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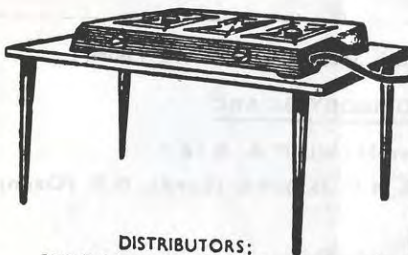
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EDITORIAL

Three writings in this issue demand total attention of the community. First, is the suggestion by Dr. Sarosh R. Wadia about moving in the matter of securing the necessary concessions from the Government of India for Parsis eager to visit Iran, the land of their Prophet and Religion. The facts that the community is a numerically insignificant minority and that our Exodus has been ancient are no disqualifications. Before the Pahlavi Dynasty that now rules over Iran conditions of travel were unrestricted but conditions inside Iran were uninviting for the Parsis. H. I. M. Shehnsah Reza Shah Pahlavi of noble memories and His illustrious successor H. I. M. Shahnsah Mohamed Reza Pahlavi Arya Meher have changed the face of Iran and altered the living conditions making favourable for people of all faiths to meet with the spirit of brotherhood. This now is the time to expand this esprit de corps. Let us move on towards it.

Please fill in the forms and follow other instructions to bring the day of fulfilment closer.

The move may prove mutually beneficial to India and Iran in greater cordiality making the spirit of Brotherhood an actuality instead of maintaining it as a notional virtue.

Secondly the learned explanation Mysticism behind the Nirang-i-Din ceremony and the correction of wrong meaning associated with it are clarifying the as yet confounding issues. The article is by the most competent writer on Zoroastrianism — Mr. Framroze Rustomji of Colombo. That part of the controversy over pollution and infection of Gaomez has already been correctly treated by the editor in our issue of May 1969 as appendage to the article of Dasturji Dr. Sohrab Kutar of London. No further controversy is called for.

Thirdly ye' young and old, come to see "The Splendoured One." It is a feast of talents in the setting of time — the Zarvana Akarne and Zarvane Daregho-Khadate because the theme presented — is timeless and universal. The Play is written by Mrs. Gool Savaksha, an esteemed member on the Advisory Board of Parsiana from its inception (see Advertisement & Preview inside)



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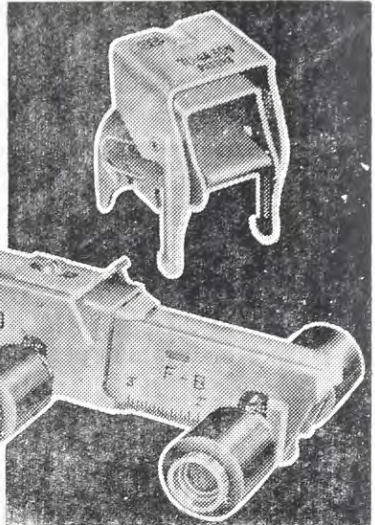
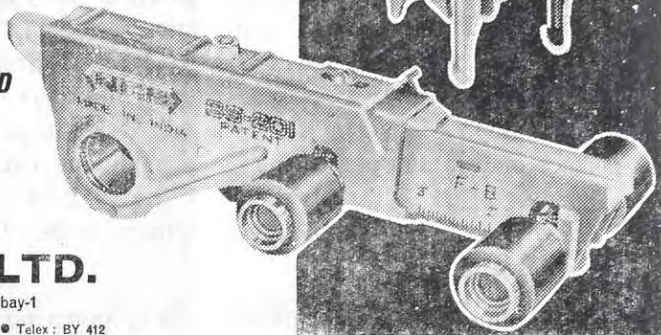
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Mystical Teachings of the Avestan Times

“Nirang”, (“Nirang-i-Din”) Versus “Gaomez”

by

Framroz Rustomjee (Colombo).

This very vital subject has resulted in lengthy controversy over the past several years. Our Athravans put themselves to considerable trouble, inconvenience and hardship to consecrate the “gaomez” or the urine of the sacred bull “Varasya” by the important ceremony of “Nirang-i-Din”. In their faith Zoroastrians consider the consecrated “Gaomez” as sacred and use the same in any manner that appeals to them in any Zoroastrian ceremony, like Navjote, wedding or Nahn (sacred bath).

The term “Nirang-i-Din”

“Nirang-i-Din” is the term applied to the ceremony of our religion. By no stretch of human imagination can it ever mean the “Gaomez” or the urine of the bull (more accurately the “Varasya”), because this ceremony of the Vendidad has been performed by the Athravans in order to consecrate the bull’s urine. It is after the consecration of the bull’s urine by the performance of the ceremony, Vendidad, that this stuff (the consecrated urine) has come to be erroneously known as ‘Nirang’. This error is perpetuated to this day, and sacred magical properties have come to be applied to the “gaomez”, while they really belong to the ceremony.

