therein this great master explains that wisdom to accept jivan-danesh (Commandments of religion) and Kerdar (execution of them) mould character. Therefore the commandments of religion must be implicitly accepted and followed. Otherwise religion becomes shaky and life gets disrupted.

In the front page picture of Hoshang is shown a jungle fire to bring to notice the fact of the discovery of fire in his time.

— P. B. W.

Ashi—Vanghuhi: The Good Piety

by

MAHYAR BYRAMJI PATEL

"A Pious Life, like the Constant Flame, is a Perpetual Offering to God!"

"ASHIM VANGHUHIM YAZAMAIDE, KHSHOITHNIM, BEREZAITIM, HURAOODHAM, HUYAZATAM, KHANATCHAKHRAM, AMVAITIM, DATAOSAOKAM, BAESHAZYAM, PERETHVIRAM, SURAM!"

"Unto Ashi Vanghuhi do we offer our homage, the shining, tall, beautiful, adorable, with a magnificent chariot, strong, dispenser of justice and welfare, healing, wise and powerful!"

ASHI-VANGHUHI, Ashiswangh, is the third and last Yazata of the Later Avesta, that finds mention in the Gathas of Holy Zarathushtra, the other two being Sraosh and Atar we have considered before. This angel is also named Ard or Art. **Twenty-fifth day of the Parsee Calendar**, as well as the seventeenth Yasht are dedicated to her. **She is the Yazata of abundance and prosperity.** She bestows the Earth's riches in plenty and brings a dispensation of holiness and piety.

When Asha, Righteousness, is with us, Ashi, Piety and Armaiti, Devotion, bestow on us Vahishtem Manah — Best Conscience. Khshatkra — Divine Mighty Power then comes to us, whereby we overcome Druj — the Fiend of Untruth. Zarathushtra prays to Ahura-Mazda, that when He ordered him to follow Asha — Righteousness — in order to acquire wisdom, he would not fail Him in that order. Zarathushtra bestirred Himself until Ashi (Piety) and Sraosha (Obedience) arose within him, and He meted out

reward and retribution to the followers as they deserved them.

In the **Ashishvangh Yasht** that is dedicated to her, she is referred to as the daughter of Ahura-Mazda and the sister of the Amesha-Spentas. She endows all the Saoshyants, the future prophets with the intelligence to fulfil their tasks. She helps those pious souls who invoke her from far and near. She is pleased with the offerings of Haoma, baresma and the rightly spoken holy words and spells. Haoma is blessed because the drinking of it is accompanied and attended upon by Asha and Ashi Vanghuhi herself.

Ashishwang Yazata is fair, radiant and joyous with her far-piercing-eyes. She brings glory to the homes of those that follow her. Wherever she sets her feet, there happiness, riches, cattle and strength follow.

The ladies in these houses are well-adorned with jewels, have thin waists, are beautiful in their bodies, with long fingers

and are fair of shape. They bring all happiness and wifely fulfilment to their husbands.

The men in these houses have good steeds and chariots and are puissant in battle. They are also blessed with good camels, hoards of silver and gold, excellent garments of splendid make, and are provided with all the blessings of life.

Ahura-Mazda is her father, and Spenta Armaiti is her mother. Sraosha, Asha, Rashnu and Mithra are her brothers, whilst Daena is her sister. Being the **angel of Fortune and Wealth, she is the Iranian counterpart of the Indian goddess Lakshmi**. She adores and is adored by the Peshdadian Kings Haosyangha, Yima (Jamshed) and Thraetaona (Freedon), as well as by Haoma and the Kyanian Kings Husravah (Kai Khushro) and Vistaspa (Kai Gushtasp), and by the Holy Prophet Zarathushtra. She joyfully grants them their requests. She never accepts the libations of barren men and women, or of any courtezans or any women who cause abortions. She wails when she beholds a courtesan destroying her fruit, and when she sees her presenting her husband with a child conceived by a stranger, or when cruel men deprive maids that have been barren for a long time from marrying and bringing forth children. **She is always associated with Chisti — the female divinity of Religious Wisdom, Erethe and Rasanstat**, two minor female angels presiding over Truth, and **with Parendi — the female genius of riches, plenty and activity**.

