

Parzine

VOL. III No. 10

Price

AUGUST 1967 *new medium for old wisdom*

75 Paise

MICHIGAN AWARD AWAITS YOU



HOMI NUSSERWANJI SETHNA

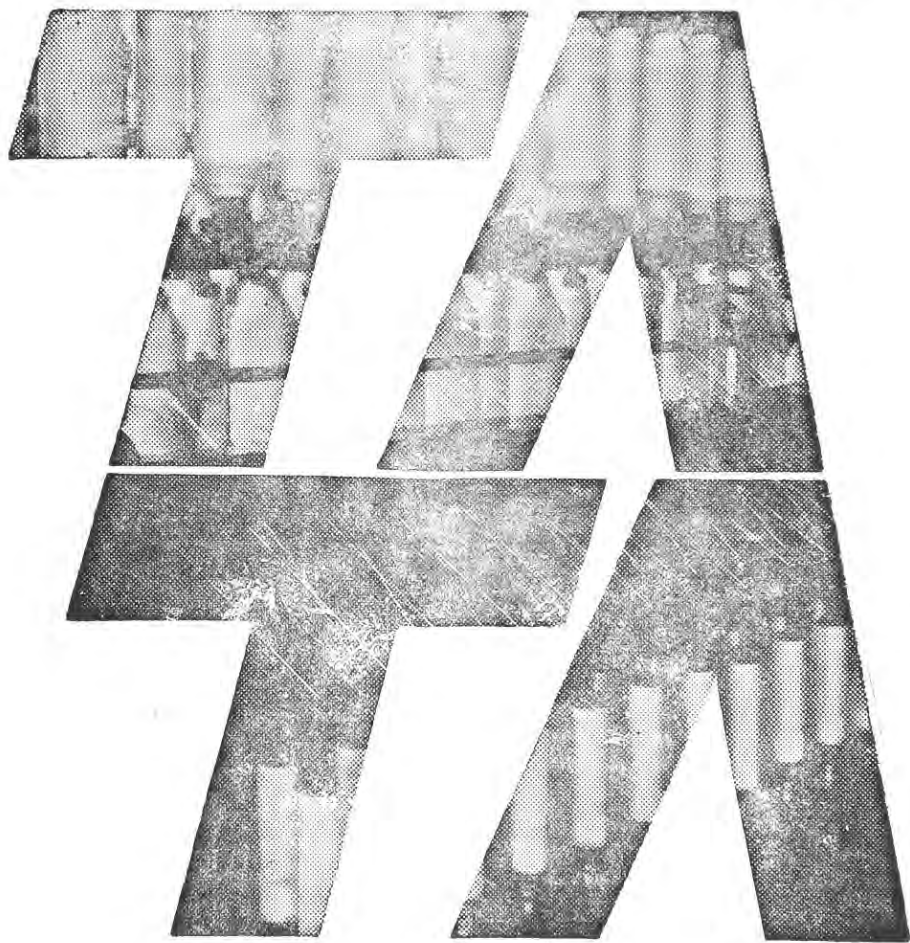
Life Sketch inside

Spindles that Loom Large

Nearly a century of experience has gone into developing the four Mills represented by Tata Textiles, one of the largest cotton textile manufacturing groups in India today. 325,000 spindles and 6845 looms contribute to an annual production of 156,000,000 metres of excellent quality cotton fabrics, 16,000,000 metres of which are exported to world markets.

The four Mills in the Tata Group are the Central India ("Empress") Mills, Nagpur; the Svadeshi Mills, Bombay; the Tata Mills, Bombay; and the Advance Mills, Ahmedabad.

TATA *Textiles*



Parsiāna

VOL. III No. 10

AUGUST 1967

<u>Contents :</u>	Page
EDITORIAL	3
The French Republican Calendar: Its Resemblance to the Parsi Calendar —by Khurshed Navroji Pavri	5
Importance of Fire in the Religious System of the Parsis —by Framroz Rustomjee	10
A Biological Concept of Religion —by C. H. Arndt	14
Hindna Dada	21
Major Sorab Rustomji Bamji,	22
“The Hymns of Atharvan Zarathushtra”—by Shri Jatindra M. Chatterji	23
Zarthusht's Glorious Faith and Its Followers —by N. K. D. Naigamwalla	25
Kusti Prayers —by Gool K. S. Shavaksha	28
Michigan Award for Mr. Homi Nusserwanji Sethna	31
Dasturji Khurshid S. Daboo, M.A.	35

Managing Editor : P. B. WARDEN, M.S. (Bom.), D.P.M. (Bom.)

ADVISORY BOARD

Dasturji Navroz Minocher-Homji, M.A., B.Ed.

Major Adarbad Irani R.A.M.C., D.O.M.S. (Lond); D.O. (Oxon)

Mrs. Gool K. Savakshah

Mrs. Shera N. Vazifdar, M.Com.

Dr. R. C. Cooper, M.Com., Ph.D. (Econ.), F.C.A.

Mr. Jehangir F. Shroff

Prof. Nadir Ardeshir Mody, M.A., LL.B.

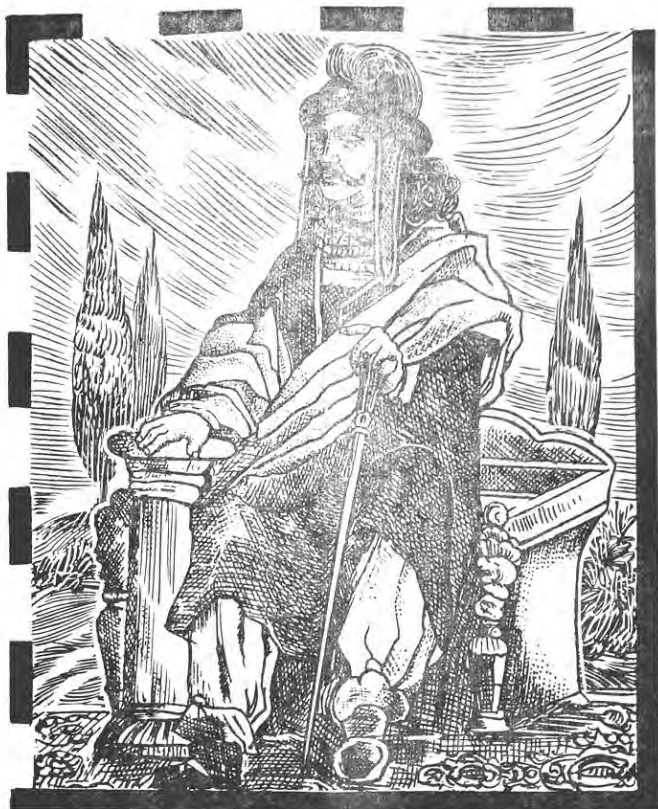
Dr. Sohrab H. Batliwala, Ph.D.

Mr. Bejon N. Desai, M.A., B.Ed.

Single Copy: 75 paise. Yearly subscription for 12 issues Rs. 6. Inland,
Sh. 10 for U.K. and 2 dollars for U.S.A.

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
and printed by him at Godrej Memorial Printing Press, Gamadia Colony, Tardeo, Bombay 7.



NOZER

Eighth King of Peshdadian Dynasty

Word NOZER means “fresh”, “favoured” or “select”. He was the son of Farin-gisbanoo, who traced her ancestry to Minochehr and Jamshid. He ruled for seven years and then gradually passed into seclusion as an ascetic.

Afrashiab took advantage of his absence and by defeating him in three major battles slowly usurped his entire kingdom and finally killed him.

EDITORIAL

In this issue Mr. Pavri's article on Resemblance of the French Republican Calendar to our ancient Zoroastrian Calendar appears timely, for our New Year coming shortly. Parsiana herewith sends its best wishes to all on the basis of the Shenshahi Calendar. The temporary French calendar was a purely Fasli calendar as the names of the months properly coincided with the seasons, and each of the five additional days followed the twelve month period like our five Gathas and each day represented a virtue as each of the Gathas represents a specific aspect of the total Zoroastrian religious philosophy. The Kabisa represented Revolution for which we had run half way and abandoned it.

From religion as a doctrinal and moral system to religion as a built-in biological trait is a confirmation of need for religion — now re-stated as Humanism. Prof. Arndt as Biologist-Botanist traces the basic structural identity of all life in general from primal to complex and in the continuity of the tracing recommends the preservation of the artistic, cultural and spiritual sides of life if man is to derive any benefit from Humanism — religion re-named.

All the old easy confidence of a century ago has evaporated. Modern culture is seriously ill. New discoveries in science pose new problems. The spiritual and the material civilization both seem to have arrived at a critical turning point. Science has its own dilemma and anxiety — to burst or not to burst — Hydrogen Bomb, The Agony and the Ecstasy of it is so realistically portrayed in "Command Performance", the novel of the first experimental Atom Bomb explosion. Religion which rests on the Almighty for ultimate causality now woos quantum physics since it disavows causality. But the two will not wed. Each has its own task.

This issue contains the sketches of the life tasks of Mr. Homi Sethna and Dasturji Dabu, the representative men of our community Both are after betterment of our life in their own way.

Sri Jatindra Mohan Chatterji is a great scholar of the Gathas and he has now brought out a comprehensive study of the Gathas, reviewed within. He was born in the village of Sungar (now in East Pakistan) in 1889. After obtaining his M.A. degree in 1912 he joined Government service. He became interested in Zoroastrian Religion and is the superb example of self-taught man in the subject. To acquaint himself with Zoroastrianism he **taught himself** Gujarati, Persian and Avasta **without any teacher**, and his attainment in the subject is a solitary example of Will to do ; which should act as an eye opener to all who pretend that they are ignorant of our heritage because they have no approach to teachers and books.

At this juncture we must not forget another of our scholar who alas ! died unwept, unsung. Shri Minochehr Toot tried his best to get his Gathas printed but got no support. His Metaphysics of Zoroastrianism is a classic and there is every hope that his unpublished Gatha should turn out another great writing. We shall look into it and see what could be done. He deserved recognition but may receive posthumous gratitude. May it so happen in

THE HAPPY NEW YEAR.