There is a difference between the simple Vendidad ceremony and the Vendidad recited for consecrating the bull’s urine. In the former case (in the simple Vendidad ceremony) no urine of any bull is required. However, in the latter case (the consecration of the bull’s urine), our Athravans collect the urine of the **sacred bull** “Varasya”, in a vessel, scrupulously clean. If the quantity of the urine of the “Varasya” is found inadequate for their purpose, then they also have in another vessel, clean and dry, the **“Av” (water) which too comes to be consecrated along with the “Gaomez”**. The two vessels filled with **“Gaomez” and “Av” are closed air-tight with lids.**

Sangrizah.

During the recitation of the Vendidad a number of “Ahunavars” (120) are recited, and at the recitation of the all-important word **“Shvaothananam”** a ‘sangrizah’ (sand-stone, more correctly a flint-stone, pebble) is cast into the vessel containing “Gaomez” with a pincer, after opening the lid. The pebble is similarly cast into the “Av”. The two vessels are then closed again, and this process is repeated until 120 “Ahunavars” are completed. At the end of this ceremony the peb-

bles are removed (not by inserting a hand or instrument) but by pouring over the "Gaomez" and the "Av" into a clean bottle or bottles, which are kept tightly corked, and the pebbles remain in the original vessels, to be cast away. Most of our Zoroastrians consider it a consecrated object, which their faith in it urges them to hold as sacred, containing attributes that are profoundly magical and miraculous.

Effect produced on "Gaomez" by recitation of Vendidad.

The word Vendidad (Vi-daeve-dat) refers to the Law against the Daev or evil or impurity of any nature in a created object. The Ahunavar (word of God) helps to "bring down" (Niir — the act of descending from above, referred to in Haom Yasht) upon the Athravans, performing an act of consecration, the Mighty Forces, Powers and Principles of the Lord of Life, pervading in and throughout the Universe. Such mighty forces help the indwelling Farohar in each Athravan, in the act of performing "Nirang-i-Din" to promote into the Urvan (Soul) that amount of sanctimony, which is necessary to perform an act, which they had resolved to do. That these mighty forces are invoked in one way or another, through one prayer or another of our Avesta Manthravani, is known to us all, as fortifying ourselves, and we therefore cannot belittle a great religious prayer, fervently invoked such as "Nirang-i-Din", just because through customary usage the urine of the "Varasya" is involved, which some people disapprove of. From such point of view or any other remote view-point, the believers are cer-

tainly entitled to hold the ceremony of consecration sacred, and the product of that ceremony as possessing power, which is effective or sanctifying.

The Pebbles.

The pebble, as abovestated, has another purpose. That pebble is "alkali" and may possibly have the quality of sucking up or absorbing the impure matter. If the urine of the "Varasya" were naturally considered free from this inherent defect, or considered Divine by nature, then the whole of this most majestic ceremony would be entirely unnecessary. Modern science may easily afford a chemical by which the same or even better result may come to be produced to serve the required purpose. Then the method would be different. Nirang-i-Din is a method and an ancient one. In the Vendidad however, we do find reference to the application of Bull's urine, for those who had become contaminated by coming into contact with dead bodies.

A test done.

Now turn to the epistles of Manu-chihr, written about 1087 years ago. When the Bull's urine did become stale and stinking after the consecration, the Athravans were instructed to purify it. Nothing can be expected to be pure and clean for all times. This may account for some specemens.

Reference to Vendidad

On reading Vendidad Pargard V. (45-50 51) and Pargard Vii. (60.65.66) from the translation of Darmesteter, before seeing

the translation of Ed. Kangaji, I was led into thinking, 32 years ago, that the Bull's urine was given for drinking to a woman, who had given birth to a still-born child. The above translation in the Pargards refer to **food** to be given first to such a woman. The question asked is "of foods what shall the woman first eat?" The reply is bull's urine and ashes, three drops or six drops or nine, they shall sprinkle inside the stomach of the begetter". This is to say that bull's urine and ashes was administered to the woman to clean the woman's stomach. The Avestan word is "Franharezayan". The Pahalavi translator correctly rendered it by "be helinih". But unfortunately, the eminent Gujarati translators, the Rabadis, (father and son) of Surat rendered it as "may drink", reading the Pahlavi "**be helisnih**" as "**be khvarisnih**". Unfortunately, again many philological translators, even Europeans, followed the incorrect translation of the Rabadis. One Padre Wilson made capital out of this blunder. He exposed our religion to ridicule. He proselytised a number of Parsis. There was then much consternation in Bombay. At that time one Dhunji a Parsi was also proselytised. Wilson took pride in his ability to convert the Parsis. At that time other Christian Padres happened to question Dhunji on matters pertaining to the Mazdayasni Daen. Dhunji could afford no enlightenment, whatsoever. Then the Padres themselves hinted that Wilson had succeeded in proselytising only an ignoramus. In the year 1897 the error of Darmesteter was pointed out to him. That error had appeared in the 1st Edition of Darmesteter's Vendidad. It is said to have been corrected in his 2nd

