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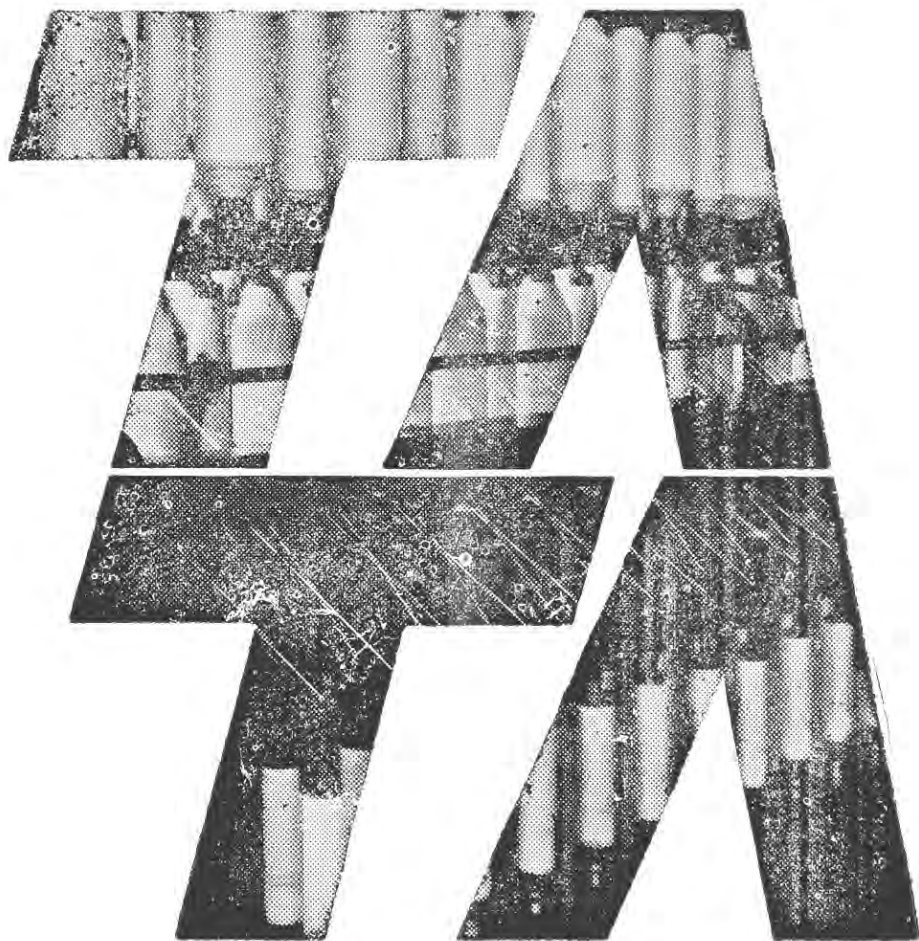


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Office Address: C/o Warden's (Mysore) Pvt. Ltd., 378, Grant Road,
BOMBAY 7.

Published and edited by Editor-Proprietor P. B. Warden from 378, Grant Road, Bombay 7
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EDITORIAL

“The body is a thing, the soul is also a thing; man is not a thing, but a drama — his life. Man has to live with the body and soul which have fallen to him by chance”. Thus far we follow Ortega Gasset’s words of wisdom. We understand for certain the destination of body — grave, pyre, crematorium or Dokhma; but for destiny of soul we harbour unresolved conflict. Shall we or shall we not be reborn? Like this we have many vexations and we endure them. One day we want to be done with once and for all. Another day we want to return to play “the unfinished symphony”.

Man is a reasoning being. To be rational is to possess the faculty of assessing the highest probability. Looked at that way our destiny appears to be re-incarnation — returning over and over again to complete “the unfinished symphony”. Unless we accept such contingency our philosophy embodied in Khordad and Amardad — of attaining perfection and merging into Infinity for good would only be noisy empty tin-pot sound. We know that we all are imperfect. At least I am so and know nothing of your vanity, but under this philosophy we are awaiting propulsion to Amardad. May be! God in His infinite mercy is running the “finishing schools” for the benefit of Parsi Zoroastrians only — admission free — no entrance examination to appear for.

Last week Ervad Godrej Sidhwa of Karachi delivered an enlightening lecture on Gathas in the Cama Institute. After the lecture the audience cast a “gherao” around him asking for (if it was a “gherao” it was demanding) opinion on Re-birth in Zoroastrianism. He said Dasturji Dr. Dhalla used to say “It cannot be”. “No rebirth is possible for a Zoroastrian”. It is nowhere in our scriptures. So I hasten to print the article of Dasturji Khurshid Dabu on the subject.

The pet argument of most people against Dasturji Dabu is his adherence to Theosophy. Is it anything dishonest or dishonorable to be a theosophist? Is it betrayal or perfidy of faith? Far from it, It is a lofty and ennobling comprehensive philosophy. I believe that any interpretation of our religious scriptures in terms of other attainments should be welcome to make our religion more broad-based. If

it is no sacrilege to interpret religion in terms of some scientific parallelism, how does it pervert religion if it is viewed at from some different ken ? Our minds must be given an outing. Our scriptures will look brighter in the vast expanse of the panorama than in the shaded complacency of circumscribed egoism. Many men of high scientific attainment and many a matter-of-fact man, like Air-Marshall Tedder, acknowledge the validity of communication in spiritualism. Whether it is good or bad for the soul of the deceased has no place in the investigations of human E.S.P. (Extra Sensory Perception). Anything that arouses dull sensibility is good. Study of Parapsychology was started in Duke's University by Prof. William MacDougall and all other Universities in the West are studying it. In India good work in Parapsychology is done in Seth Sohan Lal Memorial Institute of Parapsychology at Ganganagar — Rajasthan. Literature on modern spiritualism largely implies and in several cases describes the phenomenon of Re-birth. However, position as it stands today is that laboratory investigations in E.S.P. have not confirmed rebirth on evidence admissible as demanded in Science. This may linger on, meanwhile I do believe in Re-Birth.



Doctrine of Rebirth in Zoroastrianism

by

DASTUR KHURSHED S. DABU

Zarathushtra preached his message about 8,000 years ago, under the Kyanian dynasty, ruling over Iran, when its capital was in Balkh (Bactria). He incorporated in his teachings many of the sound principles of a previous religion, the Mazda-yasni faith. Centuries passed, and the Zoroastrian people had to submit to alien rulers: Assyrians, Medians, Achaemenians, Parthians and Ashkanians, before the Parsi Zoroastrian rulers of the Sassanian dynasty took over.

During the long intervening period, the original message underwent the influences of those alien doctrines (even Mazdaki, Manichean, Neo-Platonic, Judaic and early Christian). So the Pahlavi commentaries and translations of the original Avesta texts suffered from those biases and prevailing alien dogmas. When some western scholars took up the work of interpretation, they relied upon these Pahlavi versions, rather than on the philological kinship between the Vedic (Sanskrit) and the Avesta languages. These western scholars were prejudiced against the doctrine of reincarnation, as they were (many of them) Christian missionaries who treated Zoroastrianism as a "primitive" religion inferior to Christianity! Parsi scholars toed this line, regarding the western translators as infallible, partly

because Parsis were averse to the belief in reincarnation.

According to Zoroastrian conceptions, in the constitution of man, there is one supreme spiritual Principle called **Fravashi** or **Farohar** (the Monad) that is angelic (**Fravardin Yazat**), and another **Urwan** (ego, soul), bearing the responsibility of all the deeds done on earth. **Urwan** is the reincarnating constituent of man (though immortal, yet immature in wisdom). **Fravashi** does not incarnate, but remains as a Guiding Angel on a higher spiritual level.