The advertisement is enclosed in a decorative border. At the top, a dark banner contains the text "Renown" BISCUITS in a stylized font. Below this, a black and white photograph shows a woman smiling and holding a young child. They are surrounded by several rectangular biscuits, each with the word "Glucose" and other markings. In the bottom left corner of the advertisement is a small logo with the letters "JST". In the bottom right corner is a small logo with the letters "F&N". Below the photograph, the text reads: "THE RENOWN BISCUIT CO., CONNAUGHT ROAD, BYCULLA, BOMBAY-27".

The French Republican Calendar: Its Resemblance to the Parsi Calendar.

by

KHURSHED NAVROJI PAVRI, B.A. (Hons.)

On 22nd September 1792 the French nation overthrew their centuries-old system of monarchical government, and established the first French Republic. Shortly thereafter they wiped out the last remaining traces of the old order of government by executing their King Louis XVI and the members of his family. The Revolutionaries were fired with an ardent desire to sweep aside all old traditions, to break away completely from the detested past, and to establish a new order not only in politics and the method of administration but also in every department of life wherever possible. They therefore introduced innovations of the most startling nature. Especially they wanted to strike a blow at the clergy and to divorce every thing from the influence of the Christian religion and its associations. They even denied the existence or the concept of God, and substituted a new atheistic form of worship of what they called 'REASON'.

Two of the radical changes of far-reaching importance and character introduced by the French Revolutionaries, were the institution of the decimal system of coinage, weights and measures, and the evolution of a new calendar to take the place of the Christian calendar prevailing at that time. Although the new Calendar was discontinued within a short time of over twelve years, the decimal system has come to stay. India adopted it after attaining Independence, and Australia has

recently followed suit. Great Britain has been considering for some time past the question of the change-over to the decimal system. This system has proved a great boon conferred by science on mankind.

The French Revolutionary or the French Republican Calendar, however, enjoyed a brief existence. It ran, in France from 22nd September 1792 to 31st December 1805. It was actually instituted by an act of legislature on 24th November 1793, taking retrospective effect from 22nd September 1792, the day of the inception of the first Republic, which became the New Year Day and started a new era. This ingenious Calendar is a complete departure from the Christian Calendar, and it is a matter of interest to us, Parsis, that its salient features bear a close resemblance to those of the Parsi Calendar, which has come down to us from the very ancient times of our Iranian Empire.

The Calendar in use in France and almost all other Christian countries at the time of the French Revolution was the Gregorian Calendar introduced by Pope Gregory XIII in February 1582, rectifying a small error in the Julian Calendar, said to have been introduced by Julius Caesar. According to the Julian Calendar, the year consisted of 365 days, with an additional day in February every fourth year called the Leap Year. This reckoning

makes the year of the duration of 365 days and 6 hours; but since the actual duration of a solar year is 365 days, 5 hours, 48 minutes and 46 seconds, Pope Gregory introduced a reform to take care of the difference of 11 minutes and 14 seconds. According to the Gregorian Calendar, in every cycle of 400 years three Leap Years are omitted. The centurial year which is a complete multiple of 400 is a Leap Year with 29 days in February, but the other three centurial years, although they are multiples of 4, but not divisible by 400 without leaving a remainder, are not Leap Years. (For example, the centurial years 1700, 1800 and 1900 were not Leap Years, but the year 2000 will be a Leap Year.) In the Christian Calendar there is a division of time called the Week, with a name for each of the seven days. The days in the month are known by their numerals only.

The Parsi Calendar consists of 12 months of 30 days each. The months and the days have their own names. Five intercalary days, named after the five Gathas are added at the end of each year, making the year of the duration of 365 days. The intercalary days or the Gathas form a part of the sacred Farvardegan festival dedicated to the memory of Fravashis or Farohars. Our ancestors in Iran, who were well-versed in all arts and sciences, including Astronomy, knew the exact duration of the solar year, and therefore in order to make their reckoning of time quite correct they used to perform what was known as 'Kabiseh', which consisted of the addition of one month of 30 days at intervals of 120 years. Parsis in India have somehow omitted to perform the 'Kabiseh', with the result that the Parsi year now generally consists of 365

days only. Only those Parsis, who have adopted what they call the 'Fasli' reckoning, add one day every fourth year after the five intercalary days of the Gathas, so as to make their year astronomically correct in duration. The 'Faslis' claim that there is some evidence in Pahlavi books to show that in ancient Iran there was, for some time, also the system of adding one day every fourth year.

In the Parsi Calendar there is no division of time corresponding to the 'Week'. However, the 30 days in the month may be divided into four groups, the first two groups of 7 days each, and the other two groups of 8 days each, each group beginning with the name of Ahuramazda. The first group begins with 'Hormazd', and the second with 'Dae-pa-Adar', meaning the Day of Ahuramazda before Adar,—the word 'Dae' stands for the Creator, Ahuramazda. The third group begins with 'Dae-pa-Meher', meaning 'the Day of Ahuramazda before Meher', and the fourth begins with 'Dae-pa-Din', meaning 'the day of Ahuramazda before Din'. These three days are called the HAM-KARS of Ahuramazda.

The French Revolutionaries appointed a distinguished Committee under the chairmanship of Charles Gilbert Romme, a mathematician and President of the Committee of Public Instruction, to study thoroughly the question of the Calendar and to suggest reforms on philosophical and scientific principles. The other eminent members of the Committee were Pierre Simon Laplace and Bailly, astronomers, Gaspard Monge and Joseph Louis Lagrange, mathematicians, Fabre d'Englantine, poet, to deal with social implications, and others.

ANY WAY YOU PLEASE

POLSON'S

COFFEE · BUTTER · TEA

PLEASE YOU

The Committee brought all available scientific knowledge and data and practical experience to bear on this subject, and recommended the adoption of a Calendar, which dismissed convention, expunged the influence of the Church with its saints' days and ecclesiastical fasts and feasts, and eliminated entirely the traditional system of time reckoning and the old nomenclature.

It was recommended to start the New Year on 22nd September, the day of the Republic. The point of midnight by the Paris Observatory on September 21/22, 1792, was accordingly adopted as zero hour in the new time to mark the beginning of the new Republican Era. From this point the years were to be enumerated by Roman figures as Anno I, Anno II, and so on, a period of four years being termed a **FRANCIADÉ**. **The ordinary year was divided into 12 months of 30 days each uniformly, and five complemen-**

tary days were added at the end of the twelfth month. These additional days were called JOURS COMPLEMENTAIRES, and they were set apart for national festivals and were considered as sacred days, each day being dedicated to some great virtue or sentiment. The first day was dedicated to VIRTUE, the second to GENIUS, the third to LABOUR, the fourth to OPINION, and the fifth to REWARDS or RECOMPENSE. Every fourth year a sixth JOUR COMPLEMENTAIRE was added, which was dedicated to REVOLUTION. On this day the French nation celebrated their LIBERTY and the institution of the REPUBLIC, and the national oath to live free or die was renewed on this day. The 'Week' with the names of the seven days was abolished. Instead, the month was divided on the decimal system into three periods of ten days each, called DECADE. In actual practice the DECADE did not prove quite useful, and the people used the numeral of the day in the month.

The old names of the months were dropped, and the months were given names from the seasons to which they belonged. Since the New Year began on 22nd September, the day of the autumnal equinox, the first three months belonged to autumn. The first month was called **VENDEMAIRE**, i.e. Vintage month; the second **BRUMAIRE**, i.e. Foggy month; and the third **FRIMAIRE**, i.e. Frosty or Sleety month. The next three months were those of winter, and were called **NIVOSE**, i.e. Snowy month; **PLUVIOSE**, i.e. Rainy month; and **VENTOSE**, i.e. Windy month. The following three months fall in spring, and were therefore called **GERMINAL**, i.e. Budding month; **FLOREAL**, i.e. Flowery month; and **PRAIRIAL**, i.e. Pasture month. The last three months were those of summer, and were called **MESSIDOR**, i.e. Harvest month; **THERMIDOR**, i.e. Hot month; and **FRUCTIDOR**, i.e. Fruit month.

It was also recommended by the Committee on calendar reform that the old divisions of time should be done away with, and new divisions based on the decimal system should be adopted. The day was divided into ten periods instead of 24 hours. (The Parsi day is divided into five GAHS.) Each of these ten periods was divided into 100 new minutes, and each new minute was divided again into 100 new seconds. In fact, new clocks with dials based on this system were manufactured, but the decimal idea applied to the new divisions of time proved very confusing and baffling to the general public, and this part of the Calendar reform was abandoned in 1795.

The small error in the old Julian Calendar, which was rectified by Pope Gregory XIII by omitting three Leap Years in a cycle of 400 years, was duly considered

by the Committee on Calendar-reform, and an elaborate system was evolved for making the reckoning of time astronomically correct, but it had no chance to show its usefulness in actual practice, because the Calendar was discontinued before such occasion arose.

At the turn of the century a strong political upheaval took place in France with the rapid rise to power of Napoleon Bonaparte. He was proclaimed Emperor on May 18th, 1804, and the old institution of monarchy was again established in France. Most of the leaders of the Revolution had passed away, and the spirit and enthusiasm of the Revolutionary days for breaking away from the past appeared to be dying out. **Napoleon used the Calendar as one of the bargaining wedges or concessions for a Concordat with Pope Pius VII.** He obtained the Pope's formal recognition of his sovereignty over France and parts of conquered Europe, and had himself crowned by the Pope at Notre Dame on December 2nd, 1804; and as a price for the same, **he agreed to abolish the Revolutionary or Republican Calendar.** Accordingly the new Calendar was abolished at the midnight of 31st December 1805, and on 1st January 1806 the country reverted to the old Calendar and the era of the Christian Gregorian reckoning. **Thus a great experiment based on scientific principles was abandoned.**

It will be noticed that the French Revolutionary or Republican Calendar bore a close resemblance to the Parsi Calendar in its main features. **One more point of similarity, though remote, may be cited. In the Parsi Calendar the months are not named after the seasons as in the French**

Calendar, but are named after Amesha-spands and Yazads, who preside over particular elements or attributes of nature. But in the Parsi Calendar there are six GAHAMBAR festivals, which are named after the seasons. MAIDYOZAREM means 'full spring time'; MAIDYOSHEHEM means 'full summer time'; and PAITESHEHEM means 'harvest time'. AIYATHREM has not been definitely defined etymologically, and it may mean 'the time of prosperity and nourishment or breeding time of cattle'. MAIDYAREM means 'time for rest owing to cold or rain'; and HAMASPATHMAIDEM means 'the time when day and the night are equal, or the balance between heat and cold'.