Edition. He has used the word "draughts" instead of "food". This error is unknown, perhaps to many.

The nine drops are recommended to be sprinkled in the innermost part of the woman, as that part has been compared to a "**Dokhma**". Why is that part considered "**Dokhma**"? It is because the woman has given birth to a stillborn child, and dead bodies are therefore fit to be placed only in a "**Dokhma**".

(By now our Athravans have clarified the position set out above, over the years that have rolled by, by having a thorough test done by some authoritative analyst in regard to the consecrated "Gaomez", kept for one, five and ten years, and also the unconsecrated urine of similar durations of time.

From Gaomez the Nirang is a thing apart. The "**Nirang**" so called is not the consecrated urine, nor it is the "Nirang-i-Din". Nirang is a sacred ceremony. There are many different kinds of Nirangs in our Avestan texts, such as the Kusti-Nirang, the Nirangs found at the end of the Yashts, most valuable of Zoroastrian religious literature, and one of these refer to Bull's urine.

What then is "Nirang" and "Nirang-i-Din"

"Nirang" means Abe-Zar (golden water) સોનેરી પાણી. It is due to want of a correct understanding of this word that we have all the contradictory notions and much misunderstandings, held by different people. How this mighty word has degenerated to mean "urine" is a mystery. What a travesty of a great religious idea embody-

ing the loftiest concept of a religion of such vast importance and significance to the whole human race. This word means **the quintessence of knowledge on a subject** and when it is associated with Din or Daena and called **"Nirang-i-Din"** it means **the quintessence or the highest Divine wisdom pertaining to our Daens**. The Nirang of our Din or the **"Nirang-i-Din"**, when performed sanctimoniously, by the holy Athravans, helps in their own case to unlock the gates of Infinitude. That then is **"Nirang"**.

The "Varasya"

What really do we understand by **"Varasya"**. What does **"Varasya"** signify in the mystical sense of our great religion. It is a rare animal in the shape and form of a Bull, which does not have on its body even one dark hair. Do our most highly intelligent race stand bereft of every vestige of religious ideas, so well founded, preached, taught and left behind as our eternal heritage by Holy Zarathushtra ? What then does this **"Varasya"** signify in our sacred Temples ? Is he there to afford us the urine needed for consecration ? If that were all the purpose to be served by the **"Varasya"**, then the spot where he is housed would never be so eminently set out as befitting an object worthy of our veneration. **"Varasya" in the sacred Temple depicts the concept of a Zarathushtrotema** (a high-priest most like Zarathushtra), **who has not one dark stain on his character**. It takes many years for an Athravan to reach the stature of a Zarathushtrotema, who at all times was a benefactor of humanity. **"Varasya"** then points to the significant thought, that each of the Athravans, who perform the **"Nirang-i-**

Din", must necessarily be those who are devoid of any stain. In other words each one of them has to be **the "Varasya" of his own temple — his body-possessing in him the highest spiritual attributes, faculty and religious understanding of almost supreme nature. He should be one Divinely inspired to do this mighty ceremony because of his being stainless**. That then is the **"Varasya"**, **who plays so vital a part in "Nirang-i-Din"**. If one such high-priest of his own temple were to take part in performing this majestic ceremony of the **"Nirang"** of our **"Din or Daena"**, then that ceremony can put an end to every kind of evil that besets our religion, race and humanity. Every kind of difficulty and danger can be overcome by **"Nirang-i-Din"**. The mighty power of the **"Varasya"** (not the animal) brings **"down"** on the high-priest of his temple the Power and Glory and Will of **Ahura Mazda**. In a Free-Masonic Lodge, such a high priest is the R.W.M. who consecrates and constitutes a Mason **"with the power in him The mystery of the Avesta**.

Our ceremonies are not valueless but serve a vital need in the lives of us all, to understand the deeper significance of the throne of Ahura Mazda, whose Essence is within us, but we have lost the key to understand the Divine in us, to understand the great purificatory process pervading in nature and in each one of us.

