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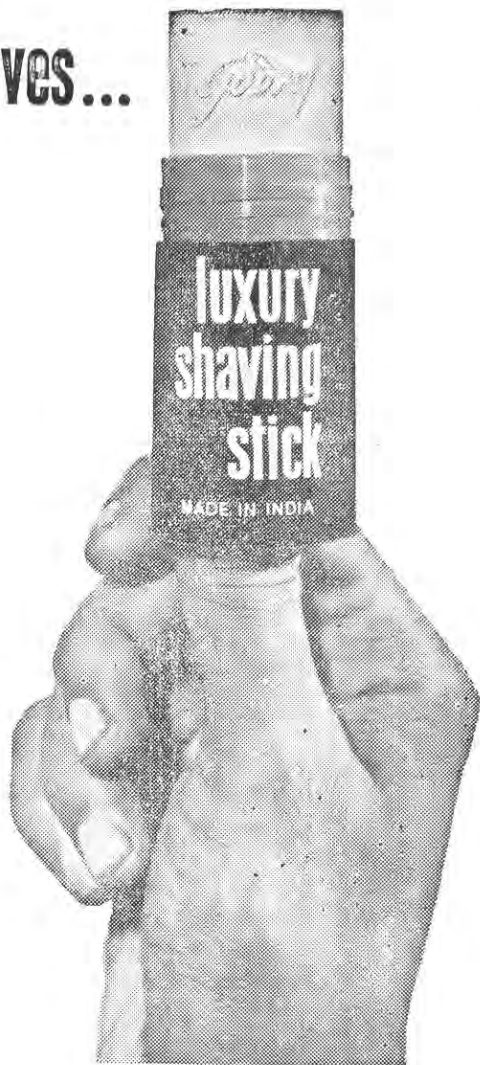
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Single Copy: 75 paise. Yearly subscription for 12 issues Rs. 6. Inland,
Sh. 10 for U.K. and 2 dollars for U.S.A.

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.

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EDITORIAL

With this issue Parsiana completes its three years of publication. It has done well enough. It has by now proved its viability, secured recognition, earned popularity (here and abroad) and taken up a posture of no return. All this has been possible due to staunch support of a number of subscribers who see the need of such magazine and generous support of a number of advertisers who are liberal with us. Parsiana cordially thanks both of these categories of supporters and earnestly wishes that they will ignore our defects, magnify any good they see in our effort and help to popularise Parsiana by a kind word about it to their friends. The readiness with which Mr. Framroz Poonawalla, his sons and nephews, support the magazine is exemplary. They are the proprietors of Commercial Art Engravers, one of the well-known block-makers. Almost all, if not all the blocks made specially for Parsiana come to us gratis through their generosity and they are delivered in time due to their goodness despite heavy load of business work. Jame-Jamshed and Kaiser-i-Hind are also helpful with lending their blocks on request.

These days the cost of composing, printing, paper, binding, wrapping etc., if printed outside, would come to much more than what I pay to the Godrej Memorial Press, a press run by the Trustees of the Parsi Panchayet. I have an inkling that the remote control of billing (favourable to Parsiana) is through the good offices of the Secretary — Mr. Sapur Desai, who takes keen interest in the press and this publication. A magazine, however, needs more than all these. It needs regularity and I am thankful to Mr. Murthi, the cheerful and dutiful manager of the press, Mr. Shantaram, the happy-go-lucky assistant manager, Mr. Rutti Bulsara, Mr. Pandurang and Mr. Rambhow, who all join in a united effort, a couple of days before the due date of publication, to bring the magazine out in time. They deliver the goods.

Mr. Chubb is an asset to the press. He never drinks but can be drowsy and let some errors slip in while reading proofs. If there are fewer misprints in Parsiana it is because he is otherwise alert and keen to see a clean Parsiana out.

In this issue we include the ideas of Jawaharlal Nehru on Religion as an academic study but we do not forget that religion is an everyday affair for the good of all souls who Believe — with a capital B. This second picture is presented by Miss Villoo Gadiwalla, a teenager, in simple, innocent style out of the fullness of her earnest heart seeking some Universal Truth.

The Origin of man comes up for controversy from time to time. The Evolutionary Theory and the Orthodox Religious Theory are in conflict and the followers of either of them are adamant — so much so that a teacher in a school in America was expelled by the Board of Controllers for teaching Darwinian Theory in his class to his pupils. He filed a suit for restitution of job, which the Court ordered after a long trial. This is a very recent incident — during the current year. In Zoroastrianism the theory of the origin of man is more in line with the Evolutionary Theory. Even Masia and Masiyai (Masi — Masiyani) have not taken instantaneous birth by the swing of a wand. The distinct teaching of our religion is something that falls in line with scientific ideas of evolution stage by stage from mineral to vegetable, from vegetable to sea-flora and fish and later animal life with man as the paragon of animals; and man rises highest by reason of the development of his mind.

With Zaab and Kershasp Peshdadian Dynasty terminates. One thing note-worthy in the character of that age was that the warriors remained warriors in defence of the realm and never usurped throne because of their prowess and power. They believed in the heritage of royal qualities and asserted that throne belongs to the man of blue blood only.

In one of our previous issues Dasturji Daboo so ably explained Khaetvadatha in relation to marriage as loving sacrifice. His explanation was based on philological school. In this issue Mr. P. N. Tavaria treats Khaetvadatha as explained by Khshnoom.

As regards Zoroastrianism as an alleged Heresy we shall send a copy of Parsiana to the publishers of Purnell's Encyclopaedia, for their information.

Now my personal request to the readers is to send their subscription soon or soon after receiving intimation from us. Money is necessary to run the show — money makes the mare go — **FORWARD into THE FOURTH YEAR OF PUBLICATION.**

P.S.: If you send your cheque please write it in the name of **PARSIANA and no other name.** Our account stands in its own name. Cheques from outside Bombay should add 50 paise for Bank charges. Thank you for all you have done for Parsiana.