The GAHAMBAR festivals indicate clearly that the Calendar in ancient Iran had been based on the different seasons. Seasons in India are entirely different from those in Iran when the Calendar was formulated in times of remote antiquity. However, the FASLIS, who derive their name from the word FASL, meaning 'season', claim that even with the difference in the seasons their Calendar conforms more to the original conception of linking it with the seasons than the SHEHANSHAI or the KADIMI Calendars, which reckon only 365 days in the year and thereby lose one day every four years.

When the Committee of French savants and scientists tried to evolve a Calendar on rational, scientific and philosophical principles, they must have taken into consideration all the Calendars, ancient and prevailing, and must have collected a lot of historical lore on the subject. It is a matter of pride for us, Parsis, that the French Committee decided upon a Calen-

dar, the salient features of which resembled those of the ancient Iranian Calendar still in use by us. The Parsi Calendar has proved its utility by its correctness and simplicity in practical use. Some of the nations of antiquity have borrowed from the Iranian Calendar. In recent times, Mogul Emperor Akbar, who had engaged himself in a comparative study of all religions and had invited to his court for that purpose priests and scholars of different religions and creeds, adopted the Parsi Calendar for use in his dominion instead of the Moslem Hijri Calendar.

In Iran the calendar now in use is Parsi calendar for state purposes since the time of Reza Shah.

(The FASLIS consider that the SHEHANSHAI and the KADIMI Calendars in general use at present amongst the Parsis, with the omission of the KABISEH, are astronomically incorrect. In 1927 the Trustees of the Parsi Panchayet of Bombay appointed a Committee of eminent Parsi scholars to solve the controversial question of the Calendar. The Committee's report, with dissenting minutes from several members, was published in 1935. The outcome of the whole matter is that there is no unanimity, and the three Calendar continued to prevail in this small educated and intelligent community.

We may add, in passing, that the Christian Calendar used all over the world is found to be cumbersome and unsystematic in practical use, and now there is a serious discussion about establishing, under the auspices of the United Nations Organisation, a World Calendar on scientific and methodical principles.)

Importance of Fire in the Religious System of the Parsis

by

FRAMROZ RUSTOMJEE (Colombo)

Reverence for Fire is a legacy which has come down to the Parsis from times Immemorial. Holy Zarathushtra exalted the sacred flame to a lofty position.

Hoshang (Peshdadian ruler of Iran) discovered the kindling of Fire. In his attempt to strike a snake with a stone missile he struck another stone. Sparks of fire emerged, and dry leaves caught fire. He celebrated a feast of the Fire, which is observed even today by the Parsis. Men, women and children come with offerings of fragrant dry wood to this feast.

Before the discovery of Fire primitive man lived a life full of fear. During darkness helpless man feared the wild beasts and evil spirits. At night he concealed himself in his cave. **When Fire was discovered the current of man's life changed.** The light of the fire dispelled darkness. **Man's terrors and gloom became somewhat controllable. He became courageous** against evil spirits and the beasts that roamed about. He felt himself more secure. Man then cooked his food and constructed houses with baked bricks. Smelted iron gave him implements. **Fire thus revolutionized the age of its discovery and secured an honourable place in the life of man.** Therefore, no religion has failed to recognise the value of fire in its system.

This important element is recognised in all systems of worship. The **Rig Veda** refers to fire as **"the golden germ which originated all beings"**. The **Bible** discloses the **"Baptism of Fire"**. In Greece, Heracitus, considered fire as the **"essence of all existence"**. In Rome, Holy Virgins kept the sacred fire in the Temples of Vesta. The old Testament speaks of **God as Light**. The Quran refers to Moses who saw fire which said **"Verily I am thy Lord."** Christ is described as **"the Light of the World"**. **Brahma is Fire**. The Jews worship their God as **"a Pillar of Fire"**, the Christians proclaim **"Our God is a consuming Fire"**. The whole Universe is **but the outcome of the living Flame according to Gathic Yasna 31(7).**

Fire in Zoroastrianism serves as a symbol of Righteousness, Uprightness and Orderliness, (Asha) which are the Attributes of God. Homage to the concrete element suggests these abstract ideas to the Parsis. Light and fire wherever found are emblematic of Ahura Mazda, who is Light Eternal, whose abode is the eternal brilliance of the highest heavens.

Only ignorance is prone to suggest that a Parsi considers fire as his God. The Parsi visualises in **"Fire" the pictures in his mind of the Law and the Rhythm of the Almighty**. During prayers he centres his attention on Fire as a sacred symbol

and as an object suggestive of the Divine Presence. One can think of no better object than Light to concentrate upon for inspiration.

Zarathushtra was conscious of the virtues of Fire, and held it in great sanctity as a gift from God. Tiny flames unite into one great fire which casts its beams upwards towards Heavens. Fire is purifying. Nothing can defile it. One who attempts any act of defiling fire, only pollutes his own conscience. The rays of light radiating from a fire are pure and consecrating and afford unspeakable spiritual fervour to the devotee.

The sacred flame is the source of all life. **Zarathushtra saw in Fire, Light and Radiation the meeting ground between the Divine and the Human. His Laws of Ethics therefore centre round the purity underlying the preservation of fire in every form.**

The Divine Mind working in Holy Zarathushtra revealed to him that the entire creation was the outcome of active Centres of Light, which are truly the centres of God's Mind (Khretu). Renowned scientists now corroborate this theory and accept it as a discovery true for all times.

Modern science has now established that the pivotal principle of all creations is light or radiant energy in its finest state and that the Universe is sustained, nourished and moved forward, in the great plan of evolution, by the singular power of Light. This power is identically the Divine Force of fire (Athra) which modern science expresses by the term radioactivity. It pervades in, throughout and around this earth and in the entire space at all

times. Light has the power to vitalise and also to disorganise. From light and radiance myriads of worlds and visible and invisible celestial bodies have emerged and also disintegrated as radio-active dust throughout space.

The ritual of the Parsi religion lays the greatest stress upon conservation of fire in the home, and in the Temples of their faith, that Parsis may learn to conserve the same potentiality in them to help evolve their mind and their soul in a body to be maintained prim and pure. Science recognises fire as the source of material that energizes the atoms. Scientists now almost unanimously conclude that the manifested Universe is but light radiation crystalized under certain definite laws.

Sir James Jeans the great scientist tells us that the electrons exist in our minds. In his book the "Mysterious Universe", he stated **"the Universe can be best pictured as consisting of pure thought, and if the Universe is a Universe of Thought then its creation must have been an act of Thought"**. If therefore the Universe is an expression of life, thought and consciousness, and these are the energizing, guiding principles of all cosmic processes, then there is little wonder that the Parsi Zoroastrian attempts to remain in tune with the Infinite, through the medium of fire, the great manifest energy of the Almighty in the Universe.

Modern science is familiar with the penetrating power of radio-active substances and Crookes, the scientist, has worked on relation between light and human body. Every object we see, feel or touch is but a colossal reservoir of this energy. Each of these consists of trillions

USE
ESSO
GAS



DISTRIBUTORS:
KOSANGAS COMPANY



The clean, safe and efficient Domestic and Industrial fuel
with **KOSANGAS SAFETY HAT**
Your neighbour has it why not you ?

Sole Agents

KOSANGAS COMPANY.

Bombay and Poona Distributors
THE NATURAL GAS CO. PVT. LTD.
53/57 Laxmi Buildings, Sir P. Mehta Rd., Bombay-1.
2, Moledina Road, Poona.

Phone: **30415**

Gram: "GASMANTLES"

C. S. POCHEE & SON

ESTD. 1884

SHOWROOM and FACTORY:

586, Chira Bazar, Girgaum Road, Bombay 2.

On Approved List of Suppliers to:

GOVERNMENT, RAILWAYS,
MUNICIPALITIES
AND
LOCAL UNION BOARD



Manufacturers of:

FAMOUS POCHEE WONDER KITSON LAMPS, LANTERNS, MANTLES,
REGAL STOVES, BLOW LAMPS AND PARTS

of electrons, protons and neutrons moving within atoms one time forming, another time disintegrating, sometimes crystallising in crystallised radiation — popularly termed matter.

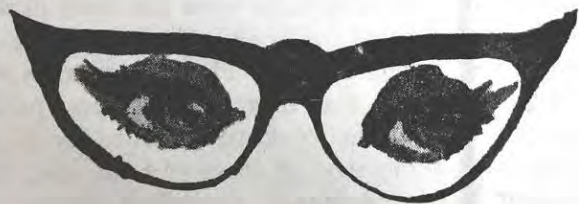
The principle underlying the veneration of fire is absolute purity in essence. In the Fire Temples of the Parsis, the priest who is authorised to enter "the Sanctum Sanctorium" (Holy of Holies) has to undergo a lengthy purificatory ceremony. Throughout the day and the night for centuries, the fire of the Temples burn incessantly. The quintessence of sixteen different fires, collected from different sources, purified by an elaborate process, go to form the first universal flame of the Fire Temples of the Parsis. All this is done as the Zoroastrians believed ages before modern science that fire was the spiritual element pervading in nature, and was the very life and soul of nature. Now it is the fundamental energy that brings about physical heat or physical form in some unfathomable way. Thus even the domestic hearth had become the family

altar and the family gathered round it for devotion.

A Zoroastrian often wends his way to a Fire Temple, with a piece of sandalwood as his fragrant offering. The tiny offering to the symbolic flame helps the individual to consider himself as a devotee in a sacred cause, the cause of universal brotherhood, under the unifying power of the Almighty.

This is a healthy realisation. Man is more than his own body and mind. It is necessary to transmute the baser side of his nature by purifying his body, emotions and mind by the pursuit of an altruistic life, thereby developing within himself the requisite instruments of search for higher powers. In the case of the Parsis fire has admirably achieved this purpose. The purificatory rites to be described herein-after will establish the purpose for which fire is conserved in our Temples for centuries.

(To be continued)



(COURTESY and FAIR-DEAL)

HOMI & CO.