The destiny of man proclaimed by Zoroastrianism is **Ravan-Bukhtagi**, that is the redemption of the **Urwan** from the fetters of those errors which bring about the penalty of sin and subsequent descent into matter.

Another important point to be borne in mind is the fact that the doctrine of Resurrection (**Ristakhiz-Kayamat-Frashogard**) is not inconsistent with reincarnation. Both are true, but many incarnations have to precede the final Liberation leading to immortality. Like that never-erring Law of Karma (strict justice) which has a clearly defined place in the Zoroastrian Gathas, and which is an important item of a Zoroastrian's Creed, the doctrine of

reincarnation has to be a natural corollary to the Law of Justice. Otherwise, it is not possible to explain the odd "vagaries of Fate": an innocent child's sufferings, innate defects (even imbecility) or even the "good fortune" of a born genius, or a millionaire! The only plausible explanation is that the Lords of Karma (**Bagho-Bakhtars**), who allot one's destiny, have to carry over the arrears of past accounts to the next life, which inherits what is brought forward". Else, God's justice would have to be deemed erratic and partial! But God is Dadgar, the Just !

The Law of Karma

The following passages, among others, from the Zoroastrian Scriptures and writings, show that the Law of Karma had a clearly accepted place in Zoroastrianism :

- (a) Gatha (29-4): "God has the best memory of all acts of men and demons—even foresight with regard to what might happen later on."
- (b) Gatha (43-5): "Evil plight for those who are evil, and good reward to those who are righteous. This is to be Thy regulation, O God! till the end of the Universe."
- (c) Gatha (30-11): "God has fixed two great laws for the education of men. O men! You get happiness or misery in accordance with the laws, namely: Bliss for the righteous, and a long-drawn out suffering for the evil-doer. A knowledge of these two laws should prove a source of satisfaction unto you."
- (d) Yasna (7-27): "God has the knowledge of every living being who is

good in self-sacrifice, through his righteousness."

- (e) Vispa Humata: "All good thoughts, words and deeds, done through wisdom, lead to the heavenly condition! All evil thoughts, words and deeds, done through the absence of wisdom, lead to the worst plight!"

The law of gradual evolution of the soul (**Fradaiti-Veredaiti**) is also clearly proclaimed in the Zoroastrian religion. Immortality is the ultimate goal. Confinement for long periods in Heaven or Hell would be a suspension of this evolutionary process! The descent of the soul (according to **Bundahishna**) is ordained in order to gather experience, to grow in wisdom by fighting against evil, and **then** to "return to the abode of bliss". God is "anti-chance" (as P. Le Comte du Nouy, the great scientist, calls Him in his book **Human Destiny**). If fluke or chance has to be eliminated from one's conception of the divine scheme, eternal and immutable laws, not subject to whims, or likes and dislikes, have to be understood.

The doctrine of reincarnation is found in Zoroastrianism, even along with that of Resurrection (**Ristakhiz** or **Frashogard**). It does not conflict with the fundamental principles of Zarathushtra's message, since repeated lives on this earth alone form the battle-field for gathering experiences against ignorance and temptations.

We should expect from Parsi "scholars" an impartial attitude to this doctrine, seeing that in the **Hafta Yasht**, it is declared that "All good thoughts, words and deeds, **whenever and wherever performed**, are fit

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for our reverence, because we Zoroastrians are on the side of goodness!" Otherwise, they should set themselves, in fairness to their faith, to submit an alternative hypothesis, which is equally rational, and not against the principle of Divine Justice, in which the law of "as you sow, so shall you reap" is not violated. Their present "patchwork of fancy explanations" is utterly unsatisfactory, particularly as they know that in their inner convictions most Parsis do have firm faith in the certainty of past Karma bringing about results in the present life.

Zoroastrian Texts Supporting Reincarnation

Let us take the Gathas first :

1. There is a stanza in the **Spentamad Gathas** (49-11) which has a key-word: **Paitiyeinti** (They come back). The subject of this verb is "souls" that had a record of evil deeds, and who had earned evil reputation. They return to this "world of illusions" (**drujo-Demane**), because they had belonged to it (**anghen astayo**). The Pahlavi people had a tradition that "demons go out to receive, in hell, evil souls, taking with them a potion of bitter drink!" So this passage (49-11) was translated to incorporate this legend, and they took **Paitiyeinti** as meaning "go out to receive"; and actually smuggled the word "demons" (non-existent) as the subject (understood) of the verb! European and other scholars, for reasons known to them, never doubted this version! In 1908, as a youth attending college, I had the audacity to differ. The sub-

ject "souls" was there. What need need was there to borrow the word "demons"? And the verb distinctly means (even in the Sanskrit equivalent): "Come back". This was published with annotations in the **Cherag**, in **The Theosophist** and other magazines. It is remarkable that the Stanza uses the word **Paiti** twice, to emphasise "again and again". Later, a great scholar, Sohrab Bulsara, concurred. Then came another independent confirmation from Erwad R. Meherji Rana. Later Erwad Phiroze Masani, another eminent scholar, also translated the stanza on my lines. Dr. Irach Taraporewala, agreeing with my translation, has added a foot-note referring to me. The most surprising support came from Dastur F. Bode and Behramgore Anklesaria who, in their published translations, agree that "**the souls return**" and they eliminate the fictitious demons!

The gist of the stanza is that certain deserving types of souls belong to this "lower world of delusions," and have to return to the same abode by a sort of law of affinity and attraction.

2. Gatha (30-10) is another significant stanza (with the key-word **Zazente** which Mr. Bulsara took as the reduplicative present tense of **za** "to be born") meaning: "They used to be born repeatedly." In the same paragraph, it is stated that "those very souls would, one day, be re-united (yaozente) in the abode of God, when that influence of delusions is broken. Till then they used to be re-

born for the reputation and glory of this world."

3. Gatha (46-11) is typical of several other similar allusions to "**falling down** from the Bridge of Selection into the lower world of illusions", because "they had hardened their conscience"! This "bridge" is an allegory. In Zoroastrian eschatology, souls with a bad record are supposed to be unable to cross over to Heaven. (Heaven is the **Garo-deman**, the abode of Divine Songs, the opposite pole of **Drujo-deman**, this phenomenal world of deceptions). The falling down into an "unreal" plane of existence (because such souls could not cross over to Paradise) can only mean return to this earth in another incarnation (prior to **yaozente** or re-union, mentioned in 30-10). I can quote many similar allusions to the arrival at the Bridge and "the downfall". (Compare the fall of Lucifer, Adam, etc.) In Gatha (34-6) and (50-9) there is a variant of the verb, as **Paiti-ayeni** meaning "I may return" to fulfill certain aspirations.
4. Gatha (46-19) has a clear statement about deserving "souls getting their reward in the next life (**Para-ahum**)".
Zarathushtra promises this reward to all who follow the Path of Righteousness prescribed by him. This word **Para-ahum** has no other meaning but "next life" in Avesta, as well as in the equivalent Sanskrit.
5. In the Pazend text known as **Dhoop-sarna**, there is a concluding prayer: "May the departed souls return (**Be-**

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ayend) to our good religion of Mazdayasnis!" But supposing they have reached perfection and "do not have to return" (**agar ne-ayend**) then "may they pass on to the tribunal of Meher (Mithra), the true Judge, with their great aspirations". Here both eventualities have been weighed in the balance: may return and may not have to return. Thus it impartially surveys the lot of both types of men.