This then is the **"Nirang-i-Din"**, and not the consecration of a bull's urine, under the misnomer **"Nirang-i-Din"**. The mighty symbolology of this ceremony manifestly reveals to those, who have been eagerly seeking to send help by ritual-

ism, baj, afringan, Farokhshi and lavishly ordered Staoms. The priests of all religions do have to make their living, and they readily accept all orders for ceremonies. Then comes a time, when the bills of our priests have to be met, and at that stage comes all the uncouth defamatory statements to fix down the minimum rates for ceremonies forgetting all the while the soaring costs of sandalwood, incense, fruits, vegetables, flour, ghee, gas, firewood and the making of all the condiments, earmarked for each and every ceremony. Such upheaval brings to an end the intended advancement of the deceased. The great and mighty Law of Asha stands grim in the face of all. What more can our priests, holy and wise, do to barter with the decrees of Providence. Why do these great teachings remain bound up in mystery? It is because we have the wolves in sheep's clothing, that can make use of the mystical teachings for their own ends, as even the Devil (of the Christians) can quote the bible for himself. **Parsis, ladies and gentlemen, who revile our Holy Athravans, beware.** It is we with our indifference to the welfare of Athravans have lowered their state, their status and their potential.

A substitute for the use of "Gaomez" at Nahn, Navjote or Wedding.

The learned Athraavan should know all about the purifying nature of the Nahn and create equally sound effect on the body and mind of one who takes the Nahn, objecting to and rejecting Gaomez. The "Gaomez" is neither "made" nor "produced" by the Athraavan. The Athraavan through his power had done the consecration ceremony. It was made by the

Bull. What is highly deplorable is that the greatest ceremony of "Nirang-i-Din" is made to pale into insignificance, and in its place has sprung up through custom, revayets and other sources the 'Nirang-i-Din' which helps to purify the urine of a Bull. Varasya certainly has to be held sacred in our Temples, but for quite different reasons already discussed. The "Varasya" must and should be there also for many other reasons.

The Sassanians and our ceremonies.

It would not be correct to say that the Sassanians had introduced a great deal of purificatory ceremonies. We Parsis grope in the darkness of our age, concerning the history of the evolution of Zarathushtrian religious usages. The Sassanians had only followed their forefathers, in the zeal to preserve all the purificatory rites enjoined by the Avestan sanitary code, the Vendidad. They have not added one jot to the Avestan code. Our ceremonies are wholly based on Avestan writings.

I do not elect to take away from any of my readers their intrinsic faith in the "Gaomez", consecrated by the ceremony of "Nirang-i-Din". I only explain what "Nirang" means, not what it represents to individuals and narrate the mighty mysticism behind the ceremony known as Nirang-i-Din.

Addendum

Dasturji Khurshedji Dabu explains that it is only a popular idea that the important part of Nirang-i-Din is purification of Gaomez and the preservation of Gaomez. They are just incidental and non-essential to the ceremony. Almost all

religious institutions attempt to ward off decay and deterioration of one thing or another, preserve them as long as they can and exhibit them to their followers as either relics or wonders. With advance of knowledge man has come by other simpler, cheaper and effective substitutes for ancient practices but behind every ancient practice there was mysticism which was the impressive aspect of the practice. strengthened belief and faith. The main body of this original article has explained it at length about Nirang-i-Din.

In nature nothing is meant to be preserved indefinitely and deterioration may set in Gaomez without deterring the efficacy and loftiness of the ceremony.

The concept of "dirty" needs to be elastic. At the Sangham of Ganga and clean. At the Sangham of Ganga and Jamuna Rivers hundreds of thousands of people bathe and must be adding excreta yet the Ganga River water is found to be clean and accepted as holy. St. Xavier's body is opened every ten years and each time it shows progressive decay. According to Christian religion every dead body must go in the grave and yet the relic is revered.

Pahlavi word for Nirang is Niruk which is derived from "Nieer" meaning descending from the upper Minoi plane to the lower Geti. The latter occurs in Haom Yasht. There is thus a connection formed between the two worlds and it is to some extent true that things from the minoi have some preservative power over all organic matters of which we are a part.

The other meaning of Nirang is sacrament produced by the action of prayers (mantra). Darun, Haom-ras, holy waters (jaothra-jor) and the fire and the ashes kept sacred also constitute Nirang.

"Een khoram, Een paki-i-tan ba Yojda-thri-e ravan mara". "I take this sacrament with the object that besides it purifying my body my soul shall be elevated". Here connection between both the worlds is means "True to the kindred points of heaven and home".