Charni Road Junction

**A place for Quality and
Precision for glasses.**

**Eyes tested by qualified eye-
specialist on attendance**

A BIOLOGICAL CONCEPT OF RELIGION

by

C. H. ARNDT

Mr. Arndt is Professor of Botany, Emeritus, Clemson University, Clemson, S.C. As a professional botanist, with graduate degree from Purdue University and the University of Pennsylvania, and as the son of a clergyman, he has been interested in the sociological aspects of religion. In this paper which is reproduced from *The Humanist* (Sept.-Oct. '64, U.S.A.) the author presents some of the ideas that are the outgrowth of this interest—Mg. Ed.

Man may be considered the ultimate achievement, thus far, of an evolutionary process that apparently pervades the entire universe and which has given rise to our solar system and the living organisms that inhabit the earth. Man is unique, as compared to other living organisms, in his ability to make tools and consciously to cooperate with other individuals in the use of tools and in the pursuit of specific objectives. This co-operation has enabled him to control and, in some instances, to eliminate certain elements in his environment which might otherwise adversely affect his ability to survive. It has also enabled him to produce the food supply and other essentials of civilization for the development of large and cultured societies. This paper presents man as a biological organism that reacts with its environment with the ultimate objective of establishing a rational basis for a religion,* or philosophy of life, that should facilitate further cultural and social development.

A Unifying Force

In the past a common religious belief has been one of the main unifying forces of a given society. In many instances, these beliefs were based on the postulated existence of a supernatural being or

beings; religion consisted largely of rites associated with their worship. Such beliefs by early man were to be expected, since he had little knowledge of the formidable forces that were shaping the world about him. After he had become sufficiently intelligent to be curious about the nature of these forces, he believed that they were under the control of beings similar to himself (although the images worshipped are often incredulously grotesque). He tended particularly to ascribe the destructive forces in his environment with the possible anger of his gods. Consequently, the rites that were developed were those that he thought were the most likely to appease the anger of such beings. A second objective of these rites was to enable man to attain a future paradise where he would be rewarded for his strenuous struggle to survive in the harsh environment of a primitive society. The tests of validity that history and science

*"Religion," as used by the author, is not synonymous with theological supernaturalism and desirably can be developed within evolutionary naturalism, with a philosophical and ethical emphasis. Thus it means commitment to the highest ideal of the good life for all.

have taught modern man to apply to comparable beliefs make it evident that there is no factual proof that any such all-powerful beings exist nor that man has received any special dispensations to protect him from the often catastrophic forces of nature. Historically, when a postulated supernatural being became the basis of a dominant religion in a given society, **this being** acquired the attributes of a god; a different conception of a supernatural being in another society has generally been considered a mere myth.

Belief in a supernatural being—to one with the scientist's sense of evidence—has no valid basis, unless it may be assumed that our early ancestors had some means of communicating with supernatural beings that at present is not available to man. Such an assumption is not plausible in view of the known limitations of our ancestors in all other respects.

Man, however, has learned that certain actions are essential to achieve the most favorable environment for his survival and development. The beliefs that are deemed necessary for the maintenance and improvement of this environment form the basis for the religion. In a democratic society, religion might, therefore, be defined as that philosophy of life and those ideals and beliefs that supply the guidance and motivation for co-operation in the achievement of the ultimate good for all.

A religion or philosophy that is consistent with the known origin of man and his past history must be based on (a) the concept that, thus far, man is the most significant product of evolution and that he still possesses the capacity for further physical and mental development; (b) the authenticated cultural and social history of man; and (c) our knowledge of man as a living organism who reacts to his environment and is subject to the same natural laws that determine the survival or non-survival of other organisms. A reli-

gion that meets these criteria cannot be based on a pre-Copernican idea of a geocentric earth nor on a pre-Darwinian conception of man as a being created in the image of a mythical god. If it is to fulfill its function in a modern society, it must be derived from scientific principles which indicate that man is part of and is living in a slowly, but irresistibly, evolving universe which, within circumscribed areas, he has the capacity to modify.

Chemical Reactions

Since man is a product of an evolving universe, he must be composed of the same elementary materials as those that compose the rest of the universe. When chemists began to analyze living matter about 150 years ago, a relatively high percentage of phosphorus was found in the ash derived from brain tissue. Phosphorus is an inorganic element which is definitely not living matter; but, since it is necessary for the formation of nervous tissue, it must form part of the physical-chemical system that enables organisms to react and man to think. The interdependence of chemical composition and mental processes is shown by the discovery that several mental diseases are associated with definite abnormalities in metabolism.

One of the greater achievements in chemistry during recent years has been the determination of the chemical composition and the arrangement of the various components of the molecule, deoxyribonucleic acid (DNA), that carries the genetic code from generation to generation in living organisms and provides the model for the self duplication of organisms. One of the greater marvels in biology is the capacity of this code to produce individuals so nearly like the preceding generation as to assure the survival of the species and in addition, to provide for the variations that are essential for further evolution. The distinctive feature of the reactions that occur in organisms is that they are so integrated that the organism is able (a) to maintain a relatively stable struc-

Blue Seal TALC

with body deodorant
Hexachlorophene

The talc
that protects
as it
refreshes



CHESEBROUGH-POND'S INC.
(Incorporated in the U.S.A. with Limited Liability)

With Compliments

of

K. BOMANJI & SONS

Sandalwood Dealers (Retailer and Wholesaler)

DADYSETH AGIARY

DR. DADABHAI NAOROJI ROAD, FORT,

BOMBAY-I.

ture and chemical composition; (b) to reproduce itself; and (c) to react to changes in its environment in such a manner as to assure survival. Biochemists generally agree that the original living matter had **its origin in the formation of complex organic molecules by photo-induced chemical reactions.** At some stage in the evolution of our planet, a fortuitous combination of inorganic and organic molecules must have formed **a chemical system that had the capacity to transform and transfer energy and thus became self-duplicating.** The formation of discrete units within this chemical "soup" must have given rise to the first unicellular organisms. **This event could occur at only one time in the evolution of the earth, since any similar accumulation of organic matter would immediately be used as food by the existing organisms.**

The demonstration, about 50 years ago, that atoms are composed of a central nucleus and orbiting electrons with much free space among these components supplied a striking illustration of the complexity of the basic elements of which matter is composed. **More recent research indicates an even greater complexity for the atom. This knowledge may be interpreted as proof that living matter is composed of very complex atoms and that the accurately controlled chemical reactions among the molecules formed from them give rise to the special attributes that we call life.** Consequently, the atoms associated with the cataclysmic formation of the earth, about 4.5 billion years ago, **must have possessed all the potentialities essential for the formation of the first living organisms, about 2.5 billion years ago, and for their evolution into the more complex organisms, including man.**

From this viewpoint, man may be considered the unique product of the forces that govern the rest of the universe and he possesses a heritage for which he need not apologize. **In this conception of man, there is no place for the theologian's idea**

of the total depravity of man. These observations also make it very difficult for the Christian theologians to substantiate their general belief that man is a distinct creation with attributes quite different from those of other living organisms. **Man's death is not a punishment; it is merely the method inherent in nature for the replacement of obsolete organisms with new and more vigorous ones and to thus facilitate further evolution.** This concept of the universe leaves unanswered the question of the origin of the original atoms from which it was formed.

The promise of immortality in a paradise of plenty as a reward for specific deeds is one of the more alluring attractions to some individuals of most religions that have a supernatural basis. **Supernatural intervention, however, is not essential for the achievement of immortality,** since the latter is characteristic of biological organisms in the sense that the living matter that composes existing organisms has arisen as a replication and subsequent specialization of the first organism or organisms that initiated organic evolution. This is the reason that organisms as greatly different as trees and man are very similar in their basic cell structure and physiology. **Our knowledge of evolution indicates that multicellular organism arose from totipotent, unicellular ones as a result of mutations within the germ plasm and the subsequent survival of the mutants that were best adapted to their environment, or the survival of the fittest.**

As the multicellular organisms became larger, specialization among cells and the tissues formed by these cells became essential for these organisms to function and survive. **This specialization in function tended to result in the loss by these cells of their capacity for indefinite duplication.** The total number of each type of cells in an organism is determined by the agencies that coordinate the activities of the various organs and tissues. **In the larger multi-**

KHORDEH AVESTA

(IN ROMAN SCRIPT)

To meet the pressing need of those Zoroastrians who are unable to read Gujarati, for offering daily prayers, we have transcribed into Roman Script our Khordeh Avesta.

CONTENTS:

Publishers' explanatory note, Guidance for pronunciation, Note for reciting prayers, Ashem Vohu, Yatha Ahu Vairyo, Kem Na Mazda, Ahuramazda Kholdae, Jasame Avanghe Mazda, Niran-gi Gaomez, The Five Gahs, Sarosh Baj, Hushbam, Havan Gah, Rapithwin Gah, Uzirin Gah, Aiwisruthrem Gah, Ushahin Gah, Khorshed Nyaish, Meher Nyaish, Vispa Humata, Nam Stayishn, Nemaz-i-Chehar Nima, Mah Bakhtar Nyaish, Ardvi Sur Nayaish, Atash Nyaish, Hormazd Yasht, Ardibahest Yasht, Srosh Yasht Hadokht, Srosh Yash Vadi, Behram Yasht, Hom Yasht, Vanant Yasht, Namaskar's of Cherag, Muklad, Dakhma, Koh, Aw and Orvar, Din-no-Kalmo, Tan-Oorosti, Names of Thirty Days, Names of Twelve Months, Names of Five Gathas, details of Six Ghambars, Twelve Jashans, Seven Hamkars, Recital of Yatha and Ashem, Patet Pashemani, Patet Ravan-ni, Satum Karda, 101 Names of Ahuramazda.

Price Rs. Six (Postage Re. 1/-)

Jehangir B. Karani's Sons

12-B. Sir P. M. Road, Bombay-1.

Tele: 261289

Estd. 1893

Karani's All Khordeh Avestas

are available at Warden's (Mysore)

Pvt. Ltd.

Sandalwood Shops

cellular organisms, the only cells to retain the capacity for indefinite duplication—or immortality—are the relatively unspecialized germ cells. They are specialized to the extent that they carry the necessary code for self-duplication, or reproduction, of the organism in which they were formed. This conception of immortality makes man the architect of his own paradise and the degree to which he may attain it is dependent upon the sagacious use of the capabilities with which he is endowed.