Afrin Rapithwan (para 29) similarly presents two alternatives for the departed souls (**vataran**): those that work out their destiny and those who fail.

6. During the performance of the Yasna ritual, the doctrine of reincarnation is symbolically inculcated: The extract of **Haoma** twigs represents "Wisdom derived from the strokes of

fate"; the mortar signifies incarnation: the pestle the play of fate; the resultant juice (mixed with the extract of an ever-green tree, representing immortality) has to pass through a dish with nine perforations repeatedly, from the mortar to another cup (the post-mortem rest) and vice-versa. This dish represents one's physical vesture which has nine apertures. The repeated filtering indicates several births, until finally the sacrament is fit to be poured back into the well, from which water had been drawn at the initial stage, symbolizing that **Yaozente** or reunion with the Divine Source.

7. There is a special ritual called **Geti-kharid**. The idea behind it is significant; it implies advance "purchase of meritorious existence on this earth, by the departed soul to be born on

its return". There can be no other implication, as it distinctly refers to **Geti**, or the corporeal world (which the soul has left, and where the returning personality seeks to possess a comfortable niche on return). It is a sort of advance-reservation for the future.

This should be the attitude of a true seeker of light. (Dr. Mody was an eminent Freemason and knew the implication of "resurrection" very well.)

Why is the doctrine not frequently emphasized ?

There are several reasons why the Zoroastrian scriptures do not refer to reincarnation more often than they do :

A very well-known law needs no repetition. Perhaps the early Zoroastrians (contemporary with the Vedic Hindus) so thoroughly understood the need for frequent births that repeated emphasis was unnecessary.

Nearly nineteen **Nasks** (the original Avesta recompilations made during the time of King Ardeshir Papakan, the founder of the Sassanian dynasty) out of the twenty-one prepared by the royal High Priest Tosar have been lost. Caution is, therefore, necessary before making any sweeping statement to the effect that the doctrine was not treated in detail for it might have been in some of the lost volumes.

As pointed out at the outset, **Fravashi** (the Monad), the Divine Spark in man, is not directly involved in these rebirths. The Ego (**Urwan**) is secondary in importance. So the reincarnating principle was not brought into prominent focus or perspective.

Those who place much emphasis on future rebirth usually lapse into lethargy, postponing their activities to a distant eventuality. This is a harmful attitude because the opportunities of the present have to be fully utilized. There may be an interval of centuries between any two incarnations, and talk of a future life becomes vague and hazy. So perhaps the

8. Resurrection is called in Pazend terminology **Tan-e-pasin** or the last bodily existence. The word "the last" naturally suggests several previous ones, lived in **tan** (the gross physical vestures). At the final moment of "**awakening** from the dead" (which is an allegory for "the soul is dead that slumbers") there is to be an end to the long series of births and deaths! No longer would a physical body be necessary for a resurrected soul that has attained immortality. So there is to be freedom from the thralldom of incarnations, when liberation (**Rawan-bokhtagi**) is achieved. There is another word, **Frashogard**, which refers to "promotion" from the human stage to a higher state of existence, known as that of a Sosh-yant (Benefactor of the human race)! **Kyamat** is another term referring to the "permanency" of a soul in heaven that, erstwhile, was a sojourner on earth in his numerous incarnations.

9. A great scholar, (Shamsh-ul-ulema) Dr. Sir Jeevanji Mody, after discussing this controversial question, expresses as his opinion :

"Regarding reincarnation, Zoroastrianism **does not say 'no'** in so many words. I would make myself clear when I say that the negative is subject to being qualified."

wise Magi did not like to refer to a dim future in preference to the immediate task of a man required to do his duties here and now.

The Egyptian Hermetic philosophy had laid great emphasis on Death. **The Book of the Dead** was one of their scriptures. Zarathushtra might have wanted people to think more of **Life** and its attendant opportunities, and therefore kept the inevitable phenomenon of "temporary vacation" in the background.

Why should the Zoroastrian believe in the Law of Reincarnation ?

As can be seen above, there is sufficient reason for the Zoroastrian to accept the doctrine of reincarnation. If one does not believe in the action of a law (such as the law of gravity), it does not cease to exist. By merely shelving mature consideration of divine laws, it is the Zoroastrians who are the losers, as it is possible unknowingly to become involved in the processes of a law, the knowledge whereof would avoid disaster. The law of reincarnation is not a mere fiction put forward by self-seeking priests. It is an eternal universal law, which has its place in many great religions and systems of philosophy. The Zoroastrian cannot reject it off-hand without carefully weighing its soundness and merit, as he has no other equally rational theory capable of replacing it. Why should a Parsi claim exemption ?

The Zoroastrian who has reverence for God's plan (evolution of the soul in particular, and our ultimate Destiny) cannot put aside the consideration of how He fulfils His Will (Ahuna-Vairya) in a just manner. His Law is not a punitive measure imposed from without. It aims at giving the utmost scope for the fuller development of the soul by increasing experience and wisdom. His marching order is: "Be ye perfect as the Heavenly Father is perfect"; and we know that this cannot be fulfilled in a single life, nay, even in a hundred lives. Zoroastrianism depicts sin

as due to our lack of wisdom. Do we become sinless and perfectly wise during our short life granted here to us on earth? We fail, but we have the great consolation that we shall have more opportunities to learn. On the other hand, we may be justified in blaming God, if He did **not** give all of us equal gifts and an equally prolonged span of life in which to learn. The Angel of Death intervenes, but there is no permanent stoppage. The very reason why He granted us one life holds good for all subsequent lives. Death cannot write "Finis" to our career. At the same time, we are not fit enough as we are, to be reunited with the Divine Flame (**Asar-rosh-ni**).

For a Parsi calling himself **Ahura-Tkaesha** (firm believer in the just dispensation and decrees of God) it would be quite wrong to impute to God any result which had no cause to justify it! The child that suffers has certainly not generated any evil karma in this life to deserve its plight. The cause must therefore be sought in a previous account. We would then cease to grumble against the vagaries of our fate. In the book, **Hadokht Nask**, it is narrated that after our bodily demise, our record of deeds done on earth takes form as **Kerdar**. The Vision explains: "If I am ugly, it is **you** who made me such! If I am handsome, it is **you** who deserve the credit!" **Ardaivirafnameh** describes in minute detail how just are God's decrees. His arithmetic is unerring. Though His mill grinds slowly, it grinds exceedingly fine. It is pleasant to fight against handicaps, **knowing** that they are of our own making. In His Kingdom, not a sparrow falls but He knows. We are thus contributors to our present environment, and are moulding our future "Fate" even now by our present conduct. May we live innocently so that our future lives may be better and pleasanter than the present incarnation. The Soul will surely rise above the limitations of "the flesh" and even over "the grave". So mote it be!

Dr. Sohrab H. Batlivala, B.A., Ph.D.
(Bombay), Member Parsiana Advisory
Board writes to the Editor—

I am enclosing herewith a newspaper cutting from the "Sunday Standard" published in Bombay, dated 10th April, 1966. It is an article by the world famous Christian preacher Dr. Bill Graham and is entitled, "The Devil Exists." I request you to publish it in one of the forthcoming numbers of "PARSIANA".

I might inform you that the theme of this article is truly in the spirit of the words of our Prophet Zarathushtra himself. In the Gatha Ushtavaiti (Yasna 45:2) the Essence of Benevolence is depicted as saying to the Essence of Malevolence, i.e. the Divinity says to the Devil,

"Neither our minds, nor teachings, nor intelligence, nor ways, nor speech, nor works, nor conscience, nor souls are compatible with one another."