JAWAHARLAL NEHRU

ON RELIGION

(*Excerpts from his Autobiography for the Rational Humanist*)

India is supposed to be a religious country above everything else. The spectacle of what is called religion, or at any rate pride in their faiths and testify to their truth by breaking heads. The spectacle of what is called religion, or at any rate organised religion, in India and elsewhere had filled me with horror, and I have frequently condemned it and wished to make a clean sweep of it. Almost always it seems to stand for blind belief and reaction, dogma and bigotry, superstition and exploitation, and the preservation of vested interests. And yet I knew well that there was something else in it, something which supplied a deep inner craving of human beings. How else could it have been the tremendous power it has been and brought peace and comfort to innumerable tortured souls? Was that peace merely the shelter of blind belief and absence of questioning, the calm that comes from being safe in harbour, protected from the storms of the open sea, or was it something more? In some cases certainly it was something more.

But organised religion, whatever its past may have been, today is very largely an empty form devoid of real content. Mr. G. K. Chesterton has compared it (not his own particular brand of religion,

but others!) to a fossil — the form of an animal or organism from which all its own organic substance has entirely disappeared, but which has kept its shape, because it has been filled up by some totally different substance. And even where something of value still remains, it is enveloped by other and harmful contents.

That seems to have happened in our Eastern religion as well as in the Western. The Church of England is perhaps the most obvious example of a religion which is not a religion in any real sense of the word. Partly that applies to all organised Protestantism, but the Church of England has probably gone further because it has long been a State political department.

Protestantism tried to adapt itself to new conditions and wanted to have the best of both worlds. It succeeded remarkably so far as this world was concerned, but from the religious point of view it fell, as an organised religion, between two stools, and religion gradually gave place to sentimentality and big business. Roman Catholicism escaped this fate, as it stuck on to the old stool, and, so long as that stool holds, it will flourish. To-day it seems to be the only living religion, in the

restricted sense of the word, in the West. A Roman Catholic friend sent me in prison many books on Catholicism and Papal Encyclicals and I read them with interest. Studying them, I realised the hold it had on such large number of people. It offered, as Islam and popular Hinduism offer, a safe anchorage from doubt and mental conflict, an assurance of a future life which will make up for the deficiencies of this life.

I am afraid it is impossible for me to seek harbourage in this way. I prefer the open sea, with all its storms and tempests. Nor am I greatly interested in the after life, in what happens after death. I find the problems of this life sufficiently absorbing to fill my mind. The traditional Chinese outlook, fundamentally ethical and yet irreligious or tinged with religious scepticism, has an appeal for me, though in its application to life I may not agree. It is the Tao, the path to be followed and the way of life that interests me; how to understand life, not to reject it but to accept it, to conform to it and to improve it. But the usual religious outlook does not concern itself with this world. It seems to me to be the enemy of clear thought, for it is based not only on the acceptance without demur of certain fixed and unalterable theories and dogmas, but also on sentiment and emotion and passion. It is far removed from what I consider spiritually and things of the spirit, and it deliberately or unconsciously shuts its eyes to reality lest reality may not fit in with preconceived notions. It is narrow and intolerant of other opinions and ideas; it is self-centred and egotistic, and it often allows itself to be exploited by self-seekers and opportunists.

This does not mean that men of religion have not been and are not still often of the highest moral and spiritual type. But it does mean that the religious outlook does not help, and even hinders, the moral and spiritual progress of a people, if morality and spirituality are to be judged by this world's standards, and not by the here-after. Usually religion becomes an asocial quest for God or the Absolute, and the religious man is concerned far more with his own salvation than with the good of society. The mystic tries to rid himself of self, and in the process usually becomes obsessed with it. Moral standards have no relation to social needs, but are based on a highly metaphysical doctrine of sin. And organised religion invariably becomes a vested interest and thus inevitably a reactionary force opposing change and progress.

Words are well known to be, by themselves, very imperfect means of communication, and are often understood in a variety of ways. No word perhaps in any language is more likely to be interpreted in different ways by different people as the word 'religion' (or the corresponding words in other languages). Probably to no two persons will the same couples of ideas and images arise on hearing or reading this word. Among these ideas and images may be those of rites and ceremonial, of sacred books, of a community of people, of certain dogmas, of morals, reverence, love, fear, hatred, charity, sacrifice, asceticism, fasting, feasting, prayer, ancient history, marriage, death, the next world, of riots and the

breaking of heads, and so on. Apart from the tremendous confusion caused by this immense variety of images and interpretations, almost invariably there will be a strong response which will make dispassionate consideration impossible. The word 'religion' has lost all precise significance (if it ever had it) and only causes confusion and gives rise to interminable debate and argument, when often enough entirely different meanings are attached to it. It would be far better if it was dropped from use altogether and other words with more limited meanings were used instead, such as : theology, morals, ethics, spirituality, metaphysics, duty, ceremonial etc. Even these words are vague enough, but they have a much more limited range than 'religion'. A great advantage would be that these words have not yet attached to themselves, to the same extent, the passions and emotions that surround and envelop the word 'religion'.

What then is religion (to use the word in spite of its obvious disadvantages)? Probably it consists of the inner development of the individual, the evolution of his consciousness in a certain direction which is considered good. What that direction is will again be a matter for debate. But, as far as I understand it, **religion lays stress on this inner change and considers outward change as but the projection of this inner development.** There can be no doubt that this inner development powerfully influences the outer environment. But it is equally obvious that the outer environment powerfully influences the inner development. Both

act and interact on each other. It is a commonplace that in the modern industrial West outward development has far outstripped the inner, but it does not follow, as many people in the East appear to imagine, that because we are industrially backward and our external development has been slow, therefore, our inner evolution has been greater. That is one of the delusions with which we try to comfort ourselves and try to overcome our feeling of inferiority. It may be that individuals can rise above circumstances and environment and reach great inner heights. But **for large groups and nations a certain measure of external development is essential before the inner evolution can take place.** A man who is the victim of economic circumstances, and who is hedged and restricted by the struggle to live, can very rarely achieve inner consciousness of any high degree. A class that is downtrodden and exploited can never progress inwardly. A nation which is politically and economically subject to another and hedged and circumscribed and exploited can never achieve inner growth. Thus even for inner development external freedom and a suitable environment becomes necessary. In the attempt to gain this outer freedom and to change the environment so as to remove all hindrances to inner development, it is desirable that the means should be such as not to defeat the real object in view. I take it that when Gandhiji says that the means are more important than the end, he has something of this kind of view. But the means should be such as lead to the end, otherwise they are wasted effort, and they might even result in even greater degradation, both outer and inner.