Something of Value

In the past many of the improvements in the physical and social environment of man have resulted from the co-operation of a group of individuals under the leadership of some member of their group who was able to break the shackles of tradition. Man has the capacity to modify his environment. The most helpful indications for the future development of man are the changes that must have occurred since he first became a distinct species.

The continued existence and evolution of our society, however, is not inevitable. Civilization, as measured by our criteria, has advanced greatly since the appearance of the maker of tools; but the rate of advance has been erratic. **Mighty empires have been destroyed by the invasion of less cultured barbarians when the pursuit of frivolities replaced the acquisition of knowledge and wisdom.** We have no assurance that the fate of our society will be any different from that of many that have preceded it. We may preserve and continue its achievements if our populace remains sufficiently intelligent to avoid immediate expediency in the making of our decisions and uses wisdom in the solution of our social and international problems. We have no definite signposts to a future utopia.

Limitation of population and conservation of natural resources appear to be inescapably necessary to meaningful survival. In discussions of natural resources, emphasis is usually placed on the maximal number of individuals that can be adequately fed, clothed, and housed. A more important consideration applies if man is to live a full life. If such a utopia is to be achieved, **the population must be limited to the number that can maintain a high standard of living and preserve the areas of inspiring beauty that still exist.** Extensive, unpopulated areas must remain inviolate if man in the future is to observe and correctly interpret the forces that have molded the surface of the earth. **The intricate interdependence of plants and animals, including man, must be maintained.** It is only in such areas, where there are no social pressures to enforce conformity, that man can obtain an insight into the basic nature of society and form the judgments that are necessary for continued evolution. **The Greek concept that all that is beautiful is good and all that is good is beautiful still applies today and suggests that beauty must be preserved and enhanced if the ultimate good is to be achieved.**

Since the welfare of man is so intimately associated with his immediate environment, he should be primarily interested in improving and in preserving it, both physically and socially, for his successors. His primary motivation should be towards the establishment of a paradise in which his achievements in promoting the welfare of his associates and successors should be his principal reward. **The extent to which man achieves the ultimate good is dependent upon his own and his associates' activities.** The contribution of one individual to this achievement is necessarily almost infinitesimal; but the coordinated activities of many individuals may have very significant effects. This should supply the basic motivation that gives direction to the activities of the individual in a modern society. A religion based on this principle

provides neither materialistic rewards nor punishments for specific behaviour or deeds. The only reward must lie in the satisfaction of having achieved something of value for his fellow-men.

Planned Evolution?

Man, as a biological organism, is living in an evolving universe in which his environment is constantly changing. These changes may be small and almost imperceptible, although the accumulative effect may be appreciable, or greater when associated with destructive warfare or the catastrophic forces of a great earthquake. Our knowledge of organic evolution indicates that only those organisms that were sufficiently plastic to adapt themselves to such changes in their environment have played a significant role in the evolution of the more advanced organisms. **As a result of these inevitable environmental changes, no society can indefinitely maintain a status quo; it must either advance or degenerate.**

The manipulation of hereditary genes during the past 60 years has enabled geneticists to develop more productive strains of plants and animals than have existed previously. Man, inexplicably, seems to object to applying the same judgments to himself as a means of improving his capabilities. Geneticists are well aware that any such attempts for improvement at present must be confined to the elimination of anti-social genes, because of the complexity of the criteria involved in specifying the attributes of the superior man. In primitive societies and until comparatively recently in the more civilized societies, the rigorous operation of natural selection tended to eliminate the less capable and adaptable individuals in a given environment and/or society. Since this elimination no longer operates effectively in a modern society and welfare programs may tend to facilitate the survival of the less intelligent individuals, the future progress and survival of our civilization are likely to depend upon the extent to which

natural selection in man is replaced by a sagacious utilization of the available, superior germ plasm.

Democratic societies ignore this biological necessity when they equate equal rights with equal ability. **Unless these societies can find some means of making the voice of the individual voter commensurate with his ability to make intelligent judgments, their governments are very likely to become less efficient, if not self-destructive, as the complexity of society increases.** This will require a shift in emphasis from the number to the quality of the individuals that compose a society. The necessity for an emphasis on quality is shown by the **important role that certain unusually talented individuals have played** in the evolution of our present social structure. The further evolution of our society can be expected to continue only if we can achieve a society of individuals whose capacity for analytical reasoning and appreciation of the arts exceeds that of the average individual in our present society. Surely, something other than mere chance must account for the appearance of certain family names and those of closely related individuals with exceptional frequency in the lists of individuals that have played an important role in the evolution of our present social structure and the acquisition of new knowledge, especially in recent decades.

Man's Main Motivation

There can be no fixed definition of the ultimate good nor of the society necessary for its achievement. At present the most important challenges to man include the elimination of the "iron curtains" among nations and the development of more effective means of communication than now exists among the various societies so that the frictions and misunderstandings among them may be resolved **before our civilization is shattered by atomic missiles or perverted conceptions of the nature of a society of free men.** The optimal social structure would seem to be that which will provide the greatest possible opportunity for the individual to develop his talents commensurate with the welfare of the society of which he is a member.

Since we have no knowledge of the origin or real nature of the universe, the main motivation for action by the individual must lie in an innate pride in the achievement of objectives that will contribute to the welfare of mankind—materially, artistically, and spiritually. This pride should be the star that supplies the gleam that can lead man to the development of a society in which each individual may have an equal opportunity to develop his full potentialities. Will man follow the gleam ?

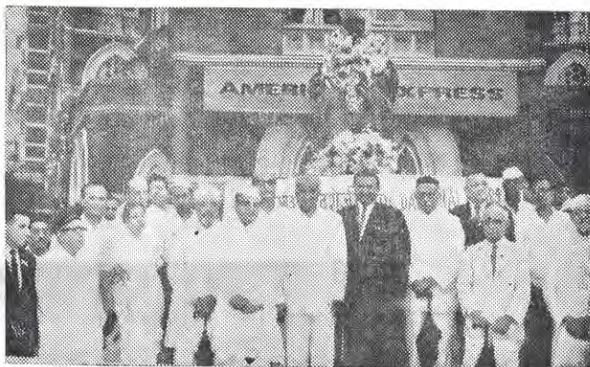
Courtesy Radical Humanist



HINDNA DADA

The Grand Old Man of India

Dr. DADABHAI NAOROJI



Ceremony of garlanding the Statue of Dr. Dadabhai Naoroji
-Shri S. K. Patil and others in the Gathering

His Fiftieth Death Anniversary Function was held under the joint auspices of Bombay Pradesh Congress Committee and several social and political institutions, under the chairmanship of Shri S. K. Patil. He explained from different angles the

variety of sacrifices given by the Grand Old Man for the cause of the country. Indira Gandhi, the Prime Minister of India, sent the following message for the occasion (30-6-1967)

PRIME MINISTER'S HOUSE,
NEW DELHI.

MESSAGE

Dadabhai Naoroji had a grand vision of a free India governing herself through democratic institutions and dedicated to fighting poverty. He impressed his vision and his economic philosophy on a whole generation of patriots and came to be regarded as their teacher and elder.

It is fitting that the Bombay Pradesh Congress Committee should hold a public meeting to mark the fiftieth year of the passing away of this Grand old Man of our nationalist movement. In saluting him let us recapture his habit of deep study of public causes and his sense of high mission.

Sd/- (INDIRA GANDHI)

Life sketch and political ideals and achievements of Dr. Dadabhai Naoroji are narrated fully in Parsiana in two parts in July and August 1965 issues.

MAJOR SORAB RUSTOMJI BAMJI, F.C.R.A., F.R.S.A., M.B.E., J.P.

After a full life of multifarious activities of half a century our octogenarian Major Sorab Bamji retires from public life this year. The Bombay Parsi Association

of which he was the heart and soul for 47 years and Chairman since 1940, held a function and presented an Address and a Silver Casket. Mr. Jehangir F. Shroff succeeds him as chairman.



Mr. Jehangir F. Shroff, the new President garlanding and presenting Silver Casket to the retiring President Major Sorab Bamji. Seated: Ervad Pirojshaw P. Antia, the new Secretary.

He helped the formation of Parsi Pioneer's Battalion. He was useful and helpful as Hon. Secretary or President of a wide variety of institutions, notably the following: Bombay Parsee Textile League, Loan Relief Fund, Lavad Mandal, Citizen's Defence Committee, Bombay Tenants Association, Poor Parsi Students Helping Society, Jiv Daya Mandali, Friend of the Trees. He was a former municipal corporator and Chairman of its Education Committee.

He wrote several books on Zoroastrian religion of which *આળકાને એ ભોલ* and *અર્યુરનની જીંદગી અને શિક્ષણ* went through eight reprints. He wrote a play *સાચો સપુત* which was staged several times and collected in all Rs. 90,000 which were given away to deserving causes and institutions.

After preparing a new set of Avast types he has a Khordeh Avasta reprinted recently in Avastan script for daily use of those who can read it so that the force of the ancient language can be felt in prayers and pronunciation could be clear Avastan. Lady Jehangir has donated the cost of the publication.

The gathering wished Major and Mrs. Mehrbanoo Bamji and their happy and well-knit family all the best in their Ethical, Spiritual, religious unfoldment, social advancement and physical robustness concluding in the verse of Atashni Niyaesh. "ઉર્વાશ અંધુદય ગય જગમેશ, તારો ક્ષયને યાચો જવાડો" Mayst thou live a joyous life all the nights that thou livest".

“THE HYMNS OF ATHARVAN ZARATHUSHTRA”

by

SHRI JATINDRA MOHAN CHATTERJI, M.A.

Published by: The Parsi Zoroastrian Association, 1, Saklat Place, Calcutta-13.

Price: Rs. 25.00 per copy, with postage extra.

Available from: The Parsi Zoroastrian Association, 1, Saklat Place, Calcutta-13.

and

Mr. Rustom T. Saklat, 9, Grant Lane, Calcutta-12.