This passage, which is in the words of Zarathushtra himself, shows that the Divinity as well as the Devil possesses the faculties of mind and soul. In other words, Zarathushtra must have experienced the real presence of the Divinity and the Devil to have composed this verse, indicating that they are distinct entities by themselves. Here Dr. Billy Graham says that many have felt "the personality and power of Satan."

We reproduce this article now though we had announced its inclusion for May 1967 issue to follow in proper sequence the article on Evil in Zoroastrianism by Mr. Framroz Rustomji of Colombo which appeared in April 1967 issue.

THE DEVIL EXISTS

by

DR. BILLY GRAHAM

There is not a thinking person in the world today who has not wondered many times about the devil. Does he really exist? What is he like? Where did he come from?

Modern man is often inclined to put the devil in the same category with Santa Claus. Two little boys were overheard discussing the devil. One of them asked the other: "Do you believe there's a real, live devil?" The other answered: "No, I think it's just like Santa Claus; it's your dad."

This boyish answer reflects the cloudy thinking of this generation about the devil. We make jokes about him. He is caricatured in plays and in literature. He is described as a fantastic creature with forked tail and horns.

But Satan cannot be dismissed so easily! He cannot be laughed out of existence. He is a force to be coped with, a power with which we must come to grips.

Three reasons

Why do I believe in the devil? For three reasons: The Bible plainly says he exists. I see his work everywhere. Great men of the past have recognised his existence.

Now let us take up these reasons one by one. **Bible evidence:**

He is mentioned by name at least 20 times in the Old Testament, and over 100 times in the New Testament. He is not spoken of just as a principle, or an abstract force, but as a person who walks, talks, debates, deceives, lies, tempts, cajoles, and destroys.

He is not a repulsive-appearing creature but an attractive, winsome being who, the Bible says, "disguises himself as an angel of light."

The Bible teaches that Satan is real, active, powerful, wise, crafty, clever and designing. He is the foe of all that is good, righteous, and holy. He is the author of every treacherous plot, of every crippling temptation, of every evil imagining.

We know from the story of Adam and Eve that Satan was already present on earth before God made the first man. Evil already existed, else God would not have made a tree whose fruit bore the symbols of good and evil.

Here we face the greatest of all mysteries, the most significant of all secrets, the most unanswerable of all questions. How could God, who is all-powerful, all-holy, and all-loving, have created evil or permitted Satan to create it?

The Bible gives us fleeting glimpses as to what the answer may be. But the Bible also makes it clear that man is not supposed to know the "mystery of iniquity" until God has allowed the devil and all his designs to help work out His own great plan.

Evidence from everyday life : One cannot look at the world we live in, with its crime, its lust, and its carnage, and doubt that there is a motivating power for evil operating in the world.

His works are seen all about us : in the sunken eyes of the dope addict, in the tired, empty face of the alcoholic, in the greedy eyes of the miser, in the shifty glance of the criminal. Satan, now as always, "goes about seeking whom he may devour."

"But I have never seen the devil ; how can I believe that he exists?" may say :

Have you ever seen the wind? Has anyone ever photographed it? No, but you have seen it destroy property and human life, and no sane person would argue that it does not exist. It can be measured, felt, and heard, but it is invisible. So are the things of the supernatural.

Would sane, normal men and women murder, commit sins of lust, rob, and assault others if they were not held in the grip of evil? How could men, if the universe is filled only with God's love, carry out the acts of violence that are reported every day? Could men of intelligence and honest intent fail so utterly at the world's conference tables if their minds were not fogged by some power outside themselves?

If no unseen power is at work corrupting men's hearts and distorting men's thought, how can you explain humanity's eagerness to listen to the base and vulgar, while it turns a deaf ear to the clean?

Evidence of

Great men of the past : The Protestant Church, the Catholic Church, and the Orthodox Jew believe in the existence of Satan. Martin Luther was once so conscious of the devil's presence that he threw an inkwell at him. John Calvin,

John Wesley, Jonathan Edwards, Bishop Francis Asbury, George Whitefield and many other leaders went on record that they felt the personality and power of Satan.

One of the prices Adam paid, and that all men since Adam must pay, for listening to the devil is a loss of spiritual perception. Men who are brought under his spell lose their capacity for seeing, hearing, and understanding anything that is

not basely material. They even lose their faculty for recognising the very one who holds them under his diabolical spell.

Like a radio or television set which has been cut off from its antenna, man, when severed from God by Satan's power, can only get sensory reception. He can only perceive that which is material or local. He loses his ability to communicate with God.

Courtesy—Sunday Standard



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GEUSH-URVAN: THE SOUL OF CREATION:

by

MAHYAR BYRAMJI PATEL

"My hands were clean, yet none could read my Fortune therein. —Then I went and soiled them with dirt of honest labour, and lo! the lines of Fortune and Success stood out deep and clear!"

"KSHMAIBYA GEUSH URVA GEREZHDA: 'KAHMAI MA THWARO-ZHDUM? KE MA TASHAT? A MA AESHEMO HAZASCHA REMO AHISH-AYA DERESHCHA TEVISHCHA; NOIT MOI VASTA KSHMAT ANYO, ATHA MOI SANSTA VOHU VASTRYA!'"

"To You, the Soul-of-Creation did complain: "Why did You give me birth? Who fashioned me?"

All around me, Passion, Rapine and Violence enmesh me completely, and outrage me with aggression;

For me there is no other Protector than You, therefore, reveal to me the Good Saviour!"

WHENEVER there is a decline of Righteousness, and the Unrighteous are in the ascendancy, the Universal Soul sends up a call to the Mighty Fashioner of the Universe, and implores Him to send forth a Saviour who will redeem the sufferers from their misery, and lead them once again into the Realms of Bliss. The material of which Prophets are made is precious indeed. The Pure and the Rare Manifestation of a Prophet descends on Earth. In His infinite Mercy He reclaims the lost and the forlorn, and sets in motion a new cycle of Renovation.

The earliest record of such a rare and pure manifestation is revealed in the **twenty-ninth chapter of the Yasna. Geush Urvan, the Universal-Soul, or the Soul-**

of-Creation sends up a plaintive, terror-stricken cry Heaven-wards, and implores Ahura-Mazda to reveal a Strong and Holy One who will descend on Earth, and put an end to sufferings.

This Geush-Urvan of the Gathas becomes Goshurun in the Pahlavi commentaries, and in its present form is Gosh, the fourteenth Yazata of the Parsee Calendar. The Ninth Yasht, which is known by the name of Drvasp Yasht is also dedicated to this same angel. Drvasp is a compound derivative from 'Drva' meaning possessor, and 'Asp' meaning horse, thus meaning the possessor of a horse. In the Avesta, the word Gao means a bull, and the word Asp means a horse. As both these creatures were considered

invaluable and useful to humanity, the Mazda-worshippers came to accept these two as the souls of the first living creatures. Thus, they came to represent the Soul-of-Creation, and the bull was accepted as the very first thing created amongst all living beings. Thanks are rendered to Ahura-Mazda for His Good Creation, by invoking and praising the Soul of Creation as represented by **Gosh and Drvasp Yazatas**.

To both the people of the ancient Aryan civilization, that is the Iranians and the Indians, the Avesta and the Vedas provide ample testimony of the high regard in which the Cow was held since ancient times. Gita-dhyana says "All the Upanishads are, so to say, the Cows. The Blessed Lord Krishna is Himself the drawer of milk; the intelligent Arjuna the drinker, the calf causes the flow of the milk in the cows; and when these unprecedented circumstances have come about, the milk which has been drawn, is the Gita-nectar of the highest order." Such is the message of the Gita.