Being the **feminine impersonation of prosperity of the body, mind and soul, she is the dispenser of all good fortune and wealth**, which when acquired by lawful and honest means mean a distinct virtue among the faithful Zarathushtrians. Wealth is to be used wisely and charitably for praiseworthy deeds. She condemns all acts of unchastity, prostitution, abortion, rape, plunder and unjustified war. She is happy to fill the barns of good men with grain, and their farms with cattle, their coffers with gold, their fields with fruits and vegetables. With Mithra, the lord of the far wide pastures, she increases their pastures and fodder. She decorates the chests of pure women with fine jewels and their bodies with expensive clothes. She is exalted, shapely, and has a noble origin. She rules gloriously at her will. She guards, helps and heals the good and she smites the wicked. She fills the houses of generous, charitable ones with abundance. Unmarried women, childless couples, and people of ill-fame repel her. She zealously guards the sanctity of the married life and the chastity of pure women.

Ashi Vanghuhi reigns over destiny and reward. Those who with her aid deprive the wicked of their evil powers and foul possessions reap the rich reward that has been promised by Mazda. In the eschatology of the Later Avesta she fulfils in Heaven the reward promised to the pious during their Earthly sojourn. The pious invoke the Holy Fravashis to bring Ashi Vanghuhi into their homes.

Ashi, the Piety of the Gathas, develops into Ashi Vanghuhi the angel of physical

and moral excellence in the Later Avesta, and in modern terminology she becomes Mino Ashishvagh Banoo. Out of the innumerable Yazatas of the Later Avesta period, only a very few have come down to us, and out of these, only Sraosha, Atar and Ashi find mention in the Gathas. But even these do not appear there is the roles of Yazatas. In the Gathas, Ashi represents the Piety that attends upon Spenta Armaiti (the Holy Devotion) and nothing more. The Yazatas are the innovations of a period far distant from the times of Holy Zarathushtra. His dignified Mono-

theism declares Ahura-Mazda alone as the root of all causes, to Whom we address all our prayers and supplications, and from Whom we receive all our pardons, rewards and retributions; from whom we receive our very being and to whom we ultimately return. In Ha 44 of the Yasna, which is a part of the Gatha Ushtavad, and which is perhaps the most beautiful song ever sung by man or super-man, Zarathushtra asks Ahura-Mazda for the truths of creation and then gives the pregnant answer himself: "I know that Thou Alone art the Creator of them all!"



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Hansa, Hanseatic, Lufthansa.... What Does it All Mean?

H A N S A



Dr. Richard Kunisch, the German Consul-General in Bombay presents the prize to Miss Marfatia. The 26 year old journalist won the contest in Indo-German Review — the cultural organ of Indo-German Cultural Society. The gift is a voucher for a three week trip to the Federal Republic of Germany.

“Jet Tales” explains these similar words often used in different connections. We call Hamburg the “Hanseatic” city. A passenger liner is named the “Hanseatic” Liner and then there is the “Lufthansa” (pronounced Looft-hansa). This is no mere coincidence. The word “hansa” or its derivations have an historical meaning dating back to the 12th century. At that time a group of German merchant houses formed a guild with high ethical stand-

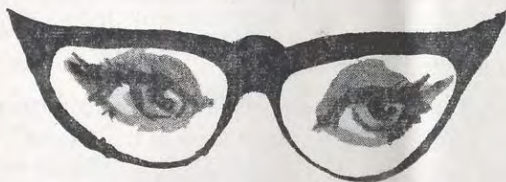
ards of trading with many foreign nations. This guild was known as the “Hanse”. In time, the Guild grew and established “free cities”. These so-called Hanseatic cities had their own laws, their own jurisdictions and, till today, the cities of Hamburg and Bremen have retained that status. This guild is the Hanseatic League. The tradition established by the guild is incorporated in the word Lufthansa. “Luft” in German means “air” and “han-

sa" symbolises the traders of the 12th century with their high standards and sound commercial thinking. "International trading is our purpose and quality is our aim as "traders of the air", so say Lufthansa Airline.

In the last quarter of 1966 the famous House of Tatas held a meeting with other respectable business houses of India to bring into existence a Guild Brotherhood to eradicate corruption and set up a high ethical standard in business morality for international prestige and proper working of national economy. Such "Hanse" outlook will be greatly welcome as a thing long overdue.

WHAT NEXT ?

"Parsiana" is mighty glad to secure on its list the membership of the German Consulate. It is in the fitness of things that it should be so because it is the long line of German scholars who have contributed greatly to deciphering, translating and completing the initial task of studying and publishing Avastan manuscripts and works. They are great many and great of whom we here mention the most prominent ones to whom we owe most — Prof. Geldner, Dr. Wilhelm Geiger, Prof. Hertel, Prof. F. Max Muller, Dr. Fr. Spiegel, Prof. Zimmermann as some of them.