HISTORICALLY, the Gatha is the oldest book in the literature of the world. It consists of 17 out of the 72 chapters of the Yasna. Religiously, it is the fundamental Scripture of Zarathushtrianism, which is a great and original Religion of the world. Canonically, it is the cream of the Yasna being the very utterance of the Holy Prophet Zarathushtra himself, and therefore bears the same relation to the Yasna, as does the Gita to the Mahabharata. Philologically, there is a very close resemblance, at times almost amounting to identity, between language of the Rig Veda and the Gatha. Philosophically, it lays down the principle of the two Mainyus, the Spenta and the Angra, as against the three Gunas, the Satwa, Rajas and Tamas of the Indian Philosophy. This original out-look is based on the principles of Eternal Polarity. **Constitutionally, it represents the first Protestant Movement in the Religions of the World, its main purpose being the rejection of Poly-**

theism, Iconolatry and Casteism. Ideatistically, it is the source of Sufism, which flourishes best in Iran, the country of its birth, and Sufism is Chisti, the Esoteric Teaching of the Gatha, as apart from Daena, which is its Exoteric Message. Sufism owes its very life to the inspiration of the Gathas. Culturally, it is a great force for cementing amity between the Hindus and the Mussalmans, for its central theme of an Absolute God, the Soul, the Inevitability of Karma, Worship through Love, Etc., is as acceptable to the Masnavi, which is accepted as the Persian Koran, as it is acceptable to the Upanishads, for the Gatha is regarded as the Iranian Veda.

The present Monumental Volume of about a thousand pages is the result of over thirty-five years of intensive dedication of the eighty year old author of such outstanding and wellknown works as 1. The Ethical Conceptions of the Gatha, 2. Gathas, 3. Prisni-Gatha, and 4. Rama-

chandra and Zarathushtra. The Sanskrit equivalent is given for every Avasta word, which renders the Gatha easily intelligible even to the Non-Parsis. In the Word-Notes, 95% of the words have been derived with the help of the Grammar of Nirukta and Panini. There are copious quotations from the Masnavi of Jalaluddin Rumi. The mighty Spirit of the Message of the Gatha survives in Iran for all time to come in its Sufism.

The Introduction of over a hundred and fifty pages is a valuable volume in itself, and its every page brings forth new delight and illumination. We go through the comparative studies of the Gathas with studies from the Rig, Yajur and Sama Vedas, the Puranas and the Upanishads, as also the Holy Scriptures of the Jews, the Christians, the Mohamedans, the Sikhs, the Buddhists, the Jains, as well as the thoughts of the greatest thinkers and philosophers of modern times.

For every verse of the Gatha, the author has provided us with a Transliteration in the Negri Script, a Prose-Order, a Translation, Word-Notes, and his profound and valuable Remarks. **This book is truly the 'Magnum Opus' of the erudite author, and it contains a message of blessings from Dr. S. Radhakrishnan, the Philosopher, Statesman, and Past-President of the Republic of India.**

Mahamahopadhyaya Dr. Gopinath Kaviraj, perhaps the greatest living authority on the Religious Philosophies of India, has given a highly praiseworthy opinion on the present work.

"To many, some of his conclusions may appear to be new. The work should be

critically investigated with an unprejudiced and open mind.

"The author believes that the Vedic culture had two lines of development, — one associated with Bhrigu, representing the Asuras, and the other with Angiras, standing for the Devas. What is generally known under the Zend Avesta is, in his view, Bhargava Veda. The Avesta comprises four Samhitas or collections, the chief of which is called Yasna."

The work should receive a wide publicity among scholars, students especially among serious students of Comparative Religion."

Shri Kaka Saheb Kalelkar comments: The book is a result of deep comparative study of the history and theology of the Hindus and the Parsis. The author has powerfully drawn the attention of scholars to the cultural kinship of the two religions and communities whom destiny has ultimately brought together in the common motherland..... The eternal religion common to the Hindus and Parsis is a religion of synthesis recognising the familyhood of all religions and cultures. Sri Chatterji's book will go a great way in furthering the spirit of synthesis and harmony.

We hope that our Sister Communities and the Parsi Community in particular, will acclaim this noble contribution of the venerable author, and taking it to heart, shall shower on him their undying gratitude !

"ATHA JAMYAT, YATHA
AFRINAMI !"

"May it be, so as I pray !"
M.B.P.

Review:—

Zarthushttra's Glorious Faith and Its Followers

Compiled

by

N. K. D. NAIGAMWALLA (Poona)

This is a review of the prepublication cyclostyled copy of the book in print. It will be out early in September 1967. It is based on a series of lectures on Zoroastrianism delivered by Mr. Naigamwalla in Rangoon 1952.

It is a brief summary of all incidents, occurrences and landmarks in the history of Zoroastrianism and covers all the essential information in top-notch English language. The secret of it is revealed by the compiler himself, who says that it is essentially a compilation with copious quotations straight from famous authors on the subject. From cover to cover it makes highly polished and superbly interesting reading with topical and typical remarks of the learned savants from whose works the compiler has culled and collected and serialised in unbroken continuity one comprehensive picture of Zoroastrianism.

He has given an abridged version of the Confessions and Practices of the Parsis handed over to Jadav-Rana as pledge of our bona fides. They are from Karaka's History of the Parsees. (They are 16 slokas original in Sanskrit).

History is summarised from proto-vedic and pre-vedic times to the Irano-Aryan and Indo-Aryan cleavage with dis-

cussion on the age of Zarathushtra and the spread of His religion. The creed, tenets and essentials of the religion itself are narrated to the point, briefly and impressively.

Though vanquished a great religion never dies. It survives in Iran to this day in Sufism, which is an offshoot of Gathic philosophy.

There is an interesting section on the parallelism between Zoroastrianism and Islam, which merits perusal and the compilation is littered with a number of opinions of Western scholars on this oldest religion. The Services rendered by Arde-shir Babegan and Dastur Tansur for revival of religion in their days are taken due note of and the wanton destruction of our libraries are lamented but the compiler has emphasised that though vanquished our religion never died out and has expressed hope of revival in the Saosh-yants to come. Meanwhile Rayenidaran carrying with them the emblem and the message of Zarathushtra are ever present amongst us. Supplement section is absorbingly interesting and clarifies many issues over which average reader gropes in the dark. Parsiana heartily recommends this publication as a must for reading and keeping.

SODIRIN[®]

**TABLET
FOR SWEETNESS
THAT IS
NOT SUGAR**



- Non Caloric, Non Nutritive Sweetener
- Indicated In Diabetic Diets And Weight Reduction.
- 1 Tablet = 2 Teaspoons Sugar.
- No Bitter After Taste And Completely Stable In Cooking, Baking & Heating.
- Dissolves Immediately In Warm Liquids
- Packing Of 100 And 500 Tablets.

Roc Pharmaceuticals

805, B. AMBEDKAR ROAD, DADAR, S. T.,
NEAR BROADWAY CINEMA, BOMBAY-14, DD.



PHONE: 85414

**IF
IT'S TIME**



**PLEASE REMIT
YOUR SUBSCRIPTION,
THANKS**



**Telegram :
CITYICE**

**Telephones :
Office : 252497**

**Resi : { 374755
 211679
 245247**

Cawasji Behramji & Co.

Shipchandlers & Canteen Contractors

City Ice Building,
298, Bazar Gate Street,
Behind Reserve Bank,
Fort, Bombay-1.

The Book is dedicated to
Mr. Rustom T. Saklath,
and

Mr. Framroze Rustom Burjorji Paymaster
Mr. Saklath is the torch-bearer of Zoroastrianism in Calcutta and Mr. Paymaster is the worthy son of a worthy father, the historian of Parsees.

Book available from the author, 873,
Dastur Meher Road, Poona, 1.
J. B. Karani's Sons, Sir P. Mehta Road,
Bombay 1 and
Office of Parsiana, Price Re. 1/50.



"Zoroastrian Credo"



A Book for every home by Gool K. S. Shavaksha, A very simple translation in English of the Gathas, Daily Prayers and the Life of Zoroaster with simple essay explaining our religion to the children. Rs. 5/- Available at N. M. Tripathi and from the Author, 43 New Marine Lines, Bombay—1.

GREETINGS

If we were to wander around in the vicious circle of this world along the zig-zag track of dogmas and doctrines, we are doomed. Let us then pledge ourselves on this New Year's Day to take the straight righteous path that projects from an Efficient Mind along the lines of Knowledge to Humility, Humility to Worthiness, Worthiness to Wealth (Physical, Mental and Spiritual), Wealth to Prosperity, Prosperity to Magnanimity, Magnanimity to Happiness. Let this path be strewn with the pebbles of Hard Work and wet with the sweat of Sincere Labour so that the road to Happiness is not smeared with the stains of Ego. Amin !

PESI WADIA

(Jamshedpur)

P A R E N T S' C O R N E R KUSTI ★ PRAYERS

by

GOOL K. S. SHAVAKSHA

On the Navjot Day the child is given the Sacred Bath called NAN, and is brought before the Priest who then initiates him into the religion.

Before that the priest prays for him the **PATET Prayers that he will set aside all his weaknesses for which he will be punished for his own good** in order to rehabilitate him and that all hate must be set aside. He is taught that hate only hurts the one who hates. So unless hate is set aside it is no use praying.

No prayer can be answered unless it is prayed earnestly. There can be no earnest prayer unless there is no hate or pride or anger in the heart of the one who prays.

So with the words of the YETHA AHU VAIRYIO (AHUNA VAIRYIA) the Sudra is put on. Then the child stands up and the priest is ready to tie the Kusti round him. The two together pray :

(A) KEMNA MUZDA

KEMNA-MAZDA ME-VAI-TEY
PAI-OOM DEDAT, HIETMA DRAYE-
GEYEBEYIO DEEDERAYSHETA
AINNENGHEY :

Help me, dear God, to keep hate, anger and envy away from me and mine. Let only Your good vibrations surround me so that no harm can be done to me by anyone.

UNEIOM THAVAMAT ATHRES-
CHA MANENGHESCHA YE-AO
SHYAOTHNAISH ASHEM TRA-OSH-
TA AHURA :

Help, me, Lord, to do the good work I have set out to do. I want neither reward nor again. All I need is Your help.

TAM MOI DASTEVAM DAENI
FRAVOCHA (upto here from Yasna 46.7)

to get Divine Knowledge in order to teach Your Word.