Similarly, Holy Zarathushtra uses the venerated Gao as the symbol most appropriate to depict the Soul of Creation. He says that **Vohu-Manah (Behman) represents the Good and Loving Mind of Ahura-Mazda, and as such is accorded the care of all the good and useful creatures**. This Vohu-Manah becomes the Behman Yazat of the Later Avesta. He suggests, that acting in accord with the wishes of Vohu-Manah will bring joy to the Soul of Creation. Consequently, there is a deep intimacy between Vohu-Manah and Gosh Yazata. It is Zarathushtra's firm conviction that fostering a sense of

protection towards all useful living creatures, and recognising their claims on humanity, and refraining from all cruelty and needless harm towards them will please Vohu-Manah. This, in its turn would please the Soul of Creation. The Gathas of Zarathushtra inculcate the necessity of agricultural pursuits that entail the care and protection of useful cattle, and shows an abhorrence for cruel and bloody sacrificial rites, which were in vogue in ancient times.

Yasna twenty-nine is a lesson in mercy and kindness towards the good living creation of Ahura-Mazda, as depicted by the Soul of Creation. In its mortal affliction, this Universal Soul takes its complaint to the court of Ahura-Mazda, and bewails its lot to Him. It cries out that men have become cruel and inflict harm due to their evil-mindedness. It prays for a strong and mighty one who would once again establish the Good Laws for their protection. With all humility, Holy Zarathushtra offers himself to serve that purpose, when there is no one else fit for that task. Seeing the gentle person of the Holy Prophet, the Geush-Urvan cries out in despair that it has to accept a mild one when it had asked for the help of a brave and strong fighter Prince. The Soul of Creation accepts Zarathushtra as the chosen one of Ahura-Mazda, and prays that he may be granted all the fitting qualities needed in one chosen for the great purpose. It is after this conversation in Heaven, that Holy Zarathushtra is born upon Earth, and in true keeping with his prophethood, spreads the message of the Eternal Law of Ahura-Mazda. This message is contained in the Five Gathas, constituting the oldest portion of the Avesta, the Fountainhead of the Zara-

thushtrian Religion, something completely spiritual in its contents.

In the Gathas, Geush Urvan represents the Soul of Creation, Geush Tashan represents the Creative activity of Ahura-Mazda, and Gav Azi represents joy and prosperity that cattle gives as the wealth of the community.

Zarathushtra enjoins upon his followers to abjure the life of nomadic living and to take to the settled ways of an agricultural life. He exhorts them to work diligently and with integrity. He glories in the active and the industrious householders, who tend the kine. He especially favours those who till the soil and prosper the cattle of VohuManah. Ahura-Mazda has caused the cattle to flourish for the good of mankind. The rich pastures of Geush Tashan are there for the cattle to thrive on. Those who are inspired by Vohu-Manah to work for the welfare of the cattle are blessed with fulfilment of their desires in both the worlds.

The Pahlavi Bundahishn records that **amongst all the living creatures, the bull was the first to come into existence. At that event, Ahriman introduced the demons of greed, avarice, harm and disease to sacrifice this first bull.** From the different members of the sacrificed bull's body fifty-five types of grain, and twelve different kinds of medicinal herbs came into existence. The seed of the bull was transferred to the moon, where after being purified, it gave rise to a pair of cattle that later became the progenitors of two-hundred-and-seventy-two kinds of useful animals of the good creation. However, the **Soul of this Bull, the Geush Urvan, still raised its voice in complaint at the court**

of Ahura-Mazda, and spoke of the vast desolation of the Earth, with all the vegetation dried up and the water contaminated. It demanded the fulfilment of the promises of a Liberator. Ahura-Mazda assured Geush Urvan that the ills had proceeded from Ahriman. Geush Urvan now flew through the spheres of the starry heavens and the moon, and went right upto the sun, where Ahura-Mazda showed it the Fravashi of Holy Zarathushtra. Ahura-Mazda fashioned Zarathushtra suitably and sent him to the material world in order to play the role of a Saviour. At this, the Geush Urvan rejoiced.

Geush Urvan forms a part of the faith of the Mithra-worshippers, and the surviving temples of Mithra still portray the deity Mithra sacrificing this bull, the Geush Urvan for the salvation of the world, and from those whose different parts of the body are fashioned other useful animals, grains and herbs.

Staunch Zarathushtrians refuse to touch beef as a mark of respect to the Soul of Creation, symbolised by the Cow or the Bull. The Gao is always respectfully regarded as the Holy Mother by both the branches of the ancient Aryan civilization, and the Avesta as well as the Veda pay it their deepest reverence. Every part and product of the cow is regarded as useful and beneficial. The milk, the urine, the dung all serve useful purposes. It is an indispensable friend of the tiller of the soil. It is justly fitting then, that when Mother-Earth trembled in anguish at the evil perpetrated upon her by the wicked-minded, it was the gentle self-sacrificing cow, that in the person of the Geush Urvan raised its complaint to high Heaven, and implored the Creator for succour and

protection. Heaven could not possibly resist the implorations of the long suffering and forbearing cow, and Holy Zarathushtra came down to Earth in response to its call.

Those scholars who consider the Gathas as a treatise on cattle and fodder are far from realising the intrinsic value of it. The Gathas are absolutely spiritual in their entire implications, and they could not have chosen a better symbol than the venerable cow when the need arose for humanity to send up its cry of anguish.

Today, the need is great for a Deliverer to come amongst men in a world torn with strife and hatred. The Gita promises that: "Whenever there is a decline of righteousness, and unrighteousness is in the ascendant, then do I manifest myself in body." Now is the time for the Geush

Urvan to raise its voice once again, and implore the Geush Tashan to come to its help in the midst of all distress. Perhaps the cry has already gone up. We see distress and suffering all around us. Perhaps, even now, there is a Prophet in the making, in the high heavens. There may be those amongst us who shall live to see the chosen one rise up amongst us, as some did more than eight thousand years ago. How many of us shall recognise the promised one when he walks amongst us? Zarathushtra himself has promised that Soshyos, the future prophet will come to save us. He may take long in coming, for Nature is thrifty when she fashions prophets, but come he will. Then once again, all Nature will rejoice. He will smile at his birth, and his smile will be catchy. Geush Urvan will be appeased, and no more raise its voice in anguish.

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K H S H N O O M

DECIMATION CYCLE OF SOULS

by

P. N. TAVARIA

"Dust thou art to dust returneth was not spoken of the soul." The soul runs its own cycle of descent, ascent and merging. The cycle ending in Khaetvadath is traced here.

All souls with Drvao, wickedness in varied degrees are exiled from the 8th heaven of the zodiac (Anaghra Raocho, Boundless lights; Yt. 12,35) to the planetary world. Since the rates of rotation and revolutions of the several Asmans (heavens) are different and as the Drvao, wickedness is also of varied degrees each soul is attracted to the planetary level suitable to its own degree of Staota, vibratory colours. However, owing to the Drvao (Evil clung to it) the whole unit of the soul is not able to enter the correct heaven in toto, but it is divided up on several levels according to the rule of decimation of Mazda-data, the deified Law of Infoldment of Spirit into Matter.