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GOSPEL OF HATRED

by

P. B. WARDEN

Communism has become synonymous with extreme materialism and Gospel of Hatred. Communists work up their zeal for vindictiveness against clean innocent souls, who hold beliefs in human values and accept the concept of Religion. They spread hatred for God and abuse and ridicule the lofty souls — The Prophets — who worked as humanity's saviours and left their indelible marks. The Key-note of their Gospel of Hatred is wonton destruction of all men and all things that represent higher ethical and artistic values.

The Red Guards of China under leadership of Mao and Liu-Pao have gone on a mission of hatred causing wonton destruction and inhuman demoralization. The immature young devils let loose all their frenzy over authors and professors whose views they could not stomach and over artists and works of art, whose value they could not appreciate as delicacy foreign to their crudity. They have broken the back-bone of Society which built up and maintained civilization to build up a society that knows nothing beyond bread, butter and boots. They have slighted, insulted, pestered and assaulted them with immunity and destroyed all and everything they held so dear to their heart and hearth.

Their devilry sank to the level of depravity in ill-treating religious institutions and their devotees in the name of Cultural Revolution in which there is no trace of culture and runs a revolution that will not stay put as it runs contrary to the instinctual need of man.

In trying to suppress religion they are trying to suppress something instinctual in mankind — love and reverence. Religion is the noblest expression of these traits in man. Graham Wallace classifies Religion as an Instinct from which human soul cannot separate itself out. God is a necessity inseparably connected with life and living. He is neither a luxury of human fancy nor a convenience of man's mind. Man is made after the image of God suggests we are not one with Him (and will not be) but one like Him and strive to keep up to the image. If contrariwise as others say God is made after the image of man why has man from his own free will placed Him so lofty? We could have placed Him for convenience as low as we are. But our instinctual needs are love and reverence, and they could not be satisfied that way. It is possible for man to destroy a God but then he has the inevitable urge to replace Him with another High and Mighty. Nature abhors a vacuum.

Anti-Religion movement that started in communist Russia destroyed churches, mosques and institutions and converted them to schools, rest-houses and libraries filled with literature of their own ideology. People succumbed to violence but no amount of violence and torture could convince people that God was worthless. Services and Sermons continued in open spaces and after the initial panic subsided attendance went on multiplying. Now Russian authorities do not intervene in such congregations. It dawned on them that a state that made every man slog for a loaf of bread could not leave hunger of the soul unsatisfied without danger to itself.

Hungary and Czechoslovakia reverted earlier to conventional religion. Poland has stolen a march over them all. It runs a Catholic University and a Theological Academy. It has rebuilt nearly 500 churches and built nearly 400 more new ones. The Church and the State are in constant conflict but both are holding on.

Recently Moscow released a publication by a Polish writer Zenon Kosiboski. The title of the book is **Stories from the Old Testament**. Pre-publication announcement made a large number of buyers eager for it. 100,000 copies were sold out within a few minutes. Long queues of anxious buyers had to leave the book-house dis-

appointed. Moscow's official version of religion is that it is a placebo for the suckers and a dope to the Proletariat that they may willingly endure their exploitation by the Bourgeois. The communists have ridiculed and abused Christ yet have released a book of the Bible under a face-saving preface that the author and the publisher do not believe in Religion and do not believe that the Bible is a Holy Book yet this publication is released as an historical document of great literary value from the world of the past. It is most likely that they yielded to persistent demand of the staunch religionists whose number must be menacingly overwhelming for indefinite suppression by the authorities.

The world statistics of publications reveal that Religion and Sex are the two predominating preoccupations of mankind and command maximum of sales; because both these make life worth-while living through companionship of the Almighty and companionship of the spouse. Properly understood and acted upon they are the psychological release mechanisms of love and reverence. Anti-God and Anti-Man human beings are unhappy because their release mechanisms are pent up and they explode on others and implode within.



Chemould Framing Enterprise

SILVER JUBILEE EXHIBITION

"ART IN FRAMING"



(From L. to Rt.) Mr. Minochehr Gandhi Mr. J. J. Bhabha
Mr. Tehmurasp Gandhi Mr. Kekoo M. Gandhi

On 9th February 1967 the Chemould Framing Enterprise commemorated its Silver Jubilee, holding an Exhibition of Art in Framing and exhibiting select paintings of the best artists of the quarter century in the Jehangir Art Gallery, Bombay.

Before there were any professional art galleries in India, the Princess Street framing Unit of Chemould's was a "rendez-vous" of the artists and art lovers. On its walls were displayed the works of the creative artists of the day amongst whom were those who have now won international acclaim like Souza, Raza, Gaithonde, Husain and others.