Some raise a question why not substitute gaomez by milk or sherbat ? Part of the answer to this is already given in brain-washing our ideas about "dirt" in the preceding paragraph. If non-vegetarian things basically dirty at source could be cleaned and swallowed why object to Gaomez? In fact we ourselves are no better than a cage containing contaminating contents. By Nirang Din a higher order of purificatory element is introduced by prayers which make Gaomez "Ashya Oojdatam (made superb by ashoi).

Why give preference to Gaomez ? Because several medicines — especially Ayurvedic or Yunani — are administered in specific vehicles. A vehicle is a substance in which a medicine is prescribed for use. Only then they work best. A drug and its vehicle must suit each other. Gaomez belongs to that category of vehicle which best suits the flow of "ashya oojdatam". A so-called better material may not serve the purpose better. The best conductor of Electricity is copper wire — gold may do but not so well.

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RAHE-MAZDYASNI

Occultism

ITS NEED AND PRACTICE

by

DASTURJI KHURSHEDJI DABU

It is an old practice from times immemorial amongst all nations to withhold knowledge from persons who have not been tried sufficiently and who are not mature and reliable. It is not out of selfishness of persons in possession or in the know of some vital secrets. Such secret released untimely may reach unreliable individuals who may cause more harm than good to a cause cautiously pursued. A child though innocent and meaning no harm to self or others cannot be trusted with a pistol or a bottle of poisonous stuff. Likewise military information is guarded and some films are declared "for adults only." Mason brothers have their meetings behind closed doors and many institutions and gatherings keep out people who are not fit to take part in their deliberations. Judges, Ministers and Senior officers in Government departments and private industries are accepting their assignments on oath of secrecy. Small mouth

and big talk is the method of rumour mongers. Atomic energy establishments are heavily guarded against intrusions. The moot-point amongst scientific circles is about deciding the moral responsibility of persons in the inner circle who have come by some fresh knowledge which may not be safe for many to know. Many such persons are under constant vigil lest inadvertently they drop a hint, never intending to be unpatriotic or anti-social*

Rules about occult knowledge.

(1) Religious preachers must fully grasp the fact that the recipient must have reached a certain stage of intellectual and ethical development. Without that background the recipient cannot understand the contents of the learning and will not grasp the inner significance of the obscure and the occult. Undervaluing it he may not hold it in reverence or in secrecy and may part with his acquired information

* I know a Parsi young lady attached to Atomic Research Division in U.S.A. She and several others of that institution have to forego freedom. She cannot leave the compound without accompanying guards who reach her home. She cannot then leave home without reporting her whereabouts where guards may

keep watch on her. All her friends and companions are shadowed. It is not due to distrust. It is due to keeping them safe from being kidnapped and tortured to extract information by internal espionage gangs. They talk cautiously — as it were their mouths are sealed.

to another equally undeveloped person or to an undesirable character. Many tenets and principles of a religion belong to this class of facts, which the dwarfed minds overthrow as burden beyond their ken.

It is a fact that all minds and all souls are certainly not equal. Advanced minds can grasp advanced knowledge, advanced souls can catch intuition. Because the grasp of insufficiently developed ones is poor they cannot transmit their ideas nor their inner experiences. They lack comprehension and they lack insight. Man like Dastur Azar Kaivan could separate his ethereal body from his physical body and could travel in the space and get information therefrom. That way Dasturji Ardai-Viraf could go and return from a trip to Heaven and Hell and has described them in Ardai-Viraf Nama. These phenomena are too much for us to realise and therefore too much for us to swallow. Such lofty souls could not convince dwarfed souls and silence was best for them. They conveyed their conviction only to a select few.

There are Cowans in the world everywhere. **Cowans** are men of little minds, less knowledge and still less understanding who are misfits in the society of the men of wisdom and their presence there is positive nuisance and must be kept out. As they lack seriousness in belief for the lofty and the divine they may ridicule them and may go to the extent of blasphemy. Some fanatical Cowan may see in Atash-Kadeh of our Fire Temples some element of idolatry and act violently to damage our revered symbols. It is therefore better for us to keep aloof and

keep unknown persons out as their beliefs are not the same as ours. Secrecy is not a novelty. It is there in all walks of life including business secrets and production secrets in industries.

When the Arab fanatics were picking out Zoroastrians for molestation or mutilation the latter were living truly Zoroastrian life inwardly and had to profess Islam outwardly. They formed their own "Tayefa" (nomadic groups) and secretly performed all their own rituals and ceremonies far off in some lonely hideouts. Coercion cannot really convert.