0.9 of the soul succeeds in entering the correct level of heaven. It is called the 'Dukhul' soul and gets merged into that Asman and joins in its functions. The remaining 0.1 part which cannot find entry in the heaven remains outside. It is called 'Subut' soul. When this Subut soul makes further effort to enter the Asman, heaven, concerned and does not succeed in entering it, it gets further divided by the law of Mazda-data. Its 0.9 part (that is, 0.09 of the whole unit soul) rotates and revolves in the respective tran-

sitional region concerned between two Asmans and the level at which it succeeds in entering is the Nisti-e-Auwal, the super-ethereal section of the Space below the planetary world. Here it assumes the invisible body of the superior class of souls called 'Gava-Chithra', literally the blissful seed (Yt. 7,1). This Subut class soul is the god-father and the guiding soul of human beings.

The remaining 0.1 of the Subut soul (that is, 0.01 of the whole unit) is the dross called 'Kharif', outsider. It is transferred to Nisti, evanescent world and trailed down to the earth for its Reformation or purification by the fire-energy of Atash-Mino-karko. This Kharij soul passes through the four Ushi, the four dawns of four evolutions, namely fiery, airy, watery and material.

On the earth the soul takes birth with parents observing religion of the respective Asman, from which it trailed down, and to which it will ascend again when purified.

Before reaching the human state as seen in this Table of decimation world, this Kharij soul gets further divided according to Mazdadata. Its 0.9 (that is now 0.009 of the whole unit) becomes human. The balance 0.1 is again divided according to Mazdadata, whereby its 0.9 (that is, 0.0009 of the whole unit) goes into the body of the animal. Again the remaining

0.1 is divided likewise, whereby 0.9 (that is 0.00009 of the whole unit soul) becomes vegetable soul, and the last balance 0.1 (that is, 0.00001 of the whole unit soul) forms the mineral soul.

It will be observed that since the human being gets 0.9 of the Kharij soul that is the lion's share, mankind are endowed with speech, reasoning, &c. denied to the particle-souls of animal, vegetable and mineral kingdoms.

The responsibility of Reformation of the soul rests on the human beings, both masculine and feminine, When a Kharij soul from the planetary world arrives on Zareh Vourukasha (Ysn. 42,4) the huge sea-like expanse generating super-ether-eal waves, it (Kharij soul) is bifurcated into two sexes, which are not divisions, but the two phases of the same soul like the two facets of a coin. Its 0.9 part of both sexes (that is, 0.009 of the whole unit) forms the two human counterparts, while the remaining 0.1 (that is, 0.001 of the whole unit) is divided among animal, vegetable and mineral kingdoms as explained above.

The various divisions of a Subut soul abovementioned may be shown as under :

Subut Soul (0.1 of the whole unit):

Gava Chithra	0.09
Human	0.009
Animal	0.0009
Vegetable	0.00009
Mineral	0.00001
	0.10000

It may be explained that when either of the two human counterparts gets purified, that is, becomes evil-free, the soul concerned is, after death, able to cross the Chinvat Bridge and advance upward in the paradisiacal regions as a saintly soul and enters the lowest Keshvar Vouru-Bareshti (from the earth's end). By the time this soul reaches the felicitous region of Dadare-Gehan, the particle-souls re-integrate in the reverse order. Thus the mineral particle-soul gets absorbed in vegetable as manure; the vegetable in animal by way of food. On account of this re-integration into itself (animal) of its particle-souls in vegetable and mineral kingdoms, such animal's 'Rae', self-inward knowledge, is developed. Owing to its elevated 'Rae', that quadruped no longer remains a 'Staora', ordinary draught animal, but becomes a 'Pasu' from Pas, to bind or unite), one anxious to be combined with its relative human soul, even by immolation for which it is jubilant. It (Pasu) does not moan like ordinary quadrupeds awaiting massacre by the knife of a butcher. Then by the holy ceremony of cooking of that 'Pasu' ('Pasum pachayen'; Yt. 14,50) and by partaking of its meat, the animal particle-soul is absorbed in the saintly human masculine or feminine whichever is quicker in advancement—an attainment that involves aeons and aeons to accomplish, while simultaneously the holy human soul becomes fully complemented as far as its own sex is concerned.

Subsequently, when the above holy soul's tardy counterpart also gets likewise purified and succeeds in crossing the Chinvat Bridge and meets the first-comer, the two counterpart souls 'give themselves up' ('-datha'; Ysn. 12,9) each to each other's 'own relative' ('Khaetu'; *ibid.*) that

is, relative counterpart soul, and thus blend into one ('Khaetvadatha'; *ibid.*), these two counterparts holy souls of opposite sexes form by their blending one asexual perfected whole soul called 'Magavan' (Ysn. 33,7). This Magavan represents the perfected Druj-free state, which constitutes individual 'Frasho-kereti', Renovation (Ysn. 62,3) of the erstwhile Kharij soul that was trailed to the earth for its purification as stated above. It is also shown above that this Kharij soul is 0.1 of the Subut soul (that is, 0.01 of the whole unit.) When this perfected Kharij 0.1 merges into 0.9 gava-Chithra soul, the combination forms one Subut soul, which represents 0.1 of the whole unit, which Subut having been purified can enter the respective Asman (heaven) concerned. Thus with the purified Subut soul (0.1) entering the heaven now and the Dukhul soul (0.9) that entered quite in the beginning stage, the entry in the heaven of the whole unit soul is completed..



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૧૦૭ વરસનું વીશ્વાસુ ખાતું.

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

ટુલીફાન
૨૬૨૬૭૯

૬૬, બહારગેટ સ્ટ્રીટ,
ફાટું મુંબઈ-૧.

FARIDON

Fifth King of Peshdadian Dynasty

by

P. B. WARDEN

Tired of the accursed rule of his predecessor, Zohak, people revolted under lead of Kaveh, an ironsmith and liberated themselves. Thereafter the banner unfurled by Kaveh remained the symbol of liberty, freedom and fraternity for ages following. People and rulers adored it and from time to time adorned it with precious jewels. It went down in history as the "Kaviani Zunda" — Kahev's Banner — and was the vanguard of all the famous battles of the Iranians till the end of the Iranian Empire.

Faridoon came to the throne of Iran with the help of the iron-smith Kaveh on Meher Mah and Meher Roz. Jashan of this auspicious day is celebrated as Mehergan every year. Faridoon had the aristocracy of birth by his descent from King Jamshid and the aristocracy of ascendancy of moral and divine potentialities in his own person. The majesty of his personality and the loftiness of his soul inspired the subjects towards useful and peaceful living and his reign was characterised by solemnity of universal peace throughout his kingdom in which his subjects lived in prosperity, amity and in robust physical and mental health. He was not a great warrior nor a great administrator. He was a devout and pious soul, an end pro-

duct of devotion and worship his parents offered to theism. If devotion is great Almighty may grant good wishes and even consecrate the grant. Faridoon is one of the three such famous consecrations in history of Zoroastrianism. Vivan-gahan pulped Haom and offered Yejeshne with a wish for a pious son and Jamshid was born to him. Athavian pulped Haom and offered Yejeshne with a wish for a pious son and Faridoon was born to him. Pourushaspa pulped Haom and offered Yejeshne with a wish for a pious son and Zarathushtra was born to him.