KEY VEREYTHREM JA THVA POI
SENGHA YOIHENTIE :

Give me the Key of Truth so that I can learn and teach others what to do when in trouble.

CHITRA MOI DAM AHUBISH
RATOOM CHISDEE :

ATHOI VOHO SAROSHO JUNTO
MUNENGHA : MAZDA AMAI YEM-
MAI VASHI KAMAI CHIT (Upto here from Yas 44.16).

One who follows Your teachings and is kind to others and helps others, will always be happy ; so I promise to be Obedient (SAROSH) to You, because I now know that whom You love will always be happy and that one who helps others is always helped by You and that one who gives happiness to others will always be happy.

PATENO TABAISHIANT TUT PAI-
REE, MAZDAOSCHA ARMAITISH-
CHA SPENTESCHA ;

Help me God to overcome hate and envy and fill me with joy in all Creation.

How can I do this ? By having faith in You and

NESEYDEVI DRUKHSH, NESEY-DEVO CHITHREY, NESEYDEVO FREKERASHTEY, NESEYDEVO FREDAITHEY :

by keeping away all bad thoughts and all hate, jealousy and ignorance

UPA DRUKSH NESEY, UPA DRUKSH DHUAR, UPA DRUKSH VENU-SHEY :

I will overcome all these (by my soul-force).

APA KHEDREY HEY — APA NAI-SEHEY MA MEREN CHAINISH GATHAO ASTUVAITISH ASEHEY (upto here from VENDIDAD, Verse 21):

So that Goodness and Truth surround me and I am never overcome by bad forces.

NEMESCHA YA ARMAITISH EEZA CHA (from Yasna 49 - verse 10).

I bow down before You with all faith in Your Goodness and Truth

May I always do so and be happy.

ASHEM VOHU I.



ચાંદી તથા જરમન સીલવરનો ફેન્સી નકસીનો માલ

બનાવવાનું તથા ખરીદવાનું

૧૦૭ વરસનું વીશ્વાસુ ખાતું.

(રથાપી ૧૮૬૦)

રતનજી જેહાંગીર

રેલીફેશન
૨૬૨૬૭૯

૬૬, બઝારગેટ સ્ટ્રીટ,
ફેઝ ૧ મુંબઈ-૧.

With best compliments of
M/s. Dhanjibhai Naoroji Cooper & Sons
&
M/s. Eruchsha Cooverji Cooper

78-80, Kika Street, (Gulalwadi) Bombay 4.
Telephone: 333759

**Pioneer Makers of quality teak wood Tubs, Barrels,
Casks & Vats**

OF SPECIAL INTEREST TO :

- ★ Chemicals and Dyes Industries
- ★ Pharmaceutical Concerns
- ★ Manufacturers of Pickles, Vinegar, Wines
and Spirits.
- ★ Hotels
- ★ Laundries
- ★ Gardeners

Repairs to your old tubs and barrels is our speciality.

“DIANA CLEANING PASTE”

For Spotless Cleaning, Washing, Cooking Utensils, Crockery, Cutlery,
Glasswork. Enamelware, Marble, Tiles, Metal, Floors, etc.

Free Delivery From COLABA To MAHIM. Phone or Drop A CARD.

PACKINGS.—

25-00 Kgs. Tin	3-00 Kgs. Tin
6-00 Kgs. Tin	1-50 Kg. Tin

DIANA SOAP CO.

Sussex Road, Byculla, BOMBAY-27. DD.

Phone : 3 7 3 7 9 9

Also available at all Leading Stores.

Distributors :

G. ATHERTON & CO. (P.) LTD.

BOMBAY-1 BR.

MICHIGAN AWARD FOR

MR. HOMI NUSSERWANJI SETHNA

Mr. Homi Nusserwanji Sethna, Director of the Atomic Energy Establishment Trombay and Member for Research and Development of the Atomic Energy Commission, was born in Bombay on August 24, 1923. He was educated at the St. Xavier's School and College and obtained the B.Sc. Degree in Chemistry and Physics from the Bombay University in 1942 and B.Sc. (Tech.) in Chemical Engineering also from the Bombay University in 1944. He later obtained his Master's Degree — M.S.E. in Chemical Engineering — from the University of Michigan in 1947.

He was with Indian Rare Earths Ltd., a public sector undertaking of the Government of India, from June 1949 to February 1959 as its Works Manager, when he joined the Atomic Energy Establishment Trombay as its Chief Scientific Officer. He later became the Director of the Engineering Group in the Trombay Establishment and continued in this capacity till he succeeded the late Dr. H. J. Bhabha as its Director in February 1966.

Mr. Sethna has many outstanding achievements in engineering to his credit. He was responsible for the construction and commissioning of the Indian Rare Earths Plant at Alwaye in Kerala and later the Thorium and Uranium Metal Plants at Trombay. He was the Project Manager of India for the construction of the Canada-India Reactor. The most important achievement of his is the design

and construction of the Plutonium Plant at Trombay for reprocessing used fuel elements. This achievement brings India among the five countries in the world capable of extracting plutonium from irradiated fuel elements, and is the first plant of its kind in Asia. The Uranium Mill nearing completion at Jaduguda in Bihar capable of treating a thousand tonnes of ore a day is one of the major projects handled by Mr. Sethna.

After the successful completion of the Uranium Metal Plant, again the first of its kind at that time in Asia, he was awarded the Padma Shri in 1959, and for his having successfully completed the Plutonium Plant he was awarded the Padma Bhushan this year. He is also the recipient of the Shanti Swarup Bhatnagar Memorial Award for the year 1960 for conspicuously important contributions to human knowledge in the field of engineering sciences.

Mr. Sethna was the Deputy Conference Secretary General to the United Nations International Conference on the Peaceful Uses of Atomic Energy held in Geneva in 1958. He has been a Member of the Scientific Advisory Committee to the Cabinet of the Government of India from 1961. He is also a Member of the Indian National Committee on Space Research and Director of the Fertiliser Corporation of India and Indian Rare Earths Limited.

He is a Member of the Scientific Advisory Committee of the International Atomic Energy Agency.

He has been awarded the Sesquicentennial Award of the University of Michigan. This award is exclusively to honor alumni of the University of Michigan whose careers have reflected the Sesquicentennial theme, "Knowledge, Wisdom, and the Courage to Serve"

He is also a Member of the Study Team of the Administrative Reforms Commission.

Along with late Dr. Bhabha he is a doyen of the Atomic Age in India. Atomic Age in the world began on 16th July 1945 with the first successful experimental explosion in New Mexico. It was a war time secret and complete secrecy was maintained by the authorities, the press and the people. Atomic Age in the world opened on 6th August 1945 with the explosion of Atom Bomb on Hiroshima.

Every advance of Science becomes a social force and an advance like this at once became a social responsibility. Will this matter-energy unit be used for annihilation or for progress of human society? The Nuclear Energy programme drawn up for India is one of Atom for Peace with emphasis on indigenously developed technology and know-how. This technology being extremely expensive is criticised that India cannot afford it. Mr. Sethna explained to a Rotary Club Meeting "We consider that India cannot survive unless it develops new technologies and nuclear energy is only one of them". This would increase the means available for a richer and fuller life and improve the standard of living of the people. He paid tribute to Dr. Bhabha's foresight in

establishing the Tata Institute of Fundamental Research and building up a team of scientists in nuclear physics and electronics for country's atomic energy programme. (A full account of Dr. Bhabha's outlook and methods is given in August 1966 issue of *Parsiana*. q.v.) Mr. Homi Sethna as a worthy successor is carrying out the programme of Dr. Bhabha to the letter and in spirit — and rightly so as both of them make a perfect pair of sincere guardians and promoters of country's good in their speciality.

The Institution is doing research, manufactures tools for their complicated techniques, invents Computers for its specific needs. Chemistry, stereoscopy, biology, medicine, food production and food preservation are its daily chores. Production of radio-isotopes for application to medicine, industry and agriculture and production of heavy water are foreign exchange earning items.

Mr. Sethna is all out for providing power cheap or at reasonably competitive rates. That will greatly help country's various industries — particularly aluminium, caustic soda, chlorine and fertilisers. Their importance could be understood in the context of the country's growing economy and he is after setting up power plants of progressively higher and higher capacity until by 1975 or 1980 the country will have units so big as to handle 600 mw each. Power plants are so designed that each successive one will cost less and less and require less and less of foreign components as in time the components will be manufactured in the country under his own direction and supervision.

From Tarapur unit costing 80 crores requiring foreign components to the extent of 55 crores of Rupees (i.e. about two-thirds of total cost) to two units of Ranapratap Sagar costing 60 crores and 66 crores with foreign components to the tune of 60% and 40% respectively and Madras station costing 70 crores with foreign component to the tune of only 14 crores i.e. 20% augurs well for the future of the country's economy and freedom from dependence elsewhere for material and technology.

The cost of production of electricity is estimated to be about 4.3 paise per unit as compared to over 5 paise per unit from coal-fired power station in the same area. Cost is to be considered in relation to the area. There may be areas where water could be harnessed and electricity produ-

ced so much cheaper because of the available natural resources. There are areas which are dry where the problem is one of electricity as well as water and there are areas where water is ample but useless for agriculture or industries. Wherever power could be generated at about 4 pais per unit by installing desalination plants suitable water could be obtained for about Rs. 2/- per thousand gallons, and with passage of time cost could be reduced.

To people in general the significance of these stupendous undertakings may not be clear but time is bound to justify the expense and devotion of the team that constitutes the galaxy of the country's genius working for bettering the conditions of life under and with Mr. Sethna. We greet you.

Messrs. Dhunjibhoy Pestonji & Co.

(Pro. Dhunjibhoy Ice Factory Pvt. Ltd.)

Ice Manufacturers & Fresh Fish, Fruits & Vegetables Suppliers

Stall No. 515, 523,

Crawford Market, BOMBAY-1

Estd. 1880.

Phone: 262451

Factory: 374054

Tel Add.: 'BARAFF' Bombay.

M/s. G. P. Mhapsekar & Co.

**Sandalwood, Sandalwood Oil Merchants
&**

Importers—Exporters

"LAXMI NIVAS"

Gibb Town, Post Box No. 8, Dharwar (Mysore) India.