It is averred that Dasturji Peshotan (the son of King Gustasp) with his 151 companions is inhabiting the Alburz mountain. Peshotan was given the gift of immortality by Zarathushtra Himself at the time of the Royal family acknowledging the religion of the Prophet. They are there as the Saoshyants who from time to time revitalise Zarathushtra's religion and "Khshnoom" prevails. Real meaning of the word "Khshnoom" is something that spreads Ecstasy, that is, delight, pleasure that overflows from the body. The philosophy of Sufism that arose out of that time's secrecy was the expression of joy (Ecstasy) overflowing from the heart of the then repressed believers. It is our old philosophy dressed up in the new garb of poetry of merging in the Infinite to retain the pleasures of the Quest Eternal and yet escape the brunt of fanaticism. It was so catchy that even the Mullans were caught up in its delightful snare. A fresh crop of Logats (expressive words and phrases) was coined to side-track the minds of the Mullans. Words and phrases were assign-

ed new meanings which then assumed fresh connotations and implications. The ignorant Arabs were confounded. Word water could also mean a flow of emotions. From that we seek some meaning in "Armeshtam" (dry water).

"Hoam-ras" apart from meaning extract of Haom plant also means the quintessence of wisdom. Psycho-somatic medicine implies that every physical or physiological trait has its physical counterpart and for that reason body speaks an abstruse language of its own in some un-identifiable malady. As with body so with mind we can speak a language unintelligible to any except our own coteries. That part of the fourth Karde of Haptan Yasht from "apascha vao to matro jitio" is so abstruse that Ervad Kavasji Kanga himself in the footnote admits that he is unable to understand the paragraph from linguistic stand-point and Dasturji Khurshedji (the author) also suggests that its word for word translation would be tedious and worthless but it probably refers to some unfathomable matter, such as, the technique by which the Magavans controlled and directed their seminal fluid to be able to attain higher stage in self-realization. Though our religion has immense potentials hidden in our scriptures it will blossom forth only when we shall discover and apply the key to the hidden secrets of our Esoteric understanding and develop faith in its existence and power. The teachings of the Magi began to be called Magic. ते वाभमागैर्गुं वश्लिश्च नहि ढुगुं. But

Darius of Achaemenian Dynasty misunderstood it and under the pretext of some political intrigue slaughtered the Magavans. Since then we are missing the key to the understanding of several secrets of our lofty faith.

Abeds of old knew much of the Minoi essence behind the worship of water and mountains. With the coming in of the Western scholars we lost all Zest for seeing the mystical behind the apparent and accepted their verbal translations totally. If any mystic interpretation was given it was traced to theosophy and stigmatised as such as if Theosophy was something disparaging. Many of our ceremonies have some mystic background and many of our words stood for mystic meanings. Dr. Irach Taraporewala has enlivened and elevated the Gathas by supplying mystical interpretations to many Avastan words from comparative study of Ved-Upanishads. One time Avasta was the key to Vedic Sanskrit, now Sanskrit is to be accepted as key to inner meaning of Avesta. Pahlavi is not so expressive as Sanskrit for explaining the inner esoteric meaning of Avastan words and ceremonies. If our younger generation is to be diverted from sinking into materialism teach our religion to them with Minoi esoteric meanings wherever found attached to such words. "Ask and you shall be told" — "Seek and thou shall find".

Free and selective translation — P.B.W.

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Mr. Gautum Joshi, Technical Director of Indian National Theatres is The Technical Director of the play.

Mr. Burjor Mistry consultant on sound and theatre engineering has to his credit several theatres and USIS auditorium.

Mr. Tapas Sen, The “Light Wizard” of Theatres hails from Calcutta

Mrs. Piloo Pochkhanawalla, the well-known sculptress has designed the stage scene.

Music is confounding because Mr. Sohrab Modi has done it so to carry the modern to the past.

Miss Shai Holsaert, smart U.S.A. ballet dancer is in charge of mime scenes.

Zubin Mehta has sent a gift of his latest recordings with the Los Angeles Philharmonic Orchestra of “Also Sprach Zarathushtra”

The organisers and producers must feel deeply grateful to Mr. Mehra of Orkay Silk Mills. for his liberal offer of supplying fabrics and costumes (inclusive of stitching charges).

The widest range of choice of textiles and fabrics most suited to the drama were available only from Orkay products. Every character from a child to the elder will wear a piece The Orkay Way.

Mrs. Gool Savaksha’s script brings out the depth of Zoroaster’s condensation of moral Philosophy in His trio of Humata, Hukta and Huvrashta (good thoughts, words and deeds) and makes the then King Gustasp relinquish his godlings to accept the one Universal Law of “Asha” that govern all things in Heaven and Earth. Mrs. Savaksha has gathered her material from Bundeishn (Book of Genesis) Dinkard (life sketch of Zarathushtra) and Gathas (moral philosophy).