The learned pious souls residing in the recesses of Alburz mountains taught and trained up Faridoon in spiritual living and devotional intricacies. This training aroused his talent psychic forces and he came in full possession and command of the mithra and mathra and their uses, through which he cured diseases and removed all sorts of psychic aberrations and relieved anxiety ridden souls of their constant misery. Out of his experience of curing people he has composed a lofty prayer, now famous as Afsoon-e-Shahe Faridoon, which is used as a psychotherapeutic weapon of choice more commonly amongst the Iranis. It is a delightful prayer, so poetic in its diction, so rhythmic, so

sonorous and catchy that it really reaches the heart of man. It is in Persian (available in Gujarati script) and whether the reader knows Persian or not it will come to him as something sweet, a trait that characterises Persian language. Whatever brings on emotional change in man brings on change in life. Psychotherapeutic cures do not come from acceptance of intellectual arguments but from emotional alterations in the attitude of the sufferer. Persistent reciting of Afsoon brings on change of the latter type in man and works on man as મારું બાંધે બાંધે - psychic healing. Everyone must make it a point to recite Afsoon. It has raised the status of King Faridoon to that of the Lord of Healers. Afsoon means Talismanic mathra-vani.

Ardibehst Yesht describes five types of healers (vide Ardibehst Yesht) amongst whom a psychic healer is rated highest because most varieties of healing arts and techniques are directed towards curing a particular organ or removing a specific symptom, whereas psychic healing cures the entire man — mind, body and soul — when one invites it with Faith.

Faridoon had three sons Salam, Tur & Irach of whom Irach was his favourite. He appointed Irach as his successor to the throne and relinquished kingship and retired into mountain recesses devoting all his time to prayers. Salam and Tur out of jealousy killed Irach and usurped the throne between them.

It is said in Jamaspi that for his thoughtless act of sowing seeds of jealousy amongst brothers God sent that otherwise good king Faridoon to Hell, because he promoted SIBLING JEALOUSY (jealousy between children of same parents) in his own family constellation.

Those thoughtless parents who show partiality, prejudices, likes and dislikes and give preferential treatment to some of their children to the detriment of the dignity and self-respect of other children are committing crime against society of the future and amply deserve whatever misery they get in their family, for it is their own doing. BEWARE. Religion does not support you, nor will law of the future.





by

Mrs. GOOL SAVAKSHA

When you teach your child to pray the child is sure to ask what is God. God is a Presence. We cannot see Him, only feel Him with us. This Presence is like the air we feel and breathe. It is always there. It makes us feel good as fresh breeze makes us feel good.

What do we feel when we pray? We feel we are one with this something Good.

We then feel good ourselves. This feeling is good for us and gives us happiness.

God has made everything for happiness. All the beauty, is for us to look at, all beautiful sounds for us to hear. So we should be happy. If we are not happy there is something wrong with us, either in our body or in our mind.

If we are Truthful

If we are Kind

If we are Good

If we are Healthy

We must be happy

SO

We must not hate,

We must not get angry

We must not hurt people

We must not be unkind

We must try and be healthy

If we give happiness

We will get happiness

USTA AHMAI YEHMAI VASHI

KAMAICHIT

We must promise

To think good thoughts, "MUNESHNI"

To speak good words, "GAVASHNI"

To do kind deeds, "KUNESHNI"

And work for God with love in our hearts "SHIOTHENANAM".

If we do this we will act "VENGHEOUS" and become "aware of The Presence" in our body and in "MANENGHO", our mind, and this awareness of the Presence will make us good and feel good (ANGHEUS MAZDAI KHUSHTREMAI AHURAI) and we will learn to "DEREGOBIO DEDATE VASTARAM" look after and protect and help others, as we are looked after and protected by God.

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200th Birth Anniversary

of

Seth Framji Cawasji Banaji



BORN 5-6-1767 — DIED 1851.

Late Framji was a Sethia in the real sense of the term. He had all the noble traits of a good soul and the lofty idealisms of a great mind. He was a man of staunch religious faith coupled with wisdom, sagacity and foresight all of which he used to advantage and much for the good of people.

His private life was exemplary and his public life was unique and enviable. He knew how to live and lived with progressive ideas which he put to practice and gained immense wealth and he used it in good way. (1) Staunch faith in religion, (2) firm adherence to truth and (3) honest hard labour were the three pillars of his character which brought him higher up in life.

Amongst his great achievements was the then **Pawai Eastate, an experimental farm over 8800 acres of barren waste land.** He fertilised and vitalised the entire land into areas of gardens, orchards, fields and forests where he grew cotton, tea, coffee, sugar-cane, tobacco, opium etc. He had 100,000 mango trees planted therein. In 1847 he sent a parcel of mangoes to Queen Victoria. It was relished, appreciated and thanked for. Besides these there were three salt-pans, over a hundred wells and a couple of distilleries preparing alcohol. The entire area comprised of seven villages contiguous to and continuous with each other. It yielded fabulous income.

He had his trade tentacles spread over many countries for which **he owned 40 sailing ships.**

He was a founder member of the then **"Bombay Times"**, which now continues its life as **"The Times of India"**. He was amongst the first promoters of the **"Bombay Bank"**, a **Director of the Great Indian Peninsular Railways** (now the Central Railways) and was connected with Insurance companies.

He was a true Zoroastrian and carried out two significant injunctions of his religion with deep sincerity to the fullness of his heart. He fertilised the barren land of Pawai, Zoroastrian scriptures say "He who sows seeds sows devotion".

Zoroastrian religion also commands its followers "to impart knowledge of religion to all those who crave for it and to all those who are ignorant of it". Seth Framji was very anxious to know his religion and was equally anxious that his co-religionists know more about it. He learnt his scriptures and got a number of them in Avasta, Zand, Paharvi and Persian, translated and had them printed and published at his own expense. Translations of Vandidad and Yejeshne were the important ones amongst them.

Seth Framji and his brothers decided to consecrate an Atashbehram and built this monumental landmark in 1821 at the cost of Rs. 300,000 of which Seth Framji bore half the cost. He transferred the two villages of Vikhroli and Kanjur then yielding Rs. 2500 annually, to the Atashbehram account for its maintenance.

He also built a Dokhma and set apart a sum of Rs. 100,000 for ghambar feast.

We shall always remember him as a great Zoroastrian and in doing so find inspiration for better and cleaner living,

reinforced by the blessings from the calm and soothing atmosphere of the monument he has left to us for worship of Ahura-Mazda.

The 200th Birth Anniversary of Seth Framji was celebrated at Banaji Atashbehram (Bombay) on 5th June 1967 with an imposing Jashan Ceremony in the morning with all High Priests and a large number of mobeds taking part.

Evening gathering was presided over by Mr. Nadirshaw Mulla, Chairman of the Parsi Panchayet. Mr. Mulla, Dasturji Hormuzdiar Mirza, Dasturji Kaikhushru Jamasp-Asana, Ervad Dr. Peshotan Anklesaria, Ervad Dr. Minochehr Karkhanawala and Mr. Homavazir all spoke feelingly and reverently of Seth Banaji recalling all his greatness as summarised above. Hon. Mr. Justice Nasserwanji Cawasji Vakil, former Chairman of Surat Parsi Panchayet and the present Chief Justice of Gujarat, was a very welcome guest and evoked a remark that with Hon. Mr. Justice Kotwal, Gujarat and Maharashtra both had Parsi Chief Justices at the moment.

Mr. Homavajir remarked that of all the 40 ships of Seth Banaji one named "Suleman" required particular mention. Due to danger of piracy, ships always travelled in convoys. During an attack on the convoy by pirates all ships (owned by different traders) lost their way and **only "Suleman vahan" reached destination.** As it was the time of the American war the cargo of Seth Banaji fetched fantastic price and that was the starting-point of Seth Banaji's prosperity.

Religion in Everyday Life

by

M. J. BALSARA A.R.I.B.A., A.I.I.A.,
Chartered Architect

Normally the practice of religion is associated with worship of a symbol of God accompanied by rites. It is essential that the practice of religion should not be limited only to the time of worship but the awareness of it and the thoughts expressed in the prayers and rites should continue to influence the individual throughout the day's life.