Indian painting was at that time just emerging from the international academic styles in the freer realms of non-figurative art. By developing indigenous frame designs suited to those paintings the Enter-

prise helped to bring creative designing into the field of framing, setting a whole new countrywide trend. This meant a lot to the painters, some of whom urged them to develop into a regular gallery which has now been extended to Delhi and Calcutta.

The present exhibition "Art in Framing" is in two sections. The first shows a wide range of creative framing — the possibilities that exist for displaying family portraits, miniatures, graphics etc. to best advantage.

"25 years of paintings seen in Bombay"

In the second section on paintings are shown but a very few of the wide panorama of paintings seen in Bombay over the past 25 years. "Of a generation of painters, we regret, not all could be in-

cluded. However, we have made every effort to give the flavour of yesterday and today."

Painters like Amrita Sher Gill and Jamini Roy who were a definite influence towards the contemporary trend have their pride of place in this exhibition as do the modern artists of today — Paintings included in this show **are largely from private collections. Many of these are land marks in the careers of the painters and many have never been seen before in Bombay.**

Amongst the exhibits were two pictures by Late Dr. Homi Bhabha himself.

Gallery Chemould

Simultaneously with this exhibition are shown the most recent works of Husain and Ram Kumar to complement a show of their works now being held in London and Prague. The London show is a sequel to the works of 30 of our Indian painters shown last year in Europe at the Exhibition "Art Now in India".

Mr. K. Hebbar was in the chair and Mr. Jamshed Bhabha was the chief guest of the evening. Mr. Bhabha in his inaugural speech elucidated the significance of proper frame to bring a picture out in all its beauty. He explained that mere white background is not sufficient aid to a good picture with a difference in its texture and colour values and as every picture cannot be given a wall to match, suitable frame is the most handy aid and a valuable adjunct to a good piece of art. Chemoulds have raised the art of frame making to a cult by constant efforts using experimental techniques in methods on media and materials. The result is a successful venture. Chemould frames are now sold throughout India with a growing export to Middle East and Africa.

After his speech Mr. Bhabha was garlanded and to commemorate the happy occasion the two founder members of the enterprise were honoured likewise with garlands from Junior Gandhys, Kekoo and his wife Khorshed, to Mr. Minocher Gandhi and Mr. Tehmurasp Gandhi, the father and the uncle of Kekoo respec-

tively. The ceremony of garlanding had the tinge of the overture of endearment and undertone of gratefulness of the younger Gandhys towards their elders. "The moving finger writes" (the destiny) as Minocheher and Tehmurasp did by launching the enterprise — which the moving spirit jointly of Kekoo and Khorshed have reached to a top-ranking venture.

It was a happy accident that brought Mr. Minocher Maneckshah Gandhi in contact with Mr. R. C. L. Vendamini, a Belgian factory proprietor. Chemould factory at Andheri thus started with Belgian collaboration and since then has made good so well that a Chemould frame is a swell frame.

With this bird in hand they picked up another from the bush. After the Progressive Artists Group came into being the management of Chemould could see a link with their industry. Now they saw future for Indian Artists and themselves in an Art Gallery where they can exhibit works of famous artists and those famous to be. The link has succeeded admirably and now the two birds of a feather flock together.

Gallery Chemould now selects and exhibits works of art, irrespective of their saleable value, though the Gallery works on commission basis. It serves double purpose — it encourages artists and promotes love for genuine art amongst the people.

It is a happy coincidence that Chemould Gallery is situated in the Jehangir Art Gallery, a monument bestowed on Bombay by the munificence of Late Sir Cawasji Jehangir, a true connoisseur of art. The stuff that dreams are made of are not unreal. Kekoo and Khorshed are making Late Cawasji's dream come true — art for art's sake. The spirit of art is one and universal and it is a matter of pride to the Parsi Community that the pioneer and the proliferators of this spirit here and abroad are true Zoroastrians, now carrying this message of universal language abroad and God-willing will bring foreign exchange if the Government will see eye to eye with them. Amen :

KHORDEH AVESTA

(IN ROMAN SCRIPT)

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Jehangir Travels	Star Automobiles	S.K. Sorabji & Co.
Indian Air Travels	Delhi Transport Service, etc.	National Garage Pvt. Ltd.
Iyer & Son Pvt. Ltd.		Rula Petroleum Pvt. Ltd.
West End Garage	National Auto Supply Co.	Fairdeal Motors
Globe Automobiles	Cama Motors Pvt. Ltd.	Mineral Agents Pvt. Ltd. etc. etc.

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