For the producer Miss Roshan Kalapesi the task of coordinating a hundred cast is stupendous. The load is heavy but her spirit is high.

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Pilgrimage to Persia

Earnest Parsis need facilities A plea to concede concessions.

by

**Dr. Sarosh R. Wadia M.B., B.S.,
M.F. Hom (London)**

In a lecture recently delivered by Prof. Phiroz Shroff in Iran Culture House he spoke at length on the cordial relations which have existed since the dawn of history to the present day between Iran and India and narrated and explained them lucidly and convincingly to the audience.

Hon. Mr. Justice Vimadalal, who was in the chair, in expressing his desire was echoing the sentiments of the community when he said that in the heart of every Zoroastrian lurks the wish — fulfilled or expecting fulfilment — for setting his foot on the soil of Iran. This desire is natural because Iran is the soil sacred to his memory as the land of his Prophet, where still stand the relics of the golden days and shrines of his pious yearnings. The roots of faith, the products of culture and the civilization of ancient monarchies are there only as ideas to the Zoroastrians separated therefrom and the desire to see them and pay respect to the relics and do homage to the shrines surges up as natural urge. He told the consul general of Iran, present on the occasion, that it is now time he should use his good offices

with the governments concerned to provide such facilities in moderation to the Parsis of India desirous of such pilgrimage. Surely there is nothing repugnant to the proposed arrangement when such facilities are already extended to the Mohamedans going for Haj and the Sikhs visiting Pakistan to pay homage to their Gurudwara left over there after their recent exodus.

It is just and proper that the voice of the Parsis shall be heard and not stifled just because we are a minority and our exodus is of the remote past.

To negotiate the onus now lies with the Trustees of the Parsi Punchayat, India-Iran Society, Iran League, The Bombay Parsi Association and such bodies. We are sure they will not fail us.

It is known to all that several members of these august bodies have visited Iran and returned with veneration for the past historical and religious relics. Let others have what they have stored up as their pleasant and holy memories.

If we shall work for it we shall definitely secure the essential concessions.

It is no use we all sitting easy in easy chairs and asking the Trustees and Members of institutions to do everything for everybody of us. We have to strengthen their hands by collecting at least a thousand signatures to enable them to form a committee to go in deputation before

the authorities concerned. Please fill in this form and mail it duly stamped to

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or copy it on a post card and post it or make some typed copies, obtain signatures and post them collectively. Thanks.

FORM.

FORM FOR PILGRIMAGE CONCESSION

I, the undersigned, a Parsi-Zoroastrian adult, Indian subject, permanently residing in India, am in full accord with the movement that the Government of India be approached to secure reasonable concessions to Parsis for visiting Iran, the land of our Prophet and Religion

NAME and ADDRESS in BLOCK-LETTERS

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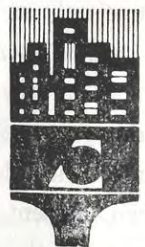
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**Prof. Dr. Maneck Bejonji Pithawala B.A.,
D.Sc. (Thesis)**

Prof. Dr. Maneck Bejonji Pithawala was a first rate educationist, Scientist and Research scholar in Geography. He was born in Navsari on 20th November 1886. He was a man of religion whose devotion to Zoroaster and His Teachings are reflected in his many works and articles on the subject besides contributions and publications on Geography, particularly of Sind, where he spent many years as a Professor and earned great respect of his colleagues and great love of his pupils. He was a B.A., B.Sc. of Bombay University. He was the Principal of Dastur Hoshang Boys School of Poona for some years and from 1920 to 1946 was the Principal of Virbaiji High School of Karachi. Under guidance of Prof. Taylor of London University he studied local geography resulting in a thesis, namely

“A Geographical Analysis of the Lower Indus Basin” (Sind) for which the University of Bombay conferred on him the degree of D.Sc. and he was awarded Moos Gold Medal for advanced studies.

He was Honorary Professor of Geology in Nadershah Edulji Dinshaw Engineering College (Karachi) for 32 years and was conducting post-graduate classes in Geography and Geology in Islamia College (Karachi). He was then appointed Dean of the Faculty of Science in Sind University and Technical Advisor to the Ministry of Economics of Pakistan Government and later years he was the Chairman and Hon. Professor of Post-Graduate Studies in his subjects in Sind. His well known works are :—

- 1) Zoroastrian Catechism
- 2) Daily Dips into the Avesta
- 3) Light of Ancient Persia
- 4) Introducing Zoroastrianism
in 52 Weekly Sermons

He returned to India about 10 years ago. He took interest in Parsiana, which was read to him as he had dim sight, otherwise he would have been a great asset in guiding the destiny of Parsiana with his learned discourses.

A number of persons from Pakistan had come inquiring about his whereabouts anxious to meet him as their loved and respected teacher. Within a week of his death I have come across his translation and commentaries on Gathas under print in a press. His wish on his deathbed was to see his work published. It was shown to him and he felt happy to see the bulk of unbound volume and died — at the age of 82 — two days before the completion of the publication in print. It promises to be one more landmark in the vast literature on Gathas.

May his soul rest in peace.

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(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

ટેલીફોન
૨૬૨૬૭૯

૬૬, બહારગેટ સ્ટ્રીટ,
ફોર્ટ મુંબઈ-૧.

શહેનશાહી, કદીમ, ફસલી.

લાખનાર :— એરવદ નાદરશાહ નવરોજ આધખારા.

ધર્મશિક્ષક : કામા અથોરનાન ઇન્સ્ટીટ્યુટ, અંધેરી.

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ઇરાનમાં ઇ. સ. ૩૦૯ થી ૩૭૯ માં પાદશાહ શાહપુર ખીખના રાજ્ય અમલ દરમ્યાન દસ્તુર આદરબાદ મારેસ્પંદ થઇ ગયા. કહેવાય છે કે તેવણે પોતાની છાતી ઉપર તાવેલું કાંસુ (બ્રોન્ઝ) રેડાવી જરથોસ્તી ધર્મની મોતેખરી દેખાડી હતી, અને ઇરાનીઓમાં ધાર્મિક આસ્થા પેદા કરી હતી. એ દસ્તુર સાહેબે પાઝંદ બાણુતરે રચ્યાં હતાં, અને ધર્મ તેમજ ધર્મ પુસ્તકોની નવરચના કરી હતી, તે વખતથીજ ધર્મના ચાલતા આવેલા પવિત્ર કાયદા પ્રમાણે ઇરાનમાં શહપુર પાદશાહ પછી જે પાદશાહો રાજ્યગાદી ઉપર આવ્યા તેઓ આ ધર્મના કાયદા પ્રમાણે ચાલતા હતા, અને પ્રગ્નને ચલાવતા હતા. તે છેવટે યઝ્દેઝ્દ શહેરયાર જે ઇરાનનો છેલ્લો શહેનશાહ (ઇ. સ. ૬૩૧ થી ૬૪૧) સુધી થઇ ગયો ત્યાં સુધી શહેનશાહના કાયદા તેજ ધર્મના કાયદા તરીકે ચાલતા હતા.

ત્યારપછી વરસો બાદ, આપણા બાપદાદાઓ હિન્દુસ્તાનની ભુમી ઉપર આવ્યા, અને દિવ બંદરેથી સંજાણ બંદરે આવી ફરીદામ થયા, અને ય. ઝ. ૯૦ માં આતશબહેરામ સ્થાપ્યું, અને તેનું નામ “ઇરાનશાહ” થાને ઇરાનનો શહેનશાહ નામ આપવામાં આવ્યું હતું. તે આતશબહેરામ પથરાવવા માટે ઇરાનથી આલાતો લાવ્યાં હતાં. તે ઇરાનનો રીલશીલો, જે શહેનશાહ યઝ્દેઝ્દના વખતથી ક્રિયાકામો બંદગીઓ કરતા હતા તેજ કાયદા અનુસાર હિન્દુસ્તાનમાં પડેલા આતશબહેરામ સાહેબ સ્થાપીત થયા હતા, અને ત્યારપછી ખીખ આતશબહેરામો અને અગીયારીઓ સ્થપાયાં હતાં.

ત્યારે “શહેનશાહી” ટોળો જે અસલ ઇરાનથી શહેનશાહ યઝ્દેઝ્દ શહેરયારના વખતથી ચાલતા આવેલા ધર્મના કાયદા પ્રમાણે ચાલ્યે તે “શહેનશાહી” ટોળો કહેવાય છે.

કદીમ ટોળો અથવા “ચુદીગર” ટોળો.

કદીમ ટોળો અઢારમી ૧૮ મી સદીમાં બરપા થયો હતો, આપણા બાપદાદાઓ આઠમી (૮) મી સદીમાં, ઇરાનથી હિન્દુસ્તાન ભુમી ઉપર ધર્મ સાચવવા આવ્યાં હતાં, અને

ઉપર જણાવ્યું તેમ શહેનશાહી કાયદા પ્રમાણે ઉદવાદાનું અને નવસારીનું આતશબહેરામ સ્થાપીત થયું હતું, તે શહેનશાહી ટોળાએ લગભગ એક હજાર વર્