Simple minds having implicit faith in worship accompanied by rites derive a lot of satisfaction in this mode of practice. On the other hand an enlightened mind is trying to reason, and often doubts the correctness of this practice. He tends to rely more on his own reasoning and on the concept of "good thoughts, good words and good deeds," as satisfactory and sufficient.

This poses a question, whether the practices of religion are essential or the triple concepts referred to are just enough.

Interpretation of Zoroastrian prayers reveals broadly three main ideas, which need study to put the devotee in tune with the Infinite.

- (a) Our duties towards fellow men.
- (b) Appreciation and study of nature.
- (c) Constant effort on our part to be as near the highest Intelligence.

The study of ideas expressed in the prayers reveals to the reader the best contributions of Intuition of intelligent souls of the past. This presents a wider horizon to the individual for securing guidance for life.

On the other hand the neglect of study and self-limitation within formulae make the individual rely solely upon himself,

with his comparatively limited experience. Neglect is likely to introduce personal bias, incorrect judgment, vacillating doubt and an inclination to flout the traditional religious customs when they may appear to him meaningless or uncomfortable.

Sometimes religious concepts appear baseless before scientific concepts; but one must not be led away. Religious concepts are associated with spiritual aspects which cannot be measured physically nor viewed objectively. **Religion assesses its concept in terms of ethical values. Scientific concept is assessed in terms of pragmatic values. Between them there is no common measuring rod or weighing device. Each goes its own way.**

May be that religious concepts cannot be studied scientifically today, because we do not have sufficient knowledge today, to connect them and reach a common validity measure.

Modification of religious practices without the background of such a study may cause mutilations of customs and ideas. The effects of mutilation may pass unnoticed for a time. The religious notions expressed in the Zoroastrian prayers need to be interpreted rationally as all notions do from time to time with current thoughts, to be followed by re-adjustments in their practice. However, we cannot lose sight of the goal which the individual in his effort to reach may miss. The teachings and ideas of prophet Zoroaster were products of intuition and the present day science has not proved them incorrect — nay in most cases corroborated them.

Thus the religious concepts mentioned in prayers are essentially correct basically and are therefore able to impart balance to daily life and help the application of the golden formulae "Humata, Huqata and Huverasta." Their Study is essential as it imparts meaning to the rites performed which ultimately affect the human behaviour — for better.

Necessity is felt for the blending of faith and study, with respect to religious concepts; for effective practice of religion in everyday life. The lack of either of the ingredients is likely to cause imbalance in one's life. The modification in the religious concepts, after proper study can keep the practice of religion in tune with the changing times and contemporary thought, **but the interpretation of religious ideas cannot be proved or disproved totally by any science.**

In support of the last statement Alfred North Whitehead is quoted from his essay "Religion and Science." "Science is

concerned with general conditions which are observed to regulate physical phenomena, whereas religion is wholly wrapped up in contemplation of moral values. On one side there is the law of gravitation and on the other the contemplation of beauty of holiness. What one sees the other misses and vice versa".

MOTORIST'S PRAYER

Dear Lord

Grant me a steady hand and watchful eye
That no man shall be hurt when I pass by.
Thou gavest life, and pray no act of mine
May take away or mar that gift of Thine.
Shelter those, dear Lord, who bear me
company,

From the evils of fire and all calamity.
Teach me to use my car for others' need,
Nor miss, through love of speed,
The beauty of thy world, that thus I may
With joy and courtesy go my way.

Amen.

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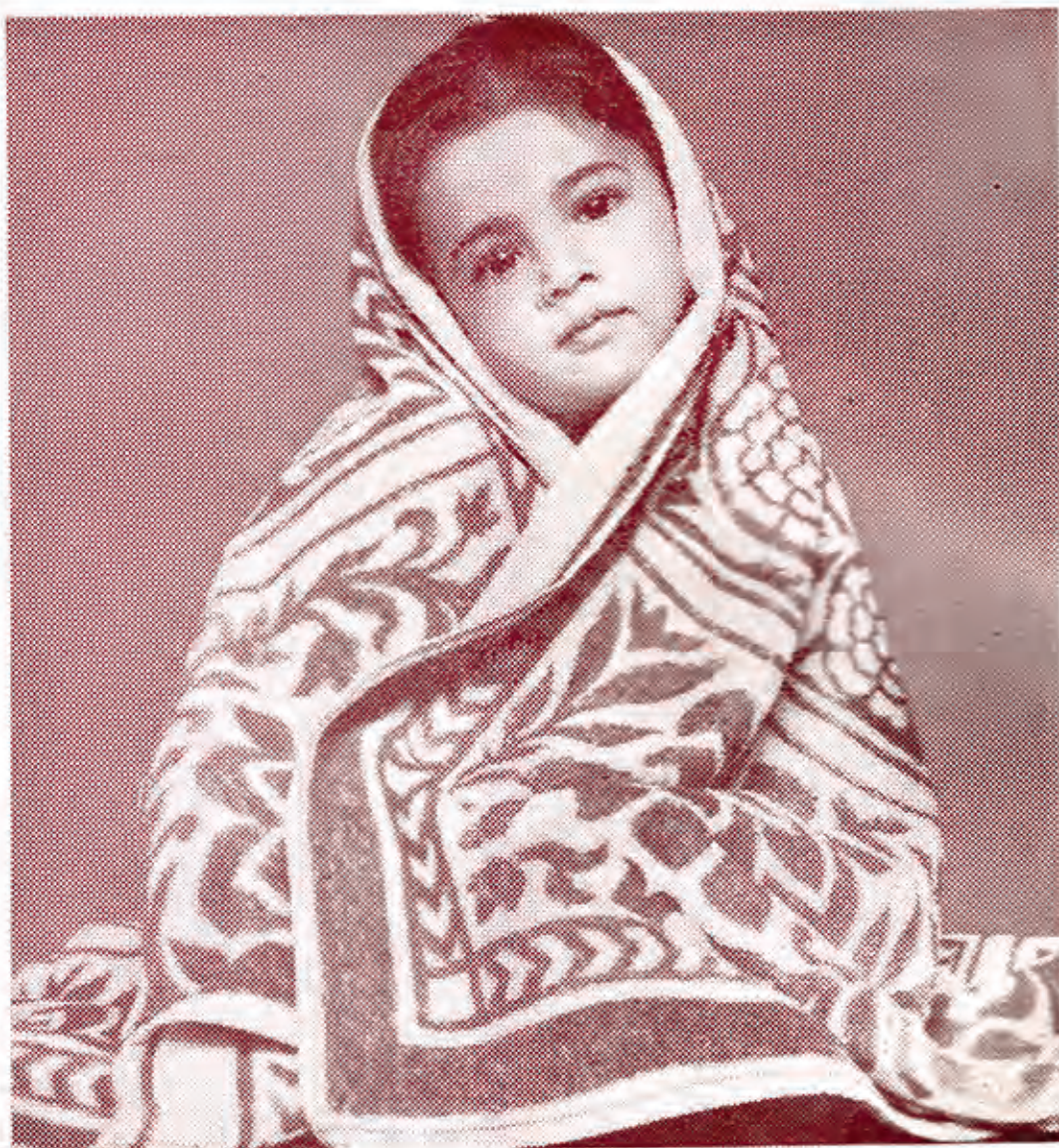
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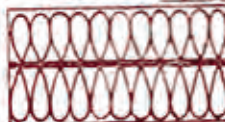


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