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Contents :	Page
Bacteriological Examination of Nirang Dasturji Dr. S. H. Kutar ...	1
EDITORIAL	4
Anquetil Duperron and His Successors by Monsieur L. S. Dugin ...	6
Zoroastrian Worship Not Pyrolatory by N. K. D. Naegamwalla ...	16
News and Views	20
Handarz Writings by Farda	21
Start to Finish	22
Dr. Zakir Hussein	24
Urwan and Other Associates or the Inner Existence of Man According to the Avesta by Dr. Jal K. Wadia	27
નીરંગ-દીનથી રચવક થયેલા અસોમેઝ વિષે અચોખા પમારનારો અનુભવ	33

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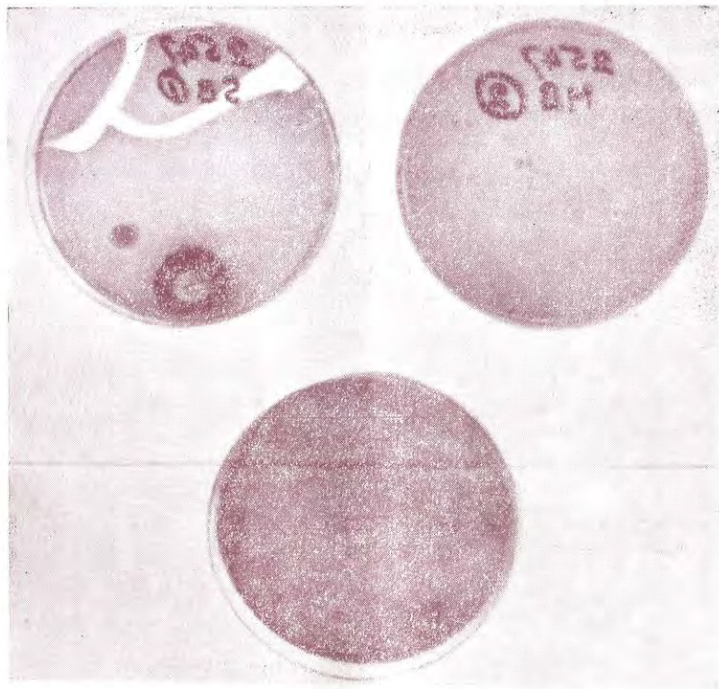
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Bacteriological Examination of Nirang

Search for a Proof-positive
A REVEALING EXPERIENCE
(A letter from London)

DASTURJI DR. SOHRAB HORMUSJI KUTAR WRITES:
(of London)



Much has already been written by so many scholars of our religion, so much more competent than my humble self, about NIRANG, TARO, ABEZAR, GAOMEZ, as the consecrated urine of the all-white sacred Bull is called.

There are two schools of thought :

(1) The ORTHODOX (like me) with full faith in our religion with belief in the efficacy and usefulness of Nirang.

(2) The Un-Orthodox or Reformists : Their aversion to Nirang arises from the fact that urine is a waste product of metabolism to be excreted by the body. They therefore disparage Nirang as something unclean, totally useless and un-Zoroastrian.

But Nirang as known to Zoroastrians is not ordinary urine. It is the urine from some specially selected all-white Bull.

collected by elaborate aseptic technique and converted by rituals and ceremonies into an aseptic liquid and consecrated through the power of our Mathra-vani by an elaborate ceremony of Nirang-Din.

This consecrated Nirang has healing properties found efficacious in skin diseases by local applications and some internal diseases like Peptic ulcers, urinary calculi etc. when administered orally in minute quantities associated with prayers and Nahan ceremony.

It is known that ordinary urine left to itself soon decomposes and emits offensive odour. That is due to quick growth of millions of germs in it of both pathogenic (disease-causing) and non-pathogenic (relatively harmless) organisms. By the modern bacteriological methods the presence of these germs could be detected under a microscope and they can also be grown over suitable nutrient media maintained sterile in special containers called Petri dishes. These sterile media contain no organism but if a material containing organisms be spread in minute quantities over its surface they multiply and grow and collect on the surface as visible patches known as colonies of growth of bacteria, bacilli, cocci etc. as classified by Bacteriologists for identification. But they must be there in the sample tested, because the test conditions are rigid to prevent extraneous contamination.

In order to satisfy myself and if successful to show and prove to the disbelievers the sterile and clean nature of Nirang, I submitted two specimens of Nirang I had with me (for normal use during the preliminary Nahan ceremony of Navjot or Wedding) to Dr. Saunders with request to test them in the Pathology Laboratory for any growths.

Dr. Saunders is the Consultant Bacteriologist to St. Nicholas Hospital, London. I explained to him what I wanted done and why ! He agreed to oblige me by culturing both the specimens. Not being a Zoroastrian he firmly believed that the specimens of Nirang one six year old, which was with me in use and was about to finish and another one six month old sent to me from Bombay by Ervad Dr. Peshotan Anklesaria, Principal of Cama Athornan Institute, would both contain large number of bacteria, would show many colonies of all kinds of Bacteria, pathogenic and non-pathogenic.

He did not know or suspect the power and the efficacy of our prayers. When he examined the Petri dishes of the cultured specimens he was profoundly surprised that both specimens did not grow a single colony or germ of any kind. Both the specimens were completely and absolutely sterile. When I went to collect the reports of the cultures he said "Dr. Kutar ! This is astonishing. I expected samples of urine 6 years and 6 months old to be stinking to high heavens and full of bacteria of all kinds. — I have never seen anything like this in all my long professional life. Here are your Petri Dishes."

I got pictures taken of the Petri Dishes, showing no growth of any kind. In contrast the picture of the control Petri Dish of the culture of ordinary urine shows growths of colonies of Pathogens and non-Pathogens. (See pictures attached)

This revelation I hold to my co-religionists as power of our Mathravani and the efficacy of the Nirang-Din ceremony and leave the non-believers to refute with empty words what scientific inquiry confirms.

Note Dasturji Dr. Sohrab H. Kutar is a medical practitioner, who along with his wife Dr. Mrs. Shirin Kutar, have a very large practice at Woolwich, in Greater London. Dr. Kutar, personally known to me, is a pacca Yojdathregar and lives a truly Zarathushti life of simplicity, prayers and performances of ceremonies. He is the one whose influence pervades all families of Zoroastrians in England and is the one self-sacrificing and self-effacing soul, who at the cost of his large and lucrative practice spares time every time whenever his services are needed on merry or mournful occasions.

The experiment undertaken by him is something of immense significance to the community. It has brought out the salient feature of the potentiality of our lofty ceremony of Nirang-Din. This has established a fact that Gaomez is clean, aseptic and useful and what we have followed for ages has a factual place in the galaxy of the truthful experiences. Both the doctors involved in the experiment are perfect gentlemen and capable of assessing the value of the result obtained. It is almost a dictum in scientific inquiries that one positive result is an unshakeable proof of its essential element. What is the essential element in this experiment ? The essential element of the inquiry is that Gaomez treated by the ceremony of Nirang-Din can become sterile and remain sterile for long time if not permanently. A hundred negative results of a hundred experiments prove nothing and mean nothing. One positive result establishes a principle. I am not unaware of the report of Dr. Mann submitted to Dasturji Khurshedji Bhappa.

in 1911 in which he found large crops of a variety of organisms both pathogenic and non-pathogenic in the sample of Gaomez submitted to him. What of that ?

Having established the principle that Gaomez is, can be and may be sterile, for short or long duration, we must search for the negative results in the possibility of infection and contamination subsequent to the primary sterile state — for there is nothing whatever to stop subsequent air-borne re-infection or contamination through touch or mal-handling which may have caused deterioration of a given sample.

In nature there is flux — nothing is permanent. Samples of Gaomez once sterile may not remain sterile indefinitely. What we know is there is good in it. A thing of beauty is a joy for ever. It is true of joy. Beauty fades away all the same.

EDITORIAL

This number is in our opinion a very important one in the sense that it contains several significant issues connected with Zoroastrianism. The first and the foremost is in the matter of the basic value of Nirang-Din as a power source derived from the strength of forceful prayers which bring about significant changes in Abezar or Gaomez. Dasturji Sohrab Kutar of London, as the Head Priest of the Zoroastrian community of Europe has revived interest in Gaomez along modern scientific lines to which I have thought it necessary to append the method of evaluation of the experiment to clarify its significance to the lay readers.

Anquetil Duperon is the first and the foremost European scholar of our religions literature. Others had preceded him in taking interest in this field and may be taken as the first but he alone can rightfully claim the dignified position of the first and the foremost. His record and his life history need to be preserved and Parsiana has dutifully followed Indo-Iranica in that direction. He was by no means an arm-chair scholar and the hardships, indignities and physical wreck he went through have for ever earned him a very high place amongst world's pioneering scholars.

Dr. Jal K. Wadia of Calcutta has a keen insight into the Inner man. He reveals with deep understanding the spenta-mainyu and Angre-Mainyu in flux dominating man's outlook on self from time to time as he becomes receptive to the one or the other as circumstances induce or compel him. He has put the flux in such simple way that a Zoroastrian's character could be subject to calculation, if not plainly mathematical can be fed for computarization as symbolic logic based on its simple binary system of 1 or 0 to denote increase in or loss of a given character trait. This idea is worth developing by Dr. Wadia.



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MONSIEUR L. S. DUGIN

The eminent Russian Orientalist Mr. L. S. Dugin (formerly L. Bogdanov) worked as Professor of Persian at the Practical Oriental Academy, the Imperial Society of Oriental Knowledge at St. Petersburg, Russia, and in Shanti Niketan. He also worked as a part-time Lecturer in the Arabic and Persian Department of the Calcutta University for several years. Besides Russian which was his mother tongue, he knew German, French and English, and he was an erudite scholar of Pahlavi and Persian. He could write Persian beautifully in the Naskh style. He passed about 12 years of his life in Iran, prior to coming to power of the late Reza Shah Pahlavi. Lastly he was appointed French Consul-General in Kabul, where he died and was buried.

Besides contributing many articles to different learned periodicals, he wrote several books on Iran and Iranian studies.

He published 'Anquetil Duperron Et Ses Successeurs' in French from Chandernagore in 1943, under the name L. S. Dugin. Actually it was a lecture delivered at the Societe Artistique at Litteraire of Calcutta on the 28th April, 1933. Only 30 copies of this tract were printed.

It is for the sake of preservation that this lecture is reproduced in original in French together with its English translation by Mr. Rajkumar Mukerjee, M.A. in Indo-Iranica of December 1968. It is a Quarterly magazine of Iran Society, a cultural body maintained jointly by the Governments of India and Iran. Parsiana has practically completely reproduced this material from the source stated above with the same purpose of preserving it.

Anquetil Duperron and His Successors

by

MONSIEUR L. S. DUGIN

Translated from the original French

by **Rajkumar Mukerji, M.A (French)**

The three names, like powerful torches, giving us light in the darkness that covered, even two hundred years ago, all that touch the languages and the ancient religion of the Persians, are those of ANQUETIL-DUPERRON, of BURNOUF and of DARMESTETER. All the three are French scholars. From the linguistic point of view, the name of **Anquetil sym-**

bolises the discovery, rather the revelation of the sacred books of the religion of Zoroaster, that of **Burnouf marks the analysis** of it, and that of **Darmesteter, the synthesis**.

During the Arab conquest what rather facilitated the introduction of Islam—the Persians embraced it without hesitation

and en masse — was the intransigency of the Zoroastrian religion, the complexity of the rites, the exaggerated number of purifications imposed on the followers, the incomprehensibility of the sacred language of which the priests guarded the secret enviously, and finally the ancestry of the priests who were degenerating into moral and spiritual slaves of the governors as well as of the people under the division of the Dasturs and Mobeds.

The Islamic religion, simple in its rites and indulgent in its exigencies, had attracted the mass of neophytes who received moreover some considerable material advantages. We may say, without exaggeration, that within a very short time, the whole of conquered Persia, accepted, with the temporal power of the conquerors, the religion of the Prophet. From the statistical point of view, the number of those who preferred to remain faithful to the religion of their ancestors, might be considered negligible. The exodus was not limited to the first group of emigrants, and another batch of adorators of Ahura Mazda came to join these first voluntary exiled groups towards the end of the 8th century in order to form together the nucleus of that which is at present the Parsee community of India.

As I have already said, they brought with them their religion, which was the primary cause of their exodus, their books and their temple of fires, and were able to preserve them up to our days.

However, during the exodus, i.e. to say at the beginning of the 8th century, some zealots of Zoroastrianism, less adventurous but more resistant than the emigrants, remained attached to their birth place without abandoning their faith in favour of the religion of the Arabian Prophet. All sorts of inevitable preoccupations of material order fatally caused the languages of the sacred books to become more and more unintelligible to the mass and even to the Zoroastrian priests of the community. Communications between the

Guebres and the Parsees of India were re-established from the 14th century; Persian having become the official and general language of India, the Parsees learned it like all others and it became the medium in which were written the "Rivayat," kind of epistles exchanged by them with their co-religionists of Persia. The latter, on their side, began to send from time to time in India their representatives in order to enter into direct contact with the Parsee community. It is thus that one of their emissaries, **Mobed Jamasp, came from Kirman to Surat in 1721**, found the Parsee community of that town plunged into the gloom of ignorance regarding religious matters and he decided to prolong his stay in order to teach and explain to some of the representatives of the high Zoroastrian clergy the holy writings. The Dasturs of Surat, of Naysari and of Broach thus became the disciples, of whom that of Surat named Dastur Darab was called upon to play an important part in the history of Iranian studies.

Under the enlightened direction of Mobed Jamasp the Parsis relearned Zend-Avesta. "Zend" meaning "commentary," "explanation;" "Upastak" "Avistak" or "Avasta" meaning the "institution," "the statue" or "the foundation." In other words the "Avesta" is the "Law," the Zend being its "commentary."

The name of the origin of the language and that of the alphabet in which they were originally written, are irrevocably lost for us. We know that in the 4th century of our era, a new alphabet which is but the perfected Pahlavi alphabet was elaborated and the texts that we have just mentioned were recopied in these new characters and all traces of the old alphabet disappeared, the original being destroyed by the reformers themselves. By a curious confusion the **first investigators, among others Anquetil-Dupéron (and before him Thomas Hyde)** believed that the word Zend of the combination that we have just mentioned was the name of the language in which the Avesta was written.

Such a confusion was possible for Thomas Hyde who did not know the first word. But such an interpretation is unpardonable as regards Anquetil who should not have committed such an error under the hypnosis of the authority of the English scholar. Whatever it may be, in spite of the common sense, the name Zend continues to be applied to the language of the sacred books of the Zoroastrians up to our day. I remember that in the year 1899, when I myself was a student, in the programme of the Faculty of Oriental Languages was mentioned "the Zend" language among other languages and it was replaced by the term "Asiatic language" in the programme by my University. But even today this erroneous term is not entirely abandoned and we find it still very often, specially in the elementary handbooks of the comparative philology.

We have already mentioned the name of Thomas Hyde, Professor of Arabic and Hebrew in the University of Oxford, author of the work entitled "Veterum Persarum Religionis Historia" published in the year 1700. It was on the Arabic, Persian, Turkish and Syrian languages. He, however, completely ignored the Avesta and the Pehlvi. However, already in the year **1723, a manuscript of the Vendidad acquired in India** by Georges Bouchier was brought to England for being **presented to the Bodleian library where it is found at present.** But let our hero Abraham Hyacinth (1731-1803) speak for himself. "Long afterwards an official of Bombay, M. Fraser, a Scotchman, known by the life that he gave to Tamaskoulikhan, went to look in Surat for what he thought, might help to discover the works attributed to Zoroaster. His project was successful. He brought two Zend books; **Izeschne** and the **Leschts**, and many other Persian and Indian manuscripts. It was impossible for him to engage the priests to teach him either the Zend or the Pehlavi to give him the key to Zend-Avesta. He returned to England where he died."

"Such were the attempts that the English people undertook for the acquisition and the understanding of the works attributed to Zoroaster. The rest of Europe agreed with Dr. Hyde without even thinking of learning the languages of which the names were hardly known to the scholars. The general callousness on a sufficiently interesting subject astonished me and I conceived from them the idea of a journey that I undertook to India.

"In the year 1754, I had the occasion to see at Paris two pages of Zend traced on the Vendidad Sade, which is in Oxford. Immediately I decided to enrich my country by this singular work. I dared form the idea of translating it.

"I believed, that instead of surrendering myself to the conjectures, following in the steps of the English scholars, I had no other means of being successful, but to go and collect from the Parsees themselves, the knowledge I required.

"I communicated my idea to the scholars. They approved my projects. They showed me the Academy of Belles-letters as the limit of my studies and even promised to speak to the Minister in my favour, and to engage the Indian Company to help me.

It did not allow me to wait for the promise of persons but to be myself responsible alone for such an enterprise; and justice did not allow me to demand of my family, less favoured by fortune, some help which might seem more than hazardous.

At that time **Anquetil was 23 years old.** With the characteristic impetuosity of that age, **he went to see the commandant of the office of recruitment and engaged himself as a simple soldier for India. He departed on the 7th November, 1754 with the grade of a recruit** who should embark in the port of Orient for Pondicherry. His baggages according to him consisted of "two shirts; two handkerchiefs, one pair of socks, a mathematical instrument box, a

Hebrew bible and three other books." The mention of the bible means that he knew Hebrew, but nothing shows that he had some knowledge of Persian.

The march from Paris to the port of Orient took 10 days. Arriving at the port of Orient Anquétil had to wait for three months for the arrival of the ship which should carry him to India with other recruits. But, in the second month of waiting he found himself liberated of his engagement as a soldier following the cares of his parents and friends remained at Paris. He was informed that the king had granted him a grant of 500 livres and the company had given him "free passage in one of its ships," Le Duc d'Aquitaine, the table of the captain, a room, etc..."

The crossing which took six months, was dangerous but probably quite normal at that time. Anquétil himself was attacked with pleurisy but his life was saved. Many of the sailors were attacked by a disease of which one did not know the cause and the nature. Their tongues were inflamed, and black. They could not breathe and were dying twice in twenty-four hours. The captain himself was attacked by this disease. He was treated like others and we had the pain to lose him a few days after.

There was everywhere an infectious smell which could suffocate. The worms were creeping into our chambers and the pity concentrated in the personal needs.

Anquétil disembarked at Pondicherry on the 10th August 1755. He had a letter of recommendation for M. de Leyrit who had now become, (thanks to the departure of Dupleix), the Governor-General of the French possessions in India.

Anquétil went to see him but **he was received rather coldly** by that high officer, who read the letter, put it in his pocket and turned back to our hero without saying a word. He was **cordially received by M. de Goupil, commandant of the army of Pondicherry whom he saw after his failure with the Governor-General.** He

installed him in his house and it was in his hospitable house that Anquétil remained during his stay in Pondicherry for a year. During that time, the attitude of the Governor-General towards our hero was softened down, because he sanctioned for him a revenue of Rs. 65 per month, which amounted to 1900 livres (pounds) a year increasing by four times his original pension granted by the king during his embarkment for India. The pension was increased up to Rs. 100 per month five years afterwards (in 1760). During his stay at Pondicherry Anquétil began to learn Malayalam and Persian.

He embarked on the 1st April, 1756 for Chandernagore where he arrived on Thursday, 22nd April, weakened by fever which he contracted during one of his rounds in the outskirts of Pondicherry.

His beginnings at Chandernagore were similar to that of Pondicherry. He went to the Government house to salute the Director of the Comptoir of Chandernagore to whom he gave the letters of the Governor-General. "I received only some vague compliments," says Anquétil to us "even without pity for the condition of health in which he saw me, he continued his walking in the corridor with a counsellor, leaving me alone to my great embarrassment. He received finally some help from the Jesuit Father of Chandernagore who rented to him a room and sent him to the Sergeant-Major who treated him for some time. His stay at Chandernagore was rather marked by diseases of which he suffered. Sometimes it is the same fever which relapsed; once his whole body was covered with darts (itches). Notwithstanding the medical care that Anquétil was receiving, he also applied some medicines that he had himself invented. He treated his fever with large quantity of black coffee which cured him of the fever but which gave him the darts. His darts were cured by cold bath but which caused him to suffer from dysentery. Within this vicious circle of diseases our hero passed some time at Chandernagore without having, it seems a well defined plan.

It is, however, during his stay at Chandernagore, that he tried for the first time to enter in relation with Zoroastrian literate persons of Surat. He sent to that effect, to M. de Verrier, head of the comptoir of Surat "two lines written in Zend character, with translation" which he did. While waiting he continued to study Persian in the intervals of his diseases. His material situation became more and more difficult, because the Director of the comptoir persisted in his refusal to pay his dues to that effect. He also refused to lend his interpreters to Anquetil in his studies saying "they are not meant for helping private persons." **It seems that before Anquetil, an adventurer had passed through Pondicherry and Chandernagore, and under the pretext similar to that of Anquetil, had taken away from the company a considerable sum of money, which explains the distrust shown at first and the cold reception reserved for Anquetil by the government.** Whatever it may be, being exasperated, Anquetil complained to the Governor-General about the less sympathetic attitude of the Head of the comptoir of Chandernagore, which produced the desired result and the allowance of Anquetil was finally regulated by the same total sum of money as that of Pondicherry. Inactivity, partly forced, was repugnant to our hero and he did some plans. The time was unfortunately not favourable for study tours. Encouraged by the departure of Dupleix, the Englishmen had begun to close around the French possessions everywhere. The local chiefs and Nawabs and Rajas revolted against the Englishmen as well as against the French and settled at the same time, their small accounts amongst themselves. The whole of Bengal, as says Anquetil himself "exploded." All that would not have stopped Anquetil, but at that time, he was laid down with dysentery and was taken to the hospital of Chandarnagore where, it seems, he was very well treated for a long time. At the moment of his convalescence, he received finally a reply from Surat in which M. le Verrier had inform-

ed him : **"The Parsees have read the lines that I sent to them ; that it was modern Persian written in Zend character."** He added that their "doctors have shown him the books of Zoroaster, specially Vendidad, Zend, Pehlavi and that they have promised him to explain that work, and to teach him their old language."

That communication made him to decide to go to Surat, sometimes on horseback, sometimes in a palanquin, very often on foot, advancing one day and retreating the following day. His description of privations which he had to undergo, makes one to tremble with fear. He bore those privations as much as one can judge from his description with an **almost unconscious resignation.** The journey lasted five entire months and Anquetil arrived at Pondicherry on the 10th August 1757. There he found his brother who had just arrived from France as a "Sub-merchant" and was finally appointed as the "sub-head" of the comptoir of Surat. After a short stay at Pondicherry, the two brothers started together, in October of the same year (1757) at first for Mahé, whence his brother went to joint his post, while our hero was delayed on the way and **arrived at Surat in the month of May 1758,** after seven months of travelling.

It is only now that his work began which made him famous. This work was done not without difficulty, because **M. le Verrier who introduced him to the two Dasturs, Darab and Kaous,** did, except introducing him, nothing which would facilitate the works of Anquetil, and the little consideration that he showed to the young scholar encouraged the two Dasturs to treat the latter as a man of no importance. Long delay intervened before **Darab and Kaous consented to sell him a copy of Vendidad for which they made him pay Rs. 100, refusing, however, to teach him the language.**

In the meantime Anquetil made acquaintance with the Head of the Dutch Comptoir M. Taillefer "a polite and learned man." The latter introduced him to his

courtier Manuchehrji, enemy and rival of Darab and Kaous, Anquetil got from Manuchehrji the loan of another copy of Vendidad. Comparing it with that of Darab and Kaous, Anquetil discovered that the two Dasturs had cheated him by selling an incomplete and defective text. He, however, restrained himself not to tell them openly that he had discovered their fraud. It was only after the departure of M. Verrier and when his brother was nominated to that post that he decided to settle the matter. Here is how he himself describes the decisive moment for his studies: "Towards the beginning of February, seeing that my work is being delayed, I said to Dastur Kaous that his MS. was different from the other Vendidad of Gujrat and at the very moment I showed to him the MS. of Manuchehrji. When the book was opened he became pale and at first feigned to have not recognised the MS. adding that it was some other book. Afterwards he tried to prove the authenticity of the MS., because he thought that I have not read the MS. word by word, and left me with a bad humour. On the following day, Darab, his relative, more expert and more sincere, and who found that it was no more the time to hoax me, brought to me a copy perfectly similar to that of Manuchehrji, assuring me that all the copies of the Vendidad are similar to that which he has brought to me, that the

copy that he gave me first was corrected in the Pehlavi translation. But that in the Zend language, there were only some transpositions and changes of letters of very little consequence. He promised at the same time to bring to me a copy similar to that of Manuchehrji and also a copy of the complete Zend, without Pehlavi translation. These first steps were followed by Pehlavi and Persian vocabulary of which I have already spoken, some other MSS. in modern as well as in ancient Persia, and a short history in verse about the retreat of the Parsis in India." No one else but the **Dastur Darab** was better qualified to help Anquetil in his studies, because he was the same Darab whom we have mentioned while speaking about the visit to India of Dastur Jamasp, under whose direction, Darab could have enriched his theological studies.

From that time his work began to progress at giant's pace, in spite of the **capture of Surat by the Englishmen who took him prisoner. They, however, allowed him to continue his studies** and treated him with kindness and with high consideration. During the two years that he passed in Surat, Anquetil translated from the Avesta: the books of Yasna, Vispered and of Vendidad; from Pehlavi the Bundahishn; from Persian, the book Si-Rouze and some of the Rivayats. He also translated the small Pehlavi-Persian glossary.

* Ervad Burjorji Sorabji Katrak, a well-known Advocate of Surat had once said that Dastur Darab referred to here was Dastur Darab Pahalan. This mistake was pointed out by Ervad Dr. Peshotan Anklesaria who has conclusively proved that Dastur Darab here referred to was Dastur Darab Sohrab Dastur Kumana, who was known as Dad-daru. Dr. Sir Jivanji Modi and Ervad Cawasji Kanga confirm Dr. Anklesaria's statement. As a story goes a French savant purchased some sweets which were wrapped up in two pages with Avesta or Pahlevi writings on them. Abs-truse writings on these pages aroused Anquetil's interest in deepening his study of Avesta-Pahlevi Ervad Dr. Peshotan Anklesaria informs me that Anquetil had seen Avesta-Pahlevi manuscripts in Bodleian library and they aroused his interest in then which brought him to India.

In the spring of 1761, he was deported to England as a war prisoner, but with the permission to take with him all his books and papers. He was disembarked in Portsmouth where he was treated a bit more rigorously, but some time afterward he was set free. **He ran to Oxford to compare his MSS. with that of the Bodleian Library.** Returning to Paris in the spring of 1762, having **brought with him 180 different MSS.,** he began his work of the three big volumes in quarto, that finally appeared in the year **1771 under the title "Zend-Avesta: work of Zoroaster,"** containing theological, philosophical and moral ideas of this lawgiver, the ceremonies of the religious cult that he had established and many important points relating to the ancient history of Persia, translated in French from the original Zend, with remarks; and followed by many other treatises that clarify the subject, by M. Anquetil Duperron, of the Royal Academy of Inscriptions and Belles-letters and Interpreter to the King for Oriental languages, Paris, with the approval and privilege of the King."

The publication of that work, which since then has become the corner-stone of all Iranian studies caused a tempest of protests. The **incredulous public refused to accept it as the sayings of Zoroaster,** the great sage of the Parsees, the Arch-image of the name was synonymous to all the mysteries of Orient, the nonsense and the incongruities of the Zend books published by Anqu*til. Among others the young English scholar, **Sir William Jones, the future founder of the Asiatic Society of Bengal, at Calcutta, wrote to Anquetil a private letter full of exaggerated sarcasms** as follows :

"Do not be at all surprised, Sir, to have received this letter from one unknown, who loves real talented persons, and who knows to appreciate yours.

"Suffer that you are felicitated for your fortunate discovery. You have very often wasted your life, you have crossed stormy seas and mountains full of tigers, you have dishonoured your colour, that you yourself say, with as much elegance as well as modesty, to have composed "the lilac and the rose," you have wiped off more cruel illnesses, and that only for the wealth of literature, and for those who have the rare happiness to resemble you.

"You have learnt two old languages that the entire Europe does not know ; you have brought back to France the fruit of your works, your pleasing translation of Zoroaster ; you have charmed the public with your pleasing translation of that work, and you have reached the peak of your ambition, rather the object of your ardent desire ; you are the member of the Academy of Inscriptions.

"We respect, as we should, that famous and learned academy ; but you merit, it seems to us, a more distinguished title... Greater traveller than CADMUS, you have brought like him new scripts and new gods... To speak frankly one should make you at least an Arch-image or a great priest of the Guebers. Moreover in this new post you will be able to put some fire in your writings.

"Traveller, scholar, antiquarist, hero, libellist, what title don't you merit !

"Allow me now, Sir, that I say to you seriously what the men of letters think of your undertakings, your voyages, about your three big volumes, and of your knowledge of which you boast without reserve... **One should love real knowledge, but everything is not worth knowing.**

"Socrates said while looking at a show case of a jeweller : "Of how many things I have no need !" One can explain in the same way while contemplating the works of our erudites : **"How many branches of knowledge are useless to acquire !"**

"If you had made the least reflection, you would not have faced death, for having brought to us some useless things (light).

"If these reasonings, Sir, are not absolutely wrong, it results that **your object is neither beautiful nor important, that enlightened Europe does not need your "Zend-Avesta"**; that your translation is a pure loss and you have uselessly engaged yourself for ten years which could have been precious for you. **How insignificant glory is it to know what none knows, and only to make known !...** One would like to believe that you have in the head more Zend words, i.e. to say more difficult, crawling, barbaric words than there are scholars in Europe. **Don't you know that the languages have no intrinsic value ?** Besides, are you sure that you possess the knowledge of ancient languages of Persia? One would never know, please do not be offended, the old dialects of Persia, because they do not exist but in the supposed books of Zoroaster, which are besides full of useless repetitions.

"But, would you say to yourself: 'Do they suspect me of cheating the public ? No, Sir, they do not say so. You cheat yourself.'"

"One says nothing about your hard style, which is low and inelegant, very often high flown, hardly suitable to the subject and never pleasing. We have more to say on the last part of your lecture..... What punishment does your Zoroaster decree to the ungratefults ? What quantity of Bull's urine are they obliged to drink. We should advise you, Sir, to take a dose of the holy and purifying liqueur.

"You triumph, Sir, because Dr. Hyde did not know the old languages of Persia and you say nothing new. You find fault with Dr. Hyde because he knew not the 5 Gahs, that signify the five parts of the day, because he says **ton** instead of **ton**, and because he knows not that Ahriman, the name of your Persian Devil was an abbreviation of the melodious word

Enghri menioch because you know by changing Enghri in di, and meniosch en able.

"Either Zoroaster had not the common sense, or he did not write the book which you attribute to him. If he had not the common sense he should be left to the public and in the obscurity. If he had not written the book it was impudent to publish the book in his name. Thus either you have insulted the taste of the public by presenting some silly things to them, or you have cheated them by supplying them some falsehoods. In such a case you merit their contempt."

Professor E. G. Browne of the Cambridge University who cites that letter in the first volume of his *History of the Persian Literature*, censors severely the attitude of his famous colleague and compatriot in the following terms :

"He suffered himself to be so blinded by these sentiments that he not only overwhelmed Anqu*til with satire and invective which are not always in the best taste, but absolutely refused to recognise the immense importance, and even the reality of the discoveries which might have condoned far more serious shortcomings. As Darmesteter happily puts, "the Zend-Avesta suffered for the fault of its introducer, Zoroaster for Anquétil."

And further on he concludes : **"There is nothing in Anqu*til's book to justify Sir William Jones's bitter irony and ferocious invective, much less his attempt to deny the great services rendered to science by the object of his attack, and to extinguish the new born light destined to illuminate in so unexpected a manner so many problems of history, philology, and comparative theology ;"** and he continues to **enumerate the mistakes made by Jones himself.**

I find that Prof. Browne is a bit too severe against William Jones who, at the time when he wrote that famous letter, was only 27 years old ; of whose youthful exuberantia could not let go such an

occasion to show his perfect knowledge of French and satiric gift. Moreover he was sincerely persuaded to have to deal with an imposter.

Unfortunately that letter widely circulated had some **dangerous results for Anquetil**. He lost the sympathy of the intellectuals already greatly tired by the unexpected defects of the Avesta text. It is only the German scholars who immediately could profit out of the works of Anquetil and appreciated them. In fact, Johann Friedrich Kleuker published in 1776/77 a complete translation of the complete works of Anquetil under the title "Zend-Avesta, Zoroasters lebendiges Wort" and a series of studies on that work during the following years.

It shows in what discouraging circumstances our hero must have pursued his studies. He shows to us that during the seven years of his stay in India he could have employed only the last two years to the study for which he had left his motherland. The first five years, it is true, were not entirely lost for him, because it is during that period that he was able to learn Persian, Malayalam (which he calls Malabar), Sanskrit and Kanara. The "Preliminary lecture" itself is the product of the preparatory first years, being really a concise diary of all his experiences in India. He develops its conclusions in another work published in Paris in 1787 under the title "Historical and Geographical research in India.

His third volume at present completely forgotten: "India in relation to Europe" appeared in Paris in 1798. It is a small book of no great importance which is somewhat journalistic, and is full of rambles on the superiority of Indian culture to that of Europe. **In his last years Anquetil submitted himself to the magical charm caused upon him during his stay in India and he led an ascetic life trying to initiate to himself the practices of Hindu Brahmins in the heart of Paris and French revolution. He died in the year 1805 at the age of 74 years.** We do not know what

happened to his brother the head of the Comptoir of Surat. His elder brother Abbé Anquetil (Pierre-Louis), a well-known historian, author of "The History of France" outlived him by only a year. The time that followed was not favourable for Iranian studies and it is only 25 years afterwards that Burnouf, basing himself on the works of Anquetil began a new period in the evolution of Iranian sciences. Like Anquetil, Eugène Burnouf (born at Paris in 1801) belonged to a family of scholars: Eugène Burnouf was the first to apply the scientific method to the study of Avesta and to undertake the edition of the critical translation of a part of that work. His work: "Commentary on the Yasna, one of the religious books of the Parsees" appeared in 1833. Burnouf utilised for his works not only many works left unused by Anquetil, but also other books of the East. It is interesting to know that at the moment when Burnouf was studying Avesta in France having the intention to establish a critical text of it, **Franz Bopp of Germany, the father of comparative Philology**, was using the discovery of Anquetil to build up scientifically the parentage of the Avestan language with the other Indo-European languages.

The work of Burnouf was continued by the French Orientalist James Darmesteter (should not be confused with his brother Arsène Darmesteter, philologist and lexicographer). Darmesteter was the first to introduce the historical method in the study of Avesta and the fruit of his labours "The Zend Avesta, a new translation with historical and philological commentary," in three volumes, published in Paris in 1893, marks a new era in the development of Iranian studies.

All that have been done since then in the field of Iranian studies by the Orientalists of all countries of Europe and of America are due to the works of these three giants of orientalism and specially to the effort originally exerted by Anquetil.

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Zoroastrian Worship Not Pyrolatory

by

N. K. D. Naegamwalla

The Black Stone in the Meccan Kaba—The Christian Cross — When the Muslim called the Zoroastrian a “Fire-worshipper”, the latter properly replied that he no more worshipped Fire than the Muslim worshipped the Black Stone in the Meccan Kaba. The Fire is to the Parsi what the Cross is to the Christian — a symbol. However, it was at first the Christians, and later on the Muslims, who stigmatised the Zoroastrian formality of worship as idolatrous pyrolatry.

Shaikh Saadi, the famous Muslim Persian poet noticed the zealously cherished Holy Fire of the Zoroastrians, but ridiculed this veneration because of his own religious persuasion, and saw only superficially the physical effect of Fire — not its spiritual symbolism through which the Zoroastrian pictured in the mind’s eye, — however faintly — the attributes of the Supreme. Shaikh Saadi sang sarcastically in his renowned poem, “**Gulistan.**” He scoffed at the Faith of the “Gabrs” —

**“Gabr gar sad sal atash parastad
Gar yak bar derin oftad be soozad.”**

“Though for a hundred years
the ‘Gabr’ feed his flame
Did he once fall the rein
’twould feed on him the same.”

Thus, in the above versified derision of the Gabr’s form of adoration, he accented only the baneful destructive nature of Fire without reference to its beneficent and vital role in the Universe. Shaikh Saadi seems to have conveniently overlooked the fact that it was through the light of this very Fire, which he grandiloquently scoffs at, that it was possible for him to write the above lines. Nevertheless, despite Shaikh Saadi’s sarcasm, — to the

Zoroastrians the Radiant Fire is emblematic and is but the faintly visible representation of the Invisible God, — and there is no perishing in His Flame.

Life is synonymous with Fire — Today there is much scientific evidence that the origin of Life was through a combination of elements like Carbon, Hydrogen, Nitrogen, Oxygen etc., uniting through the agency of a flash of Lightning. Thus Fire was vital to generate Light itself which dispels darkness. If Fire destroys, so does the knife, but the knife also heals in the hands of the skilful surgeon. There are drugs which spell the difference between life and death, but perchance an over-dose be taken it may mean the end of life. But neither the knife nor these healing drugs are worth any the less because what they would do through improper use. Fire handled carelessly might set the house on fire; used intelligently can confer a million boons. What essentially matters is the right approach and conception.

Had Shaikh Saadi lived today, he would not have scoffed at the “Fire-Worshippers” for he would know that if the Fire of All Fires — the Sun — were to cool down, there would not be only no ‘Gabrs’ but no followers of any other Faith. Earth would freeze and life on it would be extinct for ever. Thus the Gabr when he prays before the Fire, he acknowledges the life-giving power of Fire and the need for its continuous preservation to perpetuate life’s glory.

Fire — as a Triple Principle — Fire, in the ancient philosophy ... has been regarded as a triple principle. As water comprises a visible fluid with invisible gases lurking within, and behind all — the

spiritual principle of nature, so, in fire, they recognised: first, Visible flame; second, Invisible or astral fire — invisible when inert, but when active producing heat, light, chemical force, and electricity, the molecular powers; third, Spirit.”

Some Aspects of Fire — “We should avoid the error of considering hot glowing embers as the only aspect of Fire. Our scriptures point out several other aspects (invisible yet real): One that makes a seed and cell to reproduce — Our vital essence — the energy within each atom — the fire of emotions — the fire of quick decisions and inspiration — the fire that burns all dross in our character through will-power ... and the strangest of all: ‘The Fire that is our inner instructor!’ The last named is truly the spiritual counterpart in man, hinting (as St. Paul did) that **‘we too are temples, within which is installed a sacred spark of Divinity!’** Our Fire-temples give out light and heat from the altar; but within the shrine is the ‘aura’ (Khureh) of the Almighty, kept glowing through the presence of an invisible guardian-angel. Our homage is thus to this occult Presence, that is supposed ‘to bless the visitors, who offer their devotion.’ The fire censer is thus a radiating centre of various influences, whose remote control is from God Himself. Five times every day, a throne is prepared for the ‘installation’ of the Divine Presence.”

“Thou art Divine, I know, O Lord Supreme,
Since good found entrance to my heart
through Love;

I asked “What is Thy Holy Will? To Whom

Daily my utmost homage shall I pay?”

Since then unto Thine INNER FLAME I pay

My homage, and to Thine ETERNAL LAW.”

By whose joint action, O Ahura Mazda,
THE RIGHTEOUS ORDER OF
THE THE UNIVERSE

IS PRESERVED AND PROMOTED,
PROTECTED AND NOURISHED?

(Ushtavaiti Gatha)

I have elaborated on the spirit of Ush. 4.7 (Y. 46. 7) in order to bring out the full force and significance of ‘**Athrascha**’ and ‘**Mananghascha**’. As Miss Piloo Nanavutty, M. A., M. Litt. (Cantab) has pointed out in ‘The Kusti Prayers (Kem na Mazda)’ “The very fact that ‘Atar’ and ‘Manas’ are placed together in this manner makes it quite clear that no physical fire is here meant. The Flaming Fire of Thought is nothing else save the mental honesty in a man, that searching, critical activity of the mind that uncovers every evil within, destroying each one in the fiery indignation of its zeal. If it were not for the Pure Mind, and the Flaming Fire of Thought which issues from it, no man would feel the necessity of fighting against evil passions, nor would he perceive that ‘Asha’ the Divine Law was established through the workings of these two heavenly qualities”.

Firdausi was the one who had truly understood the Athrascha-Managhascha combine as a force and power that the Zoroastrians attained in the fidelity to the outward acceptance of fire as symbol. He therefore said:

“Ma gooi ke atash parastand boodand
Parastandeya pak YAZDAN bood and”

Do not say they were, fire-worshippers—say they were worshippers of Yazdan (of ONE GOD) and atash stood as symbol.

Our zeal for the preservation of this symbolic approach is marvellous. The fire and the zeal are both live. “O my Parsi brothers! your Prophet is not dead. He is not perished: He is watching over the religion he founded, ever seeking to raise it from its present degradation, to give it back its lost knowledge, its lost powers. What nobler work for the Zoroastrian today than to permeate his brethren with the ancient fire, to relight its blaze on the spiritual altar of their hearts?

Mrs. Annie Besant has said "**The Fire is not dead** — it is only smouldering on its ancient altars; white-hot are the ashes, ready to reburst into flames. And I dream of a day when the breath of the great prophet Zarathushtra shall sweep again through his temples, fanning the ashes on the altars of those ancient fanes, and every altar shall flash into fire, and again from heaven the answering flames shall fall, making the Iranian religion once more what it ought to be, a beacon light for the souls of men, one of the greatest religions of the world."

However some Jack-in-the Box half-backed reformers jump out from time to time to belittle to their own size

the grandeur and the decor of fire, and every time Fire emerges triumphant. About fifty years from now a magazine named **The Parsi** was started with Meherjibhoy Madon a real scholarly gentleman, as its editor. The trend of the magazine was to underrate the Atash-behrams, Atash adarans and Atash-dadgahs and vilify the practice of offerings of sandalwood and incenses to Fire. Meherjibhoy Madon after hearing the famous 12 lectures on Fire delivered by Ustad Sahib Behramshah Shroff turned round, made a most respectable retreat and banged the door against The Parsi, which thus died its natural death. I therefore introduced Meherjibhoy as a real gentleman.



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NEWS AND VIEWS

Mr. Freddy Mehta, Financial Advisor to Tata Industries advises the Planners to plan for prosperity on bases of facts and not on basis of a slogan of "socialistic pattern".

Once a person or a group begins to talk in terms of "principle" the entire mind is mortgaged to that pet word or slogan disabling him or them from thinking. Facts of the case considered here are internal dissensions between the Centre and the States, and between States and States, each one fighting bitterly for a bigger bite.

Liberal treatment of Private Enterprise and reasonable and realistic tax structure will obtain favourable conditions for more earnings and release of strangled capital investments. These will revert to State and Centre Exchequers by way of more taxes recoverable by both. Exchequers will be the real beneficiaries. Taken by and large Finance Commission will be practically more useful than Planning Commission. As this lecture was delivered under the auspices of the Forum of Free Enterprise the Government Circles are likely to view it with their fixed bias — We are not tall enough to understand High Finance but this lecture is chosen to indicate Mental Hygiene applicable to all phases of life.

The word "Principle" is paralysing and fit for use only when a nation is on war path to disable people from thinking. Bias is self-generated to suit some distorted thinking and induced to make it flourish. In most cases people holding bias even do not know where they got it from and how.

The Hindi purists talked on principle and went on coining queer words to eliminate words of non-Hindi origin. The new lexicon was unrealistic. Acrimony crept in, bias and prejudice cropped up with simple adjectives, later sur-charged and supercharged to gain a point. All heads all won, all tales all told. Casting vote awaited.

The way to Mental Health is to think without emotionally charged adjectives (descriptive adjectives no harm) and eliminate them from our reading matter. Six months of this practice should result in surprising mental clarity for one and all.

Editing of articles received for Parsiana is done on these lines to keep them healthy.

P.B.W.

HANDARZ WRITINGS

by

FARDA

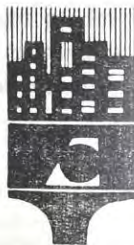
Handarz writing was a favourite theme of the learned priests of the Sassanian period (225-631 A.D.) They are a collection of impressive moral truths which are landmarks in moral philosophy giving man a clearer insight into the fundamentals of Ethics and Religion. The Handarz writers presented man's search for God in the forms of ethico-didactic treatises in Pahlavi by great souls like Aturpat Maraspund, Bakht-Afrit, Vazorgmehr, Atur-Frenabagh, Farrokhvzat and others. They all indicate great eagerness to understand God's ways, to realise His nature and to feel His presence. They give thought provoking reflections upon life and mirror human endurance and weakness human triumph and failure in an effort to live a full and noble life without asceticism, monasticism and celibacy, as a triumph of the Trio of Humata, Hukhta,

Huvrashta. These writings should be made easily available to combat the prevailing idea that the texts of our scriptures fail to enthuse us with the spirit of religion. The anomaly lies in the fact that our Eastern atmosphere has overemphasised monastic and ascetic values as the end all and be all of life to the exclusion of the realisation of God in the fullness of life, which is Zoroastrianism in practice. Young men leave your easy-chair ! go and marry one of our good girls. As your good woman always with you she will instil the essence of Godliness in and around you, and you will reflect them in the family of your making with triumphs and failures meaningful to your life of beauty and totality. Celebacy is condemned by Zoroastrianism. Monasticism is repugnant to our extroverted constitution and asceticism is living in want in midst of plenty.



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Start to Finish

Start to grow

WHAT AM I ?

"Mummy," said I with a sigh,
"Lift me up into your arms."
But my mother answered, Why,
What a stubborn boy you are !
You're as tall now as the table,
And to walk you are quite able.
Yes, my darling, pet and joy,
You are quite a great big boy."
This she said and went away.
I thought I'd go out to play,
But I hardly had gone out,
When I heard my mother shout:
"Sonny, you just march back home,
You can't play out in the street,
You're too small to walk alone,
Heaven knows what you may meet !"
Now I do not know at all,
Am I big, or am I small ?"

Translated by E. Falgenhauer
for **Soviet Woman** — April. 69.

Pause to Ponder

WISDOM RELIGION

Men have grown cunning, clever, audacious, hypocritical and unprincipled.

Laws are generally found to be nets of such a texture, as the little creep through, the great break through, and the middle-sized are alone entangled.

We believe that there is a remedy. It is to seek back to the spring of honour, virtue and religion — the Wisdom Religion of the archaic period — the source of all the world's subsequent religions.

In that religion a religionist could no more be indifferent to science than a scientist could be anything else than religious.

For the science of those days was what is now misnamed Occultism, misnamed in as much as it left no obscure corner of nature unsearched, nor any hidden depth of human nature unfathomed. It was such science.

The Theosophist — November 1881

Finish to wounder

CONCLUSION

At last I came to the conclusion
That there is no conclusion.
Beyond the still centre
I found life full of anomalies.....
I only know that my day begins at
5 O'clock in the morning
When I follow my shadow
And I find myself going ahead of my
shadow in the afternoon.
I strive for a meaning of the
meaninglessness
And my horrible foot-steps sound like
Some broken gramophone record
That rotates round the same old track
again and again.

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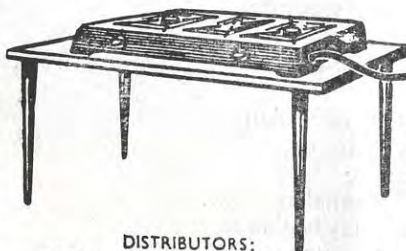
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Born of Afridi descent whose forefathers settled in Uttar Pradesh he lost his father when he was nine years old. However, he carved out a niche for himself that raised him up to the highest position, which could wield power and pomp but for his inherent simplicity, fullness of heart and richness of mind. He became our Rashtrapati winning this highest laurel after contesting for it in 1967. Being a Muslim President of our predominantly Hindu state he was hailed throughout the world as the symbol of secularism and the protagonist of Integration and Integrity. As a symbol of secularism he was the Ajatshatru, a personality with lofty mind impervious to the narrow concepts of caste or creed. As a protagonist of Integration he believed and declared the whole nation as his family and for Integrity he lived up to it.

He was educated in a boarding school and later went to Aligarh University. Here he met Mahatma Gandhi and Ali brothers, Mohamed Ali and Shawkat Ali, who called themselves the sepahi (soldiers) of Freedom movement. Inspired by their examples he plunged into the movement and in time developed intimate relations with Mahatmaji. Though his foot was in politics his heart was in education. He was never so happy as when he was amongst his books.

He believed in the urgency of renascent education and culture as Basic education, to suit the freedom that was envisaged. Modern education must be liberal, literal and manual. With that view he established the Jamia Millia Islamia — The National Muslim University in Delhi — now located in Okhla, four miles from Delhi.

Dr. Zakir Hussein was a Ph.D. of Berlin University where he collected other colleagues willing like himself to devote their life to Jamia Millia. When its finances crumpled Gandhiji undertook to raise funds.

Maulana Kalam Azad induced him to become Vice-Chancellor of Aligarh University, which he served for many years. From here he was pulled into politics by nomination into Rajya Sabha (1952) in the quota reserved for men of distinction in Arts and sciences and became the Governor of Bihar (1957) and represented India in UNESCO (1956-58).

Jawaharlal Nehru chose him as Vice-President (1962) and he won the Presidency of India contested successfully (1967).

He was a connoisseur of modern art and has a good collection of oil paintings. He was fond of fauna, flora and fossils.

As a proof of the fact that he was loved by all he was saved from the fury of a

sikh mob by a sikh (1947). An area of 4 acres of land where his body now rests in Jamia Millia belongs to a couple of Hindus, who have willingly transferred right, title and interest thereon to the Jamia Millia. Once while accompanying Gandhiji to Jullandar he was saved by the timely assistance of a sikh captain and a Hindu railway employee. He was needed and providence intervened.

He was fond of Plato and Goethe, and was a powerful Urdu writer and an outstanding speaker but chastised needless long speeches "as inflictions, a torture listeners try to escape by any awkward dodging. Listening is any day a more civilized and more polite form of behaviour. But speaking has become a part of my destiny."

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Urwan and Other Associates or the Inner Existence of Man According to the Avesta

by

Dr. JAL K. WADIA

Calcutta —

There is a general interest in knowing what one is in his abstract existence. For this one rushes to recent books or to ancient ones written by enlightened souls. The spiritually inclined will find that by merely seeking intellectual knowledge through books they will not derive any true knowledge of man's abstract existence, nor make any appreciable spiritual progress. Spiritual knowledge gained intellectually is good and worth all encouragement, but it is just the first step. A true seeker of Truth on spiritual awakening seeks Truth only through inner lightenment.

The one truthful way is to love God very deeply and to remember Him constantly in spite of one's multifarious worldly activities and even distractions. It is a good and safe practice to sit daily and regularly at one set time and meditate on God with love and devotion after removing all worldly thoughts. Regularity with patience and perseverance brings ultimate success. Leading a righteous life is often advised for spiritual growth, but here with heart entrenched in Divine Love one does not have to think of leading a righteous life, because one is constantly led by the thought of God to a righteous life without thinking of it. One's own inner being cannot be truly known but has to be realised. With devoted love for God and motiveless sacrifice, and with sincerity and honesty of spiritual efforts

some degree of realisation can be attained consonant with one's individual growth. In keeping with these thoughts I now proceed to describe Urwan and its other associates.

The first existence of man is Divine and in the initial Self-realisation it is this Existence that the man realises. The Divine Self is One with the Supreme Being and One with the Divine Existence of all creations. This God-consciousness is completely devoid of individualised consciousness or consciousness of one's separated individuality. This Divine Self is what we know in Avesta as **Fravashi**. **Though Fravashi is One within all, we have individualised it in the light of our own individualised consciousness by separately identifying the Fravashi of Ahura Mazda, Fravashi of the Amesha Spentas, Fravashi of the Yazatas, Fravashi of each individual man, of the animals and so no.**

The Fravashi of Ahura Mazda is Purity Absolute and with all Divine Attributes. It sustains with perfection each individual creation. The Fravashi of the Amesh Spentas is connected with their respective attributes, the Fravashi of different Yazatas with their respective functions and duties. Fravashi in man guides and leads him through all the experiences of different states and conditions of individualised consciousness, towards the Divine Unity.

The Divine Existence is universal and One. It is both beyond and within all creations; beyond all creations we know It as Ahura Mazda and within all creations we know It as Fravashi.

Next to Fravashi comes Urwan in man. In the existence of inner man this is the embodiment of individualised consciousness, and imparts the consciousness of the separated individuality. In Urwan the God-consciousness of Fravashi in man is as if for the first time turned into the individualised consciousness — the consciousness of separated individuality.

In man two kinds of conscious energy flow with opposite characteristics, Avastan Spenta Mainyu & Angre Mainyu.

I. These opposing conscious Energy flows are constant throughout creation in one form or another and in varying degrees of strength. This bi-polarity is responsible for the individualized existence in creation; otherwise their existence will cease and everything will merge into an amorphous unity and man shall get merged into Divine Unity, because the first and basic existence of man is Divine. Urwan not only separates one and all from the Divine Supreme but also from one another.

II. Urwan is brought into being in its individualised existence by the flow of Angre Mainyu in it, but its existence and sustenance in Ahura Mazda is due to the flow of the Conscious Energy of Spenta Mainyu. Much of the Divine Characteristics in Urwan are due to this latter flow. The principal characteristic of the second flow is to draw one back toward Divinity and create consciousness of Unity with Ahura Mazda and Unity with one and all individual beings. It also leaves behind a trail of good characteristics wherever it flows.

If in the creations there should flow only Angre Mainyu and no Spenta Mainyu, then each creation will become independent of Ahura Mazda, become abso-

lute, independent of Ahura Mazda. This situation is prevented by the flow of Spenta Mainyu. If in the creations only Spenta Mainyu should flow and not Angre Mainyu, then each creation becomes Divine and united in Ahura Mazda, and thus, will cease their individual existence. The two types of conscious energy should both flow and neither one should be absolute; When a devotee paying homage to Jesus remarked: "Thou art so good", Jesus immediately replied, "None is good save One, that is God". No individual being or creation of individualised consciousness can be good Absolute, as God is the only One who is Absolute. In the same way none may also be bad Absolute.

Of man's three planes of existence, spiritual, intellectual and physical, Spenta Mainyu dominates the spiritual plane. There on that plane Angre Mainyu also flows but very weakly to preserve the creation by preventing its reunion into Ahura Mazda. Spenta Mainyu bestows upon this spiritual plane much of its Divine enlightenment and purity. Angre Mainyu dominates the intellectual or mental plane and flowing there in greater strength causes man's ignorance of his Divine existence. On this intellectual plane a man can be good to the extent Spenta Mainyu is attracted and drawn to this plane. In the average man Spenta Mainyu flows into this plane in traces only, but in a holy man consistent with his spiritual development the Spenta Mainyu can and does cover a much wider field of the lower plane. Necessarily Spenta Mainyu flows to the lower planes of man's inner existence only in traces to permit him to fully gain the experiences of his existence as a separated individuality. This conscious energy is so powerful that if allowed in the average man to cover his whole inner existence man would turn divine, be merged in Ahura Mazda and thus the existence of separated individuality be denied to him.

Both Spenta Mainyu and Angre Mainyu exist in all with different duties one against the other helping to retain individualised creation.

On the meeting of these two conscious energies in Urwan its struggle beings. The struggle continues throughout the long evolutionary life of Urwan till in the end it again merges into the Fravashi. The struggle is due to the opposite pulls of the two Conscious Energy Forces. During this evolutionary life Angre Mainyu draws Urwan away from Fravashi to sink in the ignorance created by individualised consciousness. Chronologically Urwan is placed next to Fravashi but its influence extends even to the lower planes of man's abstract existence.

Thus during this journey of long aeons, the Urawn in seeking the lower planes of existence finds its next spiritual level of expression in what is called in the Avesta "**Baodhan**". This Baodhan is the centre of all **Buddhi** and can manifest much of the Divine characteristics through wisdom and knowledge in the abstract and through purity and righteousness in their manifest expressions fully expressive of its Divine origin only when a man rises in spirituality and awakens the Baodhan to draw unto himself Spenta Mainyu by conscious constructive control upon weakening the Angre Mainyu. Its expressiveness diminishes in direct proportion to the part already played here by the force of Angre Mainyu which has engulfed the individual and made him within his individualised consciousness unmindful of his Divine origin. In "**Baodhan**" terminates the spiritual existence of Man. Angre Mainyu is cloaking the divine consciousness of man and creates Desires. Man is sunk and kept sunk in the well of desires. This well is what is known in the Avesta as "**Tewishis**". Though sunk in this well of desire, man is still bestowed with Baodhan, the faculty for fulfilment or for escape from its attachments.

The desires created in Tewishis need to be materialised; and this process of materialisation has its effect on the man's growth both in the success or in the failure in life. This aspect of the mental plane where the process of materialisation takes place is referred to in the Avesta as the "**Keherap**". In the Keherap all kinds of forms of growth in the mental plane take shape in the life long evolutionary growth of the Urwan. Man in his physical existence has a form and shape and his physical body is his outermost form of existence. In the Keherap, man has his abstract existence which has its birth, and which grows, and develops side by side with the individual's physical body, as the Ethereal Double. After death this ethereal double of the physical form takes the place of the physical body and becomes the outermost existence of the then man.

It must be remembered that both Angre Mainyu and Spenta Mainyu exist all along on all the planes from Urwan downwards. Angre Mainyu covers ignorance in individualised consciousness and raise desires which lead to unpurities.

Spenta Mainyu exists to recover strength on the basis of experience of higher and higher growth as acquired by the individual. This growth is first intellectual, later spiritual. Operating in this reciprocal fashion through all the planes, Angre Mainyu and Spenta Mainyu, the two opposite and complementary forces, continue down into the last aspect of the abstract man mentioned in the Avesta, and that is Ushtan.

Ushtan offers to life-the principal physical elements that constitute the human, animal or vegetable body. Here in Ushtan energy is converted into matter and matter into energy as a continuous life-process.

This action of conversion is conceivable only by inner spiritual conception or is realisable by direct perception. But this inner experience of man cannot easily be

described in words or writing. These two polar forces Angre Mainyu and Spenta Mainyu meet again in the state of Ushtan to give life to the physical body. At physical body, they withdraw and no more combine to produce the life giving force and once more the Urwan continues in its cycle of abstract existence to pass from rebirth to rebirth through further series of experiences and varied and different phases of individualised consciousness till through the continuously operating law of Karma (action — reaction) it is finally awakened, enlightened. This enlightenment makes the Urwan withdraw itself towards the Divine Existence. When the final re-absorption is attained into God-Consciousness the Urwan merges back into Farvashi until the long journey that knows no bounds of time, space, or dimension comes to its destined heaven of Infinite Bliss.

In the spiritual plane man feels Urwan as the higher ego and in the mental plane finds it as the lower ego. The higher ego is relatively Divine and pure and conscious of Divinity. The lower ego is deeply embedded in the characteristics of individualised consciousness. The consciousness of Urwan as the higher ego is inward bound while the consciousness of the lower ego is outward bound, and while the former makes man conscious of his inner existence, the other makes him conscious only of his outer existence. In its long evolutionary life Urwan as the lower

ego, in the lower planes of abstract existence, is in ignorance of Divinity and of God consciousness. It is, therefore, made to experience and to pass through all the innumerable, different and various phases of existence of individualised consciousness. After acquiring this experience the Urwan develops inclination for its introvert journey onwards towards the Divine existence, and in the process gains enlightenment about good and bad. With this awakening the introvert journey is found to have already begun and the Urwan on arriving envisage the goal of its final merging into Fravashi, ultimately realising the Divine existence.

In the end, whatever the truth of Urwan may be and in whichever way it might be described, the intellectual knowledge thereby gained has to be considered as a step towards inner enlightenment. Zarathushtra has advocated that one and all should ardently pray to Ahura Mazda to "Teach us all through Thine own mouth." The wise ones on reading even a scripture do not rush to the conclusion of "I believe" or "I do not believe", but they prepare a ground from the reading to seek the truth directly from within. Therefore, more than mere intellectual knowledge, inspiration to directly seek the truth is needed. 'O Ahura Mazda, with the wisdom of the Good Mind, Divinely enlightened, one can be close to Thee' (Spentomad 48:3).

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૧૦૯ વરસનું વીશ્વાસુ ખાતું.

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

ટલીકાન
૨૬૨૬૭૯

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મારા ધર્મપ્રસાદન જરથેસ્ત્રી તોલના સભ્યો હું આ મારી આસ્થાને ટેકા આપનારી શોધને આપણી માંથ્રિવાણીની એજમતી અસર અને આપણી નીરંગ-દીનની ક્રિયાના કૌવતની સાખીતી તરીકે તમે સમક્ષ હાજર કરો છું અને જેની વૈજ્ઞાનિક ચિકિત્સા પુરવારી આપે છે તેને મોટેથી મીઠયા બડબડાત કરનારાઓને રડીઓ આપવા છોડી દઈ છું.

P. B. W.

અધિપતિની નોંધ.

દસ્તુરજી ડો. સોહરાય કુતાર એઓના મહોરદાર ડો. મીસીસ શીરીન કુતાર સાથે મળી લંડનના વુલીચ પરામાં તખીમો તરીકે બહોળી પ્રેક્ટીસ ધરાવે છે. ડોક્ટર સાહેબને હું અંગત રીતે પીછાણું છું અને કહી શકું છું કે એઓ સાહેબ એક પકકા યોજદાશ્રેય છે અને સાદાઈ, એવાદત માટેની આસ્થા અને ક્રિયાકામો કરતા રહી પૂરેપૂરું જરથેસ્ત્રી જીવન ગાળે છે. એઓશ્રીના હંચ જીવનની અસર ત્યાંના જરથેસ્ત્રી રહીશોના સંઘર્ષોમાં પ્રસરી રહી છે. એઓ સાહેબ પોતાના અને પોતાના કામના ભોગે હરેક વખતે અને હરેક પ્રસંગે વખત ફાજલ પાડી સર-અવસરે જ્યાં પણ એઓની હાજરીની જરૂર હોય ત્યાં એક ફરજના બંદા તરીકે નમ્રતાભર્યા વતન સહીત હાજર રહે છે. ગઓમેજ વિષયો જે પ્રયોગ એવણે હાથ ધર્યો છે તે કામ માટે મહાન મહત્વ ધરાવે છે. એનાથી એક સિદ્ધાંતરૂપી બાબદ બહાર આવી છે જે નીરંગદીનની મોટેબરી અને તેનું કૌવત દર્શાવે છે. એ સ્થાપીત કરે છે કે ગઓમેજ એક સાફ, ચેપ વિનાની અને ઉપયોગી વસ્તુ છે અને તેને માટે નીરંગદીનની ક્રિયા કારણભૂત છે. જમાનાઓથી આપણા લોકોએ જે પ્રથા અપનાવી છે તેમાં વચ્ચુદ છે અને ખરી મોટાઈથી તેને આપણે આપોકાર જાહેરાત દઈ શકીએ છીએ.

ડોક્ટર સાહેબ કુતાર અને ડો. સાહેબ સોન્ડસ બંને

સજ્જનો છે અને આ પ્રયોગની ખરી આંકણી કરી શકવાને સમર્થ છે.

વૈજ્ઞાનિક સંશોધનોમાં નકકી પરિણામ દર્શાવતો ફળદાયી એકજ દાખલો તે પ્રયોગમાં સમાયેલા તત્વનો સાખિત પુરાવો છે એવું સૂત્ર સર્વાનુમતે માન્ય રખાયેલું છે. આ પ્રયોગમાં તત્વ શું છે? એમાં તત્વ એજ છે કે નીરંગદીનની ક્રિયાની અસરથી ગૌમેજ સાફ અને હરેક ગંદકીથી નિરાળ બની ટુકા યા લાંબા સમય સુધી એવુંજ સાફ અને નિરાળ રહે છે. એકસો નકારમક (Negative) પ્રયોગોનું સાવ કુચ્છ મહત્વ નથી. પરંતુ એકજ સકારમક (Positive) ફળદાયી પ્રયોગ સિદ્ધાંતપૂર્વક પૂરાવા સમાન મનાય છે. આવો આ એક પ્રયોગ થયો છે.

૧૯૧૧ માં ડો. માનએ દસ્તુરજી ખુરશેદજી અપબુને આપેલા રીપોર્ટથી હું વાંકફ છું. તેમને આપેલા ગૌમેજના નમુનામાં અન્ય પ્રકારના હાનીકારક અને બીનહાનીકારક જીવજંતુઓ મલ્યા હતા. તેથી શું થયું?

એક વેળાએ એકજ પ્રયોગ એવી સાખિતી સ્થાપીત કરે કે ગૌમેજ એક પાક સફાઈદાર વસ્તુ છે, હોઈ શકે અને બની શકે તો નકારમક પરીણામ આપતા સંજ્ઞેગોનું કારણ શોધવામાં આપણે ધ્યાન દેવું જોઈએ. તો આપણને માલમ પડશે કે એક સાફ વસ્તુમાં પાછળથી હવામાંથી યાતો તેને અડવાથી અથવા તેને દરકાર વગરની રીતે રાખ્યાથી તેનામાં જીવજંતુઓ દાખલ થાય એમાં નવાઈનું કંઈ નથી અને તેવા નમુનાઓ બિગડે એ તો સાદી સમજની વાત છે.

કુદરતમાં કશું પણ સ્થાયી નથી, સર્વ અવસ્થાઈ (influx) છે. ગૌમેજનો એક સાફ ને સ્વચ્છ નમુનો સદા-કાળ સ્વચ્છ ન રહે તો એ શું થયું? એટલું આપણે જાણીએ છીએ કે આ વસ્તુ એક વેળા ટુકા યા લાંબા વખત સુધી સ્વચ્છ હતી. ખુબસુરતી એ સદાને માટે મનને મોજ આપે છે સહી છતાં એ ખુબસુરતી તો કરમાય છે.

સાધારણ સુત્રમાં થોડાજ સમયમાં કાદવાત શરૂ થઈ તેમાંથી ખરાબ ગંદકી ફેલાય છે, કારણ કે તેમાં લાખો જીવ-જંતુઓ લાગી જાય છે જેમાંના કેટલાક હાનીકારક અને કેટલાક ખીનહાનીકારક હોય છે. આધુનિક જંતુશાસ્ત્ર (Bacteriology) ની પદ્ધતિઓ દ્વારા આ જંતુઓ જાડી આવે છે અને સૂક્ષ્મદર્શક થી જો તેઓ આપણે તેને જોઈ પણ શકીએ છીએ, તે ઉપરાંત તેને માટે ખાસ તૈયાર કરાયેલા અનુકૂળ માધ્યમમાં જો તેમને ઉગાડવાની કાશીશ કરીએ તો તેમાં તે ઉગે છે અને કંઈ જાતનાં જંતુઓ ઉગી નીકળે છે તેની પણ છૂટી છૂટી જુદી જુદી ચિકિત્સાઓ મોજુદ છે. એક માધ્યમ ઉપર ચોટાડયાથી તે તેની ઉપર ઉગે છે, નવી વસ્તીની નવી સંસ્થાઓ જેમ ઉજાડ રથોએ ઉભરી આવે છે તેવીજ રીતે માધ્યમની અસલી સંપૂર્ણ સ્વચ્છ સપાટી ઉપર દાનાદાનાની માફક તે દેખાવ દે છે, તેની તપાસ કરવાથી કંઈ જાતના અને કેટલા જથ્થામાં જંતુઓના ઉપદ્રવ થયો છે તે જાણી શકાય છે. પરંતુ જે તપાસ કરવા ધારેલી વસ્તુમાં જંતુ હોતા નથી તેવા દાખલામાં માધ્યમ ઉપર પણ કાંઈએ ઉગતુ નથી. ચિકિત્સા માટે તૈયાર કરેલું માધ્યમ સંપૂર્ણ રીતે સ્વચ્છ હોય છે તે તેને તેમનું તેમ રાખવા સર્વે રીતે સાવચેતી લેવાય છે કે જેથી બહારના અણપદો જંતુઓ દાખલ થઈ તેના ઉપર ખોટી ઉપજ ઉછરે નહિ.

મારા પોતાના સંતોષ અર્થે અને તે તપાસ ફેલીસૂત નીવડે તો તેનું પરિણામ આપણા ક્રિયાક્રમોને વખોડનારા બેઠતખારી સભ્યો કને લાઇ જાઉં અને સાળીતી હાજર કરું કે નીરંગ અભણયેલી નહીં પણ એક સ્વચ્છ વસ્તુ છે તેવા વિચારે મેં આ ચિકિત્સા કરાવાનું માથે લીધું.

મારી કને નીરંગતા બે નમુના હતા. એક છ વરસ જુનેા જે અત્રે થતા લગન નવજોતના નહાનમાં હું વાપરતો હતો અને હવે ખલાસ થવા આવ્યો હતો. બીજો નમુનો એરવદ ડો. પેશોતન અંકલેસરીઆએ છ માસ ઉપર મુંબઈથી મોકલ્યો હતો, આ બંને નમુનાઓ મેં મારા મીત્ર ડો. સોન-ડર્સને સપુરદ કર્યા. એઓશ્રી લંડનની સેન્ટ નીકોલસ

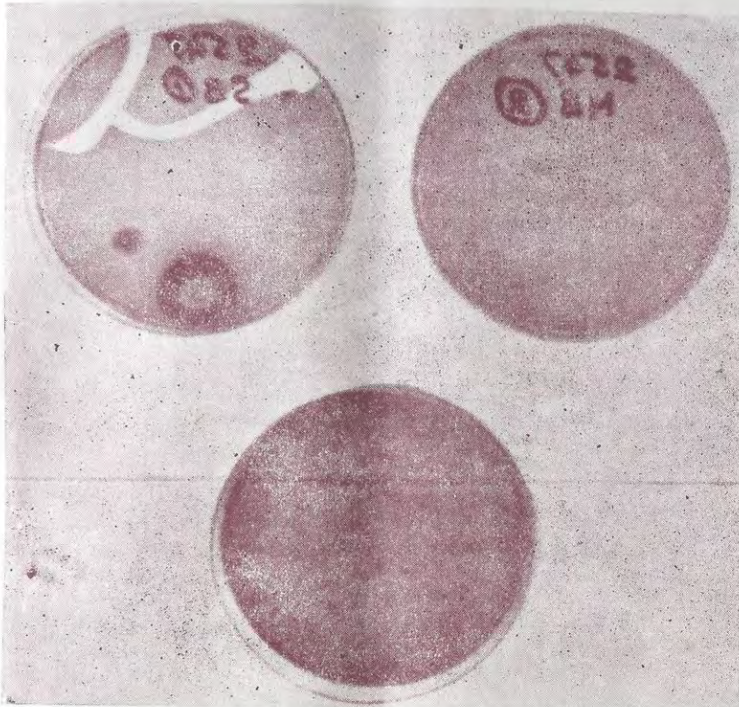
બેક્ટીરિયોલોજી (જંતુશાસ્ત્ર) ના નિષ્ણાત અને ખાતાના વડા છે. એઓશ્રી પહેલાં તો સમજ્યા નહીં કે ગોધાની સુત્રની હું શા માટે તપાસ કરાવા માગું છું. મેં મારી મતલબ સમજાવી પરંતુ પોતે એક જરથોસ્તી ન હોવે આપણા ઇતિહાસ અને એતેકાદનેા ભાસ ન કરી શક્યા અને હસવા લાગ્યા. પરંતુ મારી વિનંતી કબુલ રાખી અને બંને નમુનાઓને એક પ્રયોગ તરીકે સ્વિકાર્યા. એઓના પોતાના મનથી તો એવલુ એમજ માનતા હતા કે આ બંને નમુના-ઓમાંથી બેહદ અને બેસુમાર જથ્થામાં જંતુઓની સંસ્થાઓ (Colonies) પેટ્રી ડીશના માધ્યમે ઉપર ઉગી નીકળશે.

આપણી ક્રિયાઓની શક્તિ અને આપણી બદગીતા બળનો ભાવાર્થ ન જાણતા હોઈ એમને તેને ભાસ થઈ શક્યો નહીં પરંતુ જ્યારે બેચાર દિવસ પાદ ડો. સોનડર્સ સાહેબે પેટ્રી ડીશના માધ્યમે તપાસ્યા ત્યારે તાજુખીમાં ગરકાવ થઈ ગયા. એક સંસ્થા (Colony) ઉભરી નહિ અને એક જંતુ જડ્યું નહીં. બંને નમુનાઓ પૂરેપૂરા અકળ (Sterile) અને ઉજાડ માળ્યા. હું જ્યારે ડો. સોનડર્સ સાહેબ આગળ ચિકિત્સાઓના રીપોર્ટ લેવા ગયો ત્યારે એઓશ્રી બોલી ઉઠ્યા “ડો. કુતાર! આ તો કંઈક આશ્ચર્ય-કારક અચ બેા પમાડનાર મળી આવ્યું છે. આ બંને નમુનાઓના ખાટલા ખુલવા પહેલાં એવું જ ધારતો હતો કે આસમાન સુધી એની બદસુ ફરી વળશે અને ભીત ભીન્ન જાતના જંતુઓ એમાંથી મને મળશે. મારી આખી બદગીતી ખાટલી લાંબી ઘંઘાદારી કારકોદી દરમ્યાન આવું તો મેં કશું જ જોયું નથી. આ રહી તમારી પેટ્રી ડીશીસ.”

સદરહુ પેટ્રી ડીશીસની મેં જાળીઓ ઉતરાવી. તેમાં કંઈ પણ જાતના જંતુઓની સંસ્થા ઉભી થઈ હતી નહીં. એથી ઉલટું મેં સાધારણ બળદની સુત્રના નમુનાની Control એટલે સરખામણી તરીકે પણ એક પેટ્રી ડીશ જાનવાવી હતી તેમાં હાનીકારક અને ખીનહાનીકારક એવા બંને જાતના જંતુઓની જુરા ભરીને સંસ્થાઓ ઉભરી નીકળી હતી. આ સઘળા ચિત્રો મેં રજુ કર્યા છે.

નીરંગ-દીનથી સ્વચ્છ થયેલા ગઝોમેઝ વિષે અચંખો પમાડનારો અનુભવ.

લંડનથી દસ્તુરજી સાહેબ સોહરાબ કુતારનો પત્ર.



નીરંગ, આખે-ઝર, ગઝોમેઝ એવા નામોથી સંખ્યાવાતા વરસીયાળતા તરાને વિષે મારા જેવા કમતરીન કરતાં ઘણાએ આપણા ધર્મના ઉચ્ચ કોટીના અભ્યાસીઓએ લેખો લખ્યા છે. હું ફક્ત મારો અનુભવ રજુ કરું છું.

આ વિષય અંગે એ જ્ઞાતના વિચારો પ્રચલિત છે.

(૧) આયોડાક્ષ યાને મારા જેવા દીની એતેકાદ ધરાવનારાઓ માને છે કે નીરંગ એક સારી સ્વચ્છ ઉપયોગી અને ગુણકારી વસ્તુ છે.

(૨) ડામાડોળ વિચારવાલા અસલી પદ્ધતિને વખોડનારા નીરંગની હાસી ઉઠાવે છે અને એને મેલી, ખીનઉપયોગી, અ-જરથોસ્તી માન્યતા વર્ણવે છે, કારણકે મળ-મુત્ર એ શરીરનો ફેકી દેવાનો કાદવ છે.

સામાન્ય રીતે જોતાં બહુમતી ધરાવતા જરથોસ્તીએ નીરંગને સાધારણ મળ-મુત્ર નહિ માનતાં તેને વરસીયાળતા જેવી વિરલ વસ્તુ માને છે કારણ કે એના ઉપર થતા ક્રિયાક્રામો એનામાં ઉમદા પ્રભાવ ઉતારે છે. એને જલતી વેળાએ અતિવ્ય પવિત્રતાદન ચોક્કસાઈ સાચવવામાં આવે છે અને ક્રિયાઓ અને લણતરો સાથે એનામાં માથવણીના ભેશ વડે દેવર્પણના ઉમદા તત્વો ઉતારવામાં આવે છે. ઉપલા કારણોસર નીરંગ ચોક્કસ દુષ્પદ્દર્શના ઈલાજ તરીકે વપરાય છે-જેવા કે આમરીના દર્દો પર બહારથી લગાડવા ને અંદરના દર્દોમાં થોડાક ટીપાં પીવામાં ઉપયોગી થયાં છે-પણ એ ઉપયોગીપણું ત્યારેજ અસરકારક નીવડે છે કે જ્યારે તેની સાથે સાથે બણતરો થાય ને નહાન અપાય.



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