Oldest & Largest Stockists of

MALBARI & DHARWADI (MYSORI)

SANDALWOOD & SANDALWOOD OIL

Our Sales Depots at :

Dharwar & Bombay

Principal Suppliers to:—

M/s. WARDEN'S (MYSORE) PVT., LTD.

Grant Road, Bombay & other Merchants in Greater Bombay.

Grams : "SANDALWOOD" Dharwar.

Phone No. : 179.

The Life of Holy Zarthusht

by

Framroze Rustomjee (Colombo)

Replete with exposition on the inner meaning of the miraculous element and incidents.

PARSIANA " recommends this book, highly, to all interested in discovering modern meanings to early Pahlavi versions.

Available at:—

**New Book Co., Taraporewalla, Jehangir B. Karani's Sons,
Fareedon & Burjor, Warden's (Mysore) Pvt. Ltd., Banaji's
Fire Temple (Sukhadwalla).**

DASTURJI KHURSHID S. DABOO M.A.

A STUDY IN ABSTEMIOUSNESS AND RESIGNATION

Bits of information gathered about the life of Dasturji Dabu remind me of the famous Indian rope-trick, in which a rope (an easily bending thing (under its own weight) stretches erect upto its total height. Many men bend down under stresses and strains of privation and are forgotten for good. Man's fight against adversities and privations is the measure of life and its fulfilment. Dasturji Daboo is our great teacher and preacher and has acquired the right to preach by example of the life he has lived through, is living and will live on.

Having lost his father in childhood he was brought up in poor circumstances by his mother, with tender care and affection for his unfoldment and strict discipline for his character. Even with stoic philosophy of life poverty is something that hurts and he learnt all the lessons of his life from it on the principle of nocet docet — what hurts teaches. Knowledge and experience so acquired become a trust from which a person can donate them to others.

He was born in the vicinity of Navsari Atashbehrum close to the attached Agiari. Right from that time his destiny was linked up with Atashbehrums. His college career was in the Madressa of Wadia Atashbehrum. As Principal of Surat Orphanage he spent 27 years close to the Atashbehrum with an Agiari within the precincts of the Orphanage. Thereafter he

is in Bombay giving his service to two Atashbeherams. His surroundings were always humming with religious fervour and he imbibed it. Lectures of Late Mr. Jehangir Vimadalal impressed him deeply. It is the belief of Dasturji that though man may be taken as an architect of his own fortune, it is given direction by the unfathomable agents of the Almighty. Conditions are prepared prior to human progress. He who surrenders himself to the Will of God discovers the pre-prepared path for him and walks in. Such belief takes away all vanity from him and explains his humility as a teacher and preacher, by example and precept

He was caught in the grinding wheel of life from boyhood. He earned a pittance from Mobedi to keep body and soul together and paid his way up by supplementing it with hard-earned scholarships. Books were borrowed. All temptations were kept out of life. In those days alcohol was served freely in feasts of the mobeds. His mother had made him take a vow never to touch it. He is still a stranger to the bottled wisdom of the Sufi sect, wisdom to live in intoxication.

“Saaki, begushai dare maikhanera,
Zin bish na tavan khurd ghum
Labriz kun payemanera”
Saaki, open the door of the Tavern,
More than this much I'm unable to
bear the gloom,
Fill upto the brim a cup of wine (for
me).

P. N. Mehta Education Trust

RUNS

Boys' Town

NASIK

We invite attention of parents to this famous Boarding School
for boys of all ages and all communities.

Efficient staff

Individual attention

Clean wholesome diet

Opportunity for out-door sports

Open-air games

Care of health

**Building of character along
with sound education**

HAS MADE THIS INSTITUTION A FAMOUS MONUMENT OF LATE

Mr. P. N. Mehta's Munificence

(Concessions to Parsee Students will be considered by the Trustees)

Inquiries—Mr. Bejon N. Desai, M. A., B. T. Principal.

(Saki is the man who serves drinks and here incidentally also the name of the Persian poet)

Dasturji would enjoy such intoxication of words and be content with it. He never in his early years afforded any luxury and even throughout life enjoyed none except the luxury of donating knowledge.

All his teachers (Parsi and non-Parsi) were persons believing in simple living, but they all looked upon teaching as their calling. They were not parading their diplomas and degrees but were inculcating knowledge and wisdom with discipline. Later Dasturji in his turn became a similar teacher with mission to teach with persistent urge that "A Teacher Cannot but teach". This he continues up to this day. There are no formal class rooms now the whole community are his pupils.

Before he could teach he had to learn. It was the rule in his times that a scholarship holder must pass examination in Bible. He won the Bible Prize in B.A. Thereafter for one year he was a college lecturer in English. The monthly magazine "Cherag" also influenced him deeply and from 1903 he is a strict vegetarian and believer in Ahimsa. Later he contributed articles in Cherag till it closed down (1946). Being a good pupil in Madressa he acquired sound and extensive knowledge of Avasta and Pahlavi. (Note: most students learn only Avasta, which is easier. Pahlavi is confoundingly difficult).

While in U.P. he learnt Sanskrit and philosophies of Hinduism and comparative Religion. Only during this period from 1913 to 1919 he was out of totally

Zoroastrian environment. There he came in contact with Mrs. Annie Besant and took to Theosophy — the thorn in the side of the Parsi scholars, who cannot brook any light cast on the set groove of our religious lore. Be that as it may; "Let knowledge grow from more to more and more of reverence in us dwell." In Bhagwat Puran Rishi Dattatrya has mentioned his 72 Gurus. Amongst them are ant, tortoise etc. He remarked that even from the lowly forms of life he had much to learn. Even ignorant peasants amass a lot of wisdom from the study of the universe with their simple understanding. What makes the total ban on theology the sheet anchor of Zoroastrianism is beyond commonsensible understanding. What does it matter if the two differ or contrast at certain points. Zoroastrianism is one religion. Theology is the sum total of all religions and views Zoroastrianism from its own angle of vision. Will the learned learn something more or is the cup of their learning brimful and anything poured in spills out? Let some cups hold the novelties the others cannot contain. Nothing needs be rigid. Even the universe is expanding. Art and new art is manifest everywhere. "Even Providence is the Art of God" in Religio Medici. Let us hope that certain newspapers will spare their columns to educate readers. They have something to teach instead of villifying Dasturji. Contrary to their expectations more and more people admire the humility of Dasturji who takes vituperative writings with noble unconcern. Underneath there is strength. To Dasturji his knowledge is power and with power there may be conviction that one man may be

right and the whole world can be wrong and it is not just the duck-back over which the torrents flow without wetting it.

Besides bookwork Dasturji has learnt first hand many things by doing them personally, whenever circumstances invited him for practical adaptation. He has repaired typewriters, gas engines, electric pumps, sewing machines, cinema projectors. As principal of Surat Orphanage he repaired clothes on sewing machine, and did all odd jobs. His example was caught by many pupils. They bless him now for being practical men undaunted by minor irritants of life. Dasturji is a veritable Encyclopaedia. Before you can open a book

he can open his mouth and the correct answer is out. He has passed his sansar with Stoic serenity with the constancy and cooperation of his wife. His wife has lost sight of both eyes and her health is by no means good. "It is not the life that matters but the fortitude we bring into it".

One thing I do not understand of Dasturji is the pride he takes in a queer record. His five children are married but he has never attended a single marriage function. Why ? Will Dasturji enlighten us on this oddity. I have somewhere read a slogan "Folks, do something odd to get even".

P. B. WARDEN.

DEALERS IN HIGH CLASS SANDALWOOD

Warden's (Mysore) Pvt. Ltd., 378, Grant Road, Bombay-7

Tel. 371464

and Branches.

FIDH No. 71464		September - October		• ARDIBEHESHT 1335 Y.Z. KHORDAD •	
WARDEN'S (MYSORE) Pvt. Ltd. 378 GRANT RD. Bombay-7		SEP 29	OCT 1	OCT 2	OCT 3
WED	HORMAZD	DAE-PADAR	DAE-P-MEHER	GOVAD	MARESPAND
THU	BAHMAN	ADAR	MEHER	DAE-P-DIN	ANERAN
FRI	ARDIBEHESHT	AVA	SROSH	DIN	
SAT	SHEHREVAR	KHORSHEH	RASHNA	ASHISVANGH	
SUN	ASFANDARMAD	MOHOR	FRAVARDIN	ASHTAD	
MON	KHORDAD	TIR	BEHRAM	ASMAN	
TUE	AMARDAD	GOSH	RAM	ZAMYAD	

Our Calender in English language is now a favourite of most Parsis, here and abroad.

Size 36 cm x 30 cm Price 50 p. post free in India

Please place your orders-soon.

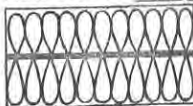


Nutex—the new towel from Bombay Dyeing, with the 'Superloop' that makes it dry out faster

a little kid could get lost in a big towel like this...

...but you'll find her soon enough—safe, and warm, and dry. Soft, deep-pile Nutex Towels are made by Bombay Dyeing's 'Superloop' process to caress your skin dry. In rich jacquard designs and soft shades that will be fresh and beautiful for years. Go see the new range of Nutex Towels today!

How does the *superloop* give you a better towel?



Look closely at the fabric of a Nutex Towel. Thousands of 'Superloops' give your Nutex Towels a deep, absorbent softness that dries faster—and dries out faster, too.

NUTEX—the towel with the *superloop* from BOMBAY DYEING



NEW CONCEPT IN CONSTRUCTION & ENGINEERED SAFETY

PREMIER ***TYRES***

TECHNICAL COLLABORATORS
U.S. RUBBER U.S.A.



THEY RETAIN
THEIR STRENGTH
FOR THOUSANDS
OF EXTRA MILES

Into every tyre goes a wealth of technical knowledge provided by our Technical Collaborators—U.S. RUBBER, U.S.A.—one of the world's largest manufacturers. We have the unique advantage of their pioneering research in the development of tyre technology and the latest trends in the concept and construction of tyres.

The advanced technical know-how has been incorporated in every Premier tyre and that's why they have—

- QUIETER COOLER RUNNING
- SUPERIOR PERFORMANCE
- TROUBLE FREE MILEAGE
- MORE STABILITY

PREMIER — TYRES THAT SPELL CONFIDENCE & COMFORT

PREMIER TYRES LTD.