"No man can live without religion", enduring value, is religion in quality". If Gandhiji has written somewhere. "There this is religion, then surely no one can are some who in the egotism of their have the slightest objection to it. reason declare that they have nothing to do with religion. But that is like a man Romain Rolland also has stretched religion to mean something which will saying that he breathes, but he has no probably horrify the orthodox of organised religions. In his **Life of Ramkrishna**, nose." Again he says: "My devotion to he says: ".....many souls who are or truth has drawn me into the field of who believe they are free from all religious politics; and I can say without the slightest belief, but who in reality live immersed in a state of superrational consciousness, which they term Socialism, Communism, Humanitarianism, Nationalism and even Rationalism. It is the quality of thought and not its object which determines its source and allows us to decide whether or not it emanates from religion. If it turns fearlessly towards the search for truth at all costs with single minded sincerity prepared for any sacrifice, I should call it religious; for it presupposes faith in an end to human effort higher than the life of existing society, and even higher than the life of humanity as a whole. Scepticism itself, when it proceeds from vigorous natures true to the core, when it is an expression of strength and not of weakness, joins in the march of the Grand Army of the religious Soul."

nothing to do with politics do not know what religion means." Perhaps it would have been more correct if he had said that most of these people who want to exclude religion from life and politics mean by the word 'religion' something very different from what he means. It is obvious that he is using it in a sense—probably moral and ethical more than any other—different from that of the critics of religion. This use of the same word with different meanings makes mutual comprehension still more difficult.

A very modern definition of religion, with which the men of religion will not agree, is that of Professor John Dewey. According to him, religion is "whatever introduces genuine perspective into the piecemeal and shifting episodes of existence"; or again "any activity pursued in behalf of an ideal and against obstacles, and in spite of threats of personal loss, because of conviction of its general and

I cannot presume to fulfil the conditions laid down by Romain Rolland, but on these terms I am prepared to be humble camp-follower of the Grand Army.



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RELIGION and YOUTH

MISS VILLOO GADIWALA

“Teshtar Tir” — Sophia College — Age 17

Religion is a way or a means of worshipping God, thanking Him for the beautiful gifts that He has given us and asking for forgiveness of sins from the depth of our heart. Religion does not consist merely in saying prayers but in acting according to the Will of God which is let known to us by our conscience. Youth is that stage in our life when we are in the position to create and use power. Just as an engine must stop when its fuel is used up, so also a young person with full strength must reach the limitations in his life. If he crosses them, that is, if he uses his powers in a way which is harmful to himself and others, he runs the risk of ruining himself. This power of control is supplied to him by Religion, if he has sufficient knowledge of it. The knowledge of religion enables him to perform the task that is willed by God to its fullest extent. Religion and youth cannot be kept apart.

God gave us a perfect body and it is our duty to protect it so that it may undergo the difficult tasks of life.

The development of mind is equally important, for mind is man. As a youth he must develop his powers of discrimination otherwise he is no longer a man. Animals do not have rationality, so if we do not utilize our powers of reasoning we

are as low as animals. With that strength of reasoning, we must promote our cultural stands — intellectual integrity, emotional stability and such traits to acquire maturity of life.

Our spiritual development should also be in proportion to our mental development. Just as science has nowadays advanced to a great degree so also should be our advancement in the spiritual sphere. Although God is invisible we should acknowledge His existence in nature and in every living thing. We should have the sense of appreciating natural beauty which is a gift of God. Our trust in God should be perfect for he is the Truth and Supreme Authority. If I am true to myself I cannot be untrue to others.

Our advancement in political, economical and various other fields should not lead us to acknowledge their superiority over the Authority of God, for man without understanding of others, and service to others, is not a man—he is as good as an animal. These spiritual powers if developed during youth not only help us to build up our character, which is an ornament of our life, but also to prepare us for life after death.

We all know that modern times are too difficult to enable us to develop our youth fully. In the days of our ancestors, the temptations around them were less than

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they are today. It is true that science has made life easier, increased our standard of living and so on, but it is also true that it has depreciated those aspects of human behaviour which need real development. Due to scientific inventions, films have come into picture. Some films instead of doing good to people by providing them with knowledge, enabling them to see which they could not afford to see, have depreciated the standard of morality of people, especially of young people. Many films show sexual side of life leaving behind the religious aspects. The same is with some of the novels. Because the standard of living of people has gone up, women are also forced to work. There

are temptations to them to change their mode of simple life. Sometimes young people change their life to such an extent that their morality is affected. Youth is the most impressionable period of life, and especially in modern days, one should guard against getting entangled into affairs at the cost of morality.

To sum up, it should be said that Religion and Youth are closely linked up. Youth is ruined if religion is not heeded. **A life of truth, light, love and law will lead youth of the world to light of the future.**

(A Union Press leaflet)

Hvare-Khshaeta: the Radiant Sun:

by

MAHYAR BYRAMJI PATEL

"The same Eternal Light that shines brilliantly in the Sun, burns within us as the Flame of Life!"

"SRAESHTAM AT, TOI KEHRPEM KEHRPAM AVAEDAYAMAHI,
MAZDA AHURA! IMA RAOCHAO BAREZISHTEM BAREZIMANAM
AVAT YAT HVARE AVACHI!"

"O! Mazda Ahura! Of all Thy Exalted Lights, the most brilliant is that of the Sun, which is the greatest amongst the best that we know of!"

HVARE-KHSHAETA is the radiant Sun, as well as the Yazata presiding over him. The first Nyaish and the sixth Yasht are both consecrated to him. The first two Nyaishes (Litanies), namely the **Khorshed and Meher, both together are joint invocations to Khorshed, the Sun, and to Meher, Mithra, the Light of the Sun.** These two are invoked and worshipped during the day-time in the Haven, Rapithwin and Uziren Gahs only, preferably as a daily ritual, but **especially so on Shahrivar, Khorshed, Meher, Asman and Aniran Roz.** These two Nyaishes are always perforce recited conjointly together. **The Nyaishes solicit their blessings, and the Yashts celebrate their worship. The Gathic Hvare becomes Khorshed in the Later Avesta.** The eleventh day of the month is dedicated to Khorshed.

The Avesta praises Ahura-Mazda, and thanks Him for creating the radiant Sun, and pays homage to the Sun. The Gathas speak out against those vile ones who

declare that it is sinful to behold the Sun. In Yasna 44, which is a part of the Gatha Ushtavaiti, Holy Zarathushtra very beautifully expresses himself in poetic language that it is Ahura-Mazda Himself, Who in His capacity as the Creator and Sustainer of the Immutable Law of Righteousness, that has fixed the path of the Sun and the Stars, and Who makes the Moon wax and wane by turn. This implies that the world is justly governed by a discerning Deity, Who rules supreme over all by some fixed system and by benevolent laws.

The standing epithets of Hvare-khshae-ta are '**amarg, rayomand and aurvad-asp**', meaning 'the immortal, radiant and swift-horsed', for the reason that the Sun is apparently immortal, brilliant and swift-moving like the fleet-horse. Several ancient historians and classical writers mention that the Persians used to offer their homage and sacrifices to the Sun, and that a Temple with a priestess of the Royal Court at its head was consecrated

to the Sun. A smart horse with a white chariot luxuriously garlanded was sacred to the Sun. At the time of sacrifice, a white horse of the best Nisaeon breed was selected for offering to the Sun.

The Rig Veda extols Surya, the Sun in the same way as the Avesta extols it as Hvare or Khorshed. **In both these two great Aryan systems, the worship of the Angel presiding over the Sun often gets mixed up with the physical Sun itself, and frequently, this complication makes it very difficult to distinguish the one from the other.**

However, it soon becomes apparent, that the composer, writing in honour of Hvare-khshaeta in the Avesta, is more concerned with the physical Sun, than with the Yazata or Angel, presiding over it as its Genius. A very vivid picture is portrayed, depicting the various movements, and the rising and the setting of the Sun. A graphic description is given of the manner in which the Sun powerfully routs the fiends of all impurity, disease, pestilence and uncleanness. The Sun is presented as a magnificent orb that heralds the dawn of a new and glorious day. Hardly any mention is made of the spiritual personality that underlies this grand Luminary.

The Sun, rising high up above the Mount Hara--Berezaiti, and careering through its purposeful routine daily must have very powerfully captured the poetic imagination of the composer, who must have necessarily been captivated by its fascinating spectacle. Thus, the worship of the physical Sun must have preceded

the deification of it, and the primitive form of its Nature-worship must have been too compelling for the composer. The phenomena of the ever-present and majestic Sun completely over-shadow the presiding genius over it, to such an extent, that the visible representative becomes sufficient as a direct object of veneration. **The conventional Aryan custom of penetrating through Nature to Nature's God is very clearly brought out here.**

The Amesha-Spentas are all said to be of one accord with the Sun. The Yazatas by their thousands gather the warmth, light and glory of the rising Sun, and bring these down and scatter them upon the Earth, for the propagation and furtherance of Ahura-Mazda's world of Righteousness. Because of this, Earth gets purified. All the Waters that are standing and flowing, as well as the Waters of the wells, rivers, streams and seas get purified. The entire Righteous Creation of the Divine Spirit gets purified.

Were the Sun not to rise, then the demons would cause complete desolation in all the Haft Keshvars, the seven regions of the world. The Angels themselves would be powerless to withstand and repel them. Ahura-Mazda is pleased with offerings of sacrifice to the Sun, for invoking help against the powers of darkness, such as the Daevas, the thieves, robbers, sorcerers, enchantresses, and all their evil brood. The Amesha-Spentas, the Yazatas and the Fravashis also rejoice at such sacrifices. When the Sun sets at night, the demons of darkness emerge by their millions from the bowels of the earth, but they disappear at the first sight of the

rising Sun, and at the blaze of its light. **Evil -Ones feed at night, and fast by day,** for vile is their nature. **They flourish by night, and perish by day,** for they are the creatures of darkness. The Light of Hvare-khshaeta, the glorious Sun, drives away darkness, ignorance, and death. **It purifies the defiled** and refreshes the diseased. **Leprosy is regarded as a consequence of sinning against the Sun.**

In Avesta, the Hvare-khshaeta, the Sun, **is spoken of as the eye of Ahura-Mazda, just as in the Vedas,** the Surya, the Sun, is spoken of as the eye of Mitra-Varuna. The description of Ahura-Mazda of the Avesta is very much akin to this Mi-tra-Varuna of the Vedas.

In the Later Avesta, it is revealed that all of the Good Creation of Ahura-Mazda longs for the rising of the Sun. The pious faithful pray for this boon longingly. The Sun's Rays enables the Good Earth to exist, and not die out due to excessive cold. They promote sweetness in fruits, and abundance in crops. Here, man is advised to invoke Khorshed three times each day. He should resign himself to the Will of Ahura-Mazda, and atone for his sins. He should become introspective, and question himself whether he has spent the day in the service of Ahura-Mazda or Ahriman. **Then, Khorshed will deliver to him three messages during the course of each day.** The first of these shall come to him in the morning, when he will be informed that it is the wish of Ahura-Mazda, that mankind should become zealous in the performing of meritorious deeds, for upon the performance of such deeds, Ahura-Mazda shall be pleased to

personally improve their condition in the world, and make it better for them. The second of these shall come to him in the afternoon, when he will be informed that it is good to marry and beget children, for it is the wish of Ahura-Mazda that man should propagate himself, and flourish the Good Creation of Ahura-Mazda. He will also be exhorted to work in co-operation for the performance of good deeds, which will keep Ahriman and his vile brood in effective bondage till the day of Resurrection. The third message shall come to him in the evening, when he shall be reminded that it is necessary and good to repent for the performance of sinful acts, and pray for their pardon. The Sun is declared to be worthy of receiving sacrifice during the day-time, and to be neglectful in this is regarded as a grievous sin. This neglect is also supposed to detract from a man's store of rewards for the value of the good works done by him.

The invocation to Khorshed also pays Homage to Ahura-Mazda, the Amesha-Spentas, Mithra, the two Eyes of Ahura-Mazda (probably the Sun and the Moon), Gaviomad (the Primeval Bull), Gaiyomard (the Primeval Man), the Fravashi of Holy Zarathushtra Spitama, and to the entire Holy Creation, that was, is and shall be, the star Tishtrya (probably Sirius), the star Vanant, the Thwasha Khadhatem (visible Firmament), Zravane Akarana (Boundless Time), Zravane Daregho-Khadhatem (Time of Long Duration), Vatem Spentem (the Good Wind), Chisti (Religious Wisdom), Daena (Religion Personified), the Aevo Pantao (the One and Only Path),

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.

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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, Muktrad, 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.

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"Ceremoies For Dead"

Dasturji Dabu's Rejoinder
in Kaiser - i - Hind.

I am most reluctant to enter the arena, where someone (with his misled associates) has been tilting at the Windmill of "Ceremonies for the departed souls" — who are not "Dead": (1) Such rites in one form or another are being performed, since Time Immemorial, in every part of the world (civilized as well as savage) by men of various faiths (some highly educated sensible men&women) who wish to give vent to their inner feeling of loving devotion for the dear departed relatives and friends. Is it then a new phenomenon? Contact with the other world is possible through love, and homage (as mentioned in Fravardin yasht).

STATE AFTER BODILY DEATH

(2) Science has gone exploring the State "after bodily death", under men like Crookes and Lodge. Many "Spirits" have expressed their gratitude to the living friends, for their loving offerings, wreathes, sacramental Service, Requiem prayers etc, as helping them with strength "over there", under Invisible Guides.

(3) It is absolutely voluntary. There is no compulsion from Government, priests, Dasturs or relatives. Those who have no faith in their dried-up hearts, need not complain against the expenditure to which they contribute not a pice!

(4) Nearly 75% of the expenses involved are for dedication of fruits, meals, clothes, and utensils ordered (in the holy scriptures) to be given away to the poor. Is there any ban on charity?

(5) It is nowhere contended that the ceremonies are to interfere with the Law of Divine Justice. They merely console the new entrant into a strange world, to endure bravely! (6) Is there any bar to one's liberty to pour out his devotion in his own way? (7) What of millions squandered on racecourses - gambling tables - costly club - banquets - cigars and drinks — dancing and "Proffumo scandals"? Why not look at over Rs.500/- worth of floral decorations for two hours, at marriages etc.? What of costly sentimental memorials on tombstones? (8) Poet Gray's words are apt:

'On some fond brest the parting soul relies,
Some pious drops the closing eye requires;
Even from our tomb the voice of Nature
cries;
Even in our ashes live their wanted fires"

Why not live and let live and mind one's own business?

Note: **Ceremonies are the pillars of Zoroastrian Faith.** It is in ceremonies that we congregate and give and take good wishes and blessings, which we believe staunchly are exchangeable even from the other world. The other world is not the world of the dead but of the departed and hence a great possibility goes with prayers offered for the dead. No part of the expense one willingly incurs is wasted. If the dead feel happy and the loving ones obtain solace no price is too high to pay, eps. when materials are consumed and a part maintains the mobed. No MOBED NO PARSI (Prof. Frye) If one is after fault-finding no custom or usage is fool-proof or faultless.

Races of Mankind as depicted in Avesta and in Pahlavi Bundahisn

by

ERVAD R. R. MOTAFRAM. M.A.

A controversy centres round the origin of human race. As maintained by Darwin Man is descended from the anthropoid ape, whereas the Orthodox Christian church refuting this theory relies on the authority of the Old Testament and traces the origin of mankind to the first couple—Adam and Eve, created by God.

The views expressed on this topic in the Avesta and in the Pahlavi Bundahisn are considered here.

Progenitor of Great Aryan Race

As stated in Bundahisn XV, Gayomard on his death left his seed, which having been purified by the light of the sun was left buried in the earth. After 40 years there sprang up from this seed a human couple - Masi - Masyani - in the form of a plant called Rivas. Both of them were joined at their backs and neither male nor female was distinguishable. Later they were transformed into human form as Man and Woman, each endowed with soul. Ahuramazda declared them perfectly created and commanded them to the Law of good thoughts, words and deeds.

Avesta on the topic concerned is precise and easily understood. In Farvardin Yast - 87, "We worship the Fravashi of Gaya Maretan who first listened unto the thought and teaching of Ahuramazda.

Auramazda then formed the race of the Aryans. Gayomard is here shown as the progenitor of the Aryan race. It seems probable that the writer of Bundahisn has elaborated this account basing it on some legend current during the period.

As regards Gayomard, it is interesting to note that Bundahisn - xxiv describes him as having his eyes white and radiant—and constantly fixed on the heavens high above. Observe that the same is said about Sosyant, the future Renovator. In the Zamyad yast - 94 it is said that "He (Sosyant) shall look upon the whole living world with the eye of plenty and his look shall deliver to immortality the whole range of the living creatures".

As Sosyant will grant immortality to all the living creatures by the power of his look, so too, Gayomard, by keeping his white, shining eyes fixed on the high heavens, could become the progenitor of the human race of Masi and Masyani.

Three Great Races of Mankind

Bundehisn describes that from the beginning till the very remote unknown future there were three great human races. The first was the race which preceded Masi and Masyani prior to Gayomard, the second was the present Aryan race which descended from

Masi and Masyani, and the third is of Sosyant who will spring up from the seed of Zarathushtra. It is stated in Farvardin yast -62 that it is watched over by 99999 Fravashis in the sea Vourukasa.

The first of these races must have noticed Mind, but in its very lowest primitive stage of development. Thinking of these people must have been extremely simple within very narrow limits devoid of the sense of discrimination or of reasoning. Probably they may not have experienced any evil at all since they were not able to discriminate between right and wrong.

The second race in succession, the Aryan race of which we are the members followed the first. Every individual in it was endowed with developing Mind, wanting to gain mastery over all the lower desires and principles. The third race is the Race of the Future — that of the Sosyants. They will be so fully advanced in spirituality that the race “will continue to live an immortal life for ever and everlasting,” and all the wicked Druj shall be smitten and driven away from the world now rendered holy by the Sosyants

Race Comparison

Seven Races are mentioned as follows : They are 1. Polar, 2. Hyperborean, 3. Lemurian, 4. Atlantean, 5. Aryan. The sixth and the seventh races are yet to come. (“The Key to the Universe” H. A. Curtiss and F. Homer Curtiss)

Each race is the offshoot of its predecessor and it is in turn the progenitor of the next race. As the great Aryan race of the Avesta, sprang up from the seed of

Gayomard that of Sosyant will arise from the seed of Zarathushtra. These seven races are related to the seven components of a man viz. 1, Physicality, 2, Astral body element 3, Life principle 4, Desire dominated body, 5. Mind dominated body 6. Soul consciousness and 7. Spirituality. In each of the races all the seven principles are inherent and in each race there is the perfect blossoming of its one particular characteristic.

(“Life Everlasting and Psychic Evolution” — J. W. Frings)

In the fourth race Kama or desire was dominant but the desire of the race was directed to becoming man with constant struggle against lower appetites. Its success was partial because in this race mind was not sufficiently developed to subdue all animal impulses. Thus to a certain extent it bears resemblance to the aforesaid first race which preceded Masi Masyani, with mind not developed beyond primitive needs.

The fifth race—the great Aryan race—originated from Gayomard. In this race mind had developed awareness. Gayomard was the first human to hear, listen to and follow the teaching of Ahuramazda. The advantages of recognising moral values accrued to mankind as evidenced by the progress human beings thereafter made in almost all walks of life. Humanity is gradually approaching the spiritual consciousness. According to the religion of Zarathushtra every individual from Gayomard to Sosyant has his Frohar or guardian spirit, who by warning and admonishing the soul, guides him on the path of spiritual progress.

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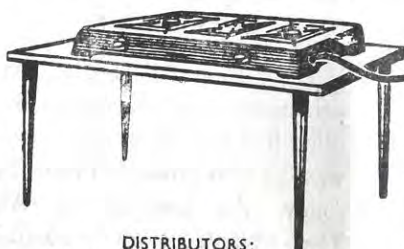
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The sixth and the seventh races are yet to appear, that of Sosyant which will work out its destiny after the mighty Renovation. The sixth race with its fully developed spiritual consciousness will possess powers transcending space and time and its lower appetites will be completely subjugated.

The seventh and the last race with its mighty spiritual power will be able to commune with the Divine, when all material obstacles will be completely conquered. Similarly as stated in Zamiyad Yast 23, Sosyant will restore the world which will, thenceforth, be "never decaying and never rotting, ever living and ever increasing". In short immortality will be granted to all the living creatures. In the Denkart Book VII chapters VIII and IX an account of the gradual renovation of the world during the milleniums of Osetar and Osetarmah, is given, until finally as described in chapter X Sosyant will bring about the complete renovation, the last of the great changes.

The Sixth Sense

All the members of the fifth great Aryan race have developed their five senses which are instrumental in the perception of the material world. The present human race is not able to transcend the limitations of space and time. To achieve this humanity has yet to develop its sixth sense which will throw open the doors to receive the waves of spiritual conscious-

ness. Thus the sixth and the seventh races will be advanced in Spirituality. Prophets and Teachers, well advanced in spiritual consciousness, will form the vanguard of the 6th race, as Behram Varjavan, Osetar, Osetarmah and Sosyant of that third great race mentioned above will perform miracles. Denkart Book VII chapter VIII, IX and X describe how Soshyant will usher in the mighty renovation. Observe, too, what is said of Sosyant in chapter X of Denkart Book VII that he (Sosyant) will look for evil in all directions with six-eyed power (pat sas doisrih hac harvisp nemak apar venet an i druj bes carak) What does the "six eyed power" show ? Does it refer to the sixth sense ?

Even in our present fifth race there are some individuals who have developed their sixth sense and are advanced in spirituality. We may instance those well versed in telepathy, clairvoyance.

The line is so set that the ultimate destiny of the human race is to develop spiritual consciousness to its fullest fruition and attain immortality.

Now let us note the races for their comparison.

The Polar races existed in the Arctic regions. Airyana Vaijo, the Arctic Home of the Vedas and of the Aryan races in general was originally situated high up in the snowy top and the people of these races gradually migrated downwards to warmer areas.

The Hyperboreans according to Virgil dwelt beyond Boreas (the seat of the North Wind). They did not have atmosphere like our own but one consisting wholly of feathers. Herodotus and Pliny mention this fiction, which they say was suggested by the fluffy quality of snow observed to fall in those regions.

Lemureans were forest dwellers, mainly nocturnal in habits. They were the spirits of the dead, spectres who wandered

about at night-time to terrify the living. The good ones were Lares and the bad ones were Larvae. Their description coincides with legends and stories of ghosts common to all ages.

Atlanteans lived on a mythical island where a philosophical commonwealth flourished. The implication is that the mind of this race was well-developed.

The Aryans are a great race devoted to moral advancement. But how slow ! !



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(COURTESY and FAIR-DEAL)

Zoroastrianism, a Heresy?

A misapplication of the word and the meaning

One Mr. Minocher P. Sarkari has by a letter to the Jame-Jamshed (16.9.1967) brought the above misapplication to the notice of the Parsi Community and especially Dasturji Sahebs, Scholars and students of comparative religions. He has shown his anxiety over this wrong meaning and trend being associated with Zoroastrianism, which in every sense is a revealed religion and believed in its pristine purity uptil today.

Purnell's New English Encyclopaedia is now published in weekly instalments from London. Obviously it has got to be in alphabetical order and before this publication comes up to the letter Z it is intended by us that Zoroastrianism be not described or even referred to as a Heresy. Normally there is no reason to assume that the publishers intend to misrepresent a noble faith but from what has been printed already about Albigensis it is likely that the mistake from letter A may be carried to letter Z. Before such mishap occurs it is advisable to bring the facts of our apprehension to the notice of the publishers.

This is what appears in Purnell's New English Encyclopaedia about Albigenses with reference to Zoroastrianism :

Albigenses:— Heretical religious sect. Also called Albigensians and cathari. In the 12th century the Albigenses spread over southern France, especially around the city of Albi, and throughout the lands of the Count of Toulouse. The origins and ideas of the movement are obscure and most of what is known about them comes

from official church sources and is therefore hostile. Their leaders, called perfecti, led an extremely ascetic life, and they certainly believed that **two equally great forces were at work in the world; Good and Evil. This dualism, which ran through many heresies such as Zoroastrianism, was totally incompatible with common Christian doctrine.** But the preaching of the mighty St. Bernard Clairvaux proved ineffective against the Albigenses in the 12th Century, and until 1209 they continued to flourish under the easy-going Count Raymond VI of Toulouse. In that year a papal legate was murdered by a Provencal squire, and Pope Innocent III immediately proclaimed a crusade against the Albigenses. The crusaders, led by Simon de Montfort began an extremely brutal campaign, seeking towns such as Beziers and Carcassonne and defeating Albigenses at Muret and Toulouse. Innocent III was horrified at what he had unleashed, but was unable to check the greed and savagery of the knights from northern France. The war was finally ended by the Treaty of Paris in 1222. The Albigensian Crusade further debased the idea of crusading, and wrecked the brilliant medieval civilization of Provence.

Mr. Adi F. Dastoor commenting on this fallacious connection of Zoroastrianism with the Albigenses says that though it is proper of Mr. Sarkari to have drawn the attention of the community to such reckless statements, in his opinion, such a statement is neither new nor surprising. He says, since long past in the famous

Roget's Thesaurus of English Words and Phrases Zoroastrians, Jews, Moslems, Brahmins and Buddhists are classified amongst Heterodox with some implication of Heresy in their beliefs, and their respective prophets are called "false prophets" (Jame-Jamshed 25-9.67).

Referring to the Thesaurus I do not find anywhere any mention of "false prophets". All I find is that Christianity and Catholicism are recorded as Orthodoxy and the rest of the Faiths as Heterodoxy. Biblical literature is classed as Revelation and the non-Biblical literature (in which Avasta is mentioned) as Sacred Writings of their respective prophets, who are specifically mentioned as "Non-Biblical Prophets and religious founders". Nor is there any derogatory insinuation. The difference is clearly stated as a note in parenthesis ("Generally speaking, each sect is orthodox to itself and heterodox to others") Pocket Books — Cardinal Edition

It is common for Christian Authors to believe that Christianity is the only true, revealed religion and hence their tendency to consider others heretics is pardonable human frailty. They take the word Heretic in its narrow dictionary meaning "The adoption and maintaining opinions contrary to the authorised teaching of the religious community to which one naturally belongs—"

In the Sassanian period during the reigns of Ardeshir Babekan and Shahpur I one Mani appeared on the scene for new religious teachings. His creed was an Olla-podrida, an incongruous mixture of tenets and teachings of Zoroaster, Buddha and Christ. He said he propagated that religion as he received it as revelation. It was a short-lived deviation from orthodox Zoroastrianism prevailing universally in Iran. Purnell's Encyclopaedia may have taken a leaf from this or such other instances which do come up in a long history of an established revelation such as Zoroastrianism.

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Shri Minochehr Hormusji Toot

A saintly Zoroastrian soul passed away "unwept unsung" during this year. Minochehr was true to the name he bore. On his face (chehr) there was a stamp of Minoi (divine purity) and he lived a life of simplicity with loftiness of character and outlook. He lived for many years at Deolali, which was in a way his Math (sacred place for worship and devotion to learning the secrets of nature). He was a quiet introverted individual with deep understanding of the true nature of religion and sane perception of Ahura Mazda. His understanding of the divine is best recast in his *Metaphysics of Zoroastrianism* published over ten years ago. Dr. Sarvapalli Radhakrishna, the Ex-President of India has written a very complimentary foreword to it.

It is evident from that work that he has mastered the technique of prayer and the art of securing the quintessence of religion and given a correct slant to both. He distinguishes between the effects of prayers recited by heart and prayers read out from the sacred books. Both are not the same. One never gets into the spirit of religion unless one recites prayers by heart, when no sense organ is interposed between man and his quest, with whom he seeks communion or union.

Zarathushtra according to Gathas opened out a path for understanding and reaching the Almighty. That such path exists and can be opened out is mentioned also in the Rig-Veda (Mandal 1-83-5). Its

knowledge gives man emancipation from the necessity of re-births. Prior to the advent of Zarathushtra people had belief about the efficacy of prayer as a means of securing our wants and satiating our desires. More prayers were of the nature of *mantra sunta* (Manta-sunta prayers offered with the idea that the God will hear and grant) and *badha* (badha — man bound himself to a task in the hope that repetition and persistence in such act of self-immolation will soften the Almighty and harden his claim). Such miracle workers were supposed to be deified beings" or Deys and Sacrifices were offered in high hopes of persuading them on their side. Zarathushtra worked vehemently against such beliefs and asserted that the Law of Karma was inexorable in all walks of life in determining man's fate. He therefore propagated religion of morality to mankind for the first time.

Shri Toot most vehemently opposes "mantasunta" and "badha" types of beliefs and ceremonies for the reason that misguided people by holding such easy go-getting ideas dislodge all noble and just ideas from their mind and succumb to self-weakening temptations. By their deceitful trickery miracle mongers work through "**daibitana**" (double dealings). Zarathushtra says of Deiva — "you are the image of all base sides of life". "Your worshippers are caught up in the false image and are deceived and become of crooked intellect because you offer to mankind the false hope of gratifying their

desires. For that reason man deviates from the right path and slips into the wrong path, and offers blood sacrifices of animals — all because of the false hope held in a wrong way". This teaching of the Gathas is held by Shri Toot as the most important point for character formation of a Zoroastrian and always spoke vehemently against all men who falsely claimed extraordinary powers and duped unintelligent people. There is nothing new in finding educated people who are basically unintelligent on whom education is only a surface veneer. So who-is-who on the list of their victims is no guidance of the calibre of men and women who act childish. That kind of deterioration is noticeable in many Parsi homes where a photo of some Sai, some baba or some pir is put on high pedestal, garlanded and worshipped as their saviour (because of some happy coincidence) or possible saviour (because people have said so). In such homes a photo of Zarathushtra too

dose hang on the wall and is perhaps garlanded but the heart is away from the Prophet and His teachings — otherwise people would not act the way they do. The reason of it all is colossal ignorance about their own religion against a few flimsy catchwords of the pirs and babas, promising health (a necessity), wealth (an attraction) and prosperity (a vague undefined condition of life).

Kakasaheb Kalelkar, M.P., a Great scholar of Gujarat is greatly impressed with Toot's version of the Gathas. It is a book of about 500/700 pages giving esoteric philosophical version of the Gathas along with their literal translations and explanations. It promises to be one of the most enlightening contributions to literature of Zoroastrianism. It needs to be published. It must be published. It will form our treasure now and heritage later.

—P. B. W.

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‘TAIMUR’

Shri Tehmurasp (Taimur) Behramshah Badhniwala hailed from Surat, where he was a moving spirit in all social activities. I first met him during the Jubilee Celebrations of Surat Parsi Orphanage. One could there find how deeply his good nature had percolated into the whole social fabric of the city. He had a catchy full-hearted smile which was always reciprocated spreading goodwill all over. He came to Bombay and worked his way up with Cinema Production Companies, who discovered in him congeniality and willingness for hard work. He rose from position to position in management and finally became the general manager of Kardar Productions, which office he held for last several years. He was such a popular figure with the management and the labour that he was addressed only by his pet name “Taimur”, first in the cinema

world and later in the entire city of Bombay and everywhere else. He contributed articles and anecdotes to magazines and was ever willing to write for Parsiana in the same trend. But as Parsiana has a certain purpose and corresponding policy his contributions, which were genuinely good for other magazines (Gujarati) could not fit into Parsiana.

He was amongst the first to see the need of Parsiana — a magazine for the community and readily accepted my invitation to its Advisory Board. He resigned because his hours of work were long and irregular, partly depending upon “shooting” of films and partly on management of the studio. It was a treat to talk to him for any five minutes, when his humour, wisdom and practicability became apparent.

—P.B.W.



KHAETWADATHA

by

P. N. TAVARIA

In the cosmogenesis the Universe is found distributed as stages and areas known as Keshvars (meaning Continents). Thus flying from Keshvar to Keshvar, the soul, masculine or feminine, whichever it be, reaches the stage immediately below Miswane Gatu and awaits its tardy part of the opposite sex. When the latter comes up, likewise purified, each one 'gives-itself-up' ('-datha') to 'own relative' (khaetu), which is the counterpart soul of the opposite sex. This act of blending together of the two counterparts into one is called Khaetvadatha, and the perfected whole soul so formed is called 'Magavan', who is asexual, and I-e-Su, a passionless birth. Khaetvadatha is not a marriage, consanguinous, incestuous or otherwise. It is final union of two parts of one soul.

Khaetvadatha concerns souls, the physical Marriage concerns physical bodies only, bodies having been re-absorbed into souls remaining in the background; respective souls by transmutation of Evil into Good

Khaetvadatha is between true correlative Marriage is often between misfits in one counterparts way or other

Khaetvadatha expunges sexes. Marriage retains sexes;

Khaetvadatha blends two counterpart Marriage keeps two as two; souls into one.

Khaetvadatha takes place, at the super-Marriage takes place in the material ethereal stage immediately below mis- world; wane Gatu.

Khaetvadatha takes place but once in ages Marriage, a daily affair all over the world;

Khaetvadatha is between souls delivered Marriage is between man and woman in of physical bodies physical bodies;

Khaetvadatha is post-Salvation Marriage is long way to Salvation;

Khaetvadatha is between sanctified coun-Marriage, between sinful man and terpart souls only woman;

Khaetvadatha indicates zenith of purity Marriage involves love and lust (and sin) of both counterparts

Khaetvadatha is a noumenon Marriage, a phenomenon;

Khaetvadatha indicates perfect felicity Marriage, a gamble and often a curse by way of condign punishments;

Khaetvadatha is subtle state Marriage, material.

Khaetvadatha is individual Frasho-Gard Marriage, millenniums remote from i.e. (Spiritual) Renovation Frasho-Gard.

Thus, to conclude, 'Khaetu', 'own relative' is not husband or wife, but counterpart soul, and '-datha', 'giving up' is not material but spiritual, i.e., surrendering one's own soul to the counterpart soul, which means expunging of sexes. Hence Khaetvadatha means spiritual blending of correlative counterpart souls thereby forming Magavan, which is a post-Salvation noumenon taking place immediately below Miswane Gatu and not on the earth. From the top Keshvar Vida-dafshu

the Magavan holy WHOLE soul enters Miswane-Gatu, the intermediary stage between the planetary world above and the invisible world below. On account of the fire energy of Mino-Karko operating on this Miswane-Gatu, the soul of the Magavan turns from semi-luminous to luminous, and then re-enters the lowest planetary Lunar heaven, and then at last is repatriated to the 8th heaven of the zodiac from which it was erstwhile exiled for purification.



ચાંદ્રી તથા જરમન સીલવરનો ફેન્સી નકસીનો માલ
બનાવવાનું તથા ખરીદવાનું

૧૦૭ વરસનું વીશ્વાસુ ખાતું.

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

૨લીફાન
૨૬૨૬૭૯

૬૬, બહારગેટ રૂઢ, ફોર્ટ મુંબઈ-૧.

Z A A B

Tenth King of Peshdadian Dynasty

Zaab also called Zao was the son of Tehmurasp. He was a very good king, kind, considerate, liberal, with eagerness to improve the condition of his subjects. Unfortunately he died after ruling for five years but during that short reign he did his utmost to set right most of the destruction Afrashiab had wrought. It was during his reign that Iran and Turan were separated as provinces in the hope of lasting peace. But the hope was short-lived.

K E R S H A S P

Eleventh and the last King of Peshdadian Dynasty

He is also known as Gershasp. He reigned for nine years. Afrashiab of Turan again broke faith, broke short-lived peace and attacked Iran. Now the world famous Jehan Pehalvan Rustom (Rustom Pehelvan), the warrior of great fame in the following Kyanian period of Iran's history entered the field for the first time. He gave a crushing defeat to Afrashiab once and for all and captured him alive. He searched out Kaikobad of noble descent from the Alburz mountains, brought him to Iran and put him on the throne. From Kaikobad Kyanian dynasty started.

The secret of successes of Rustom Pehlvani is ascribed to Babare Bayan, a kind of defence weapon he secured during this time which gave him protection against injury.

Once more the characteristic of the warriors and generals of Peshdadian Dynasty period is brought home. Warriors remained warriors in defence of the realm and did not usurp throne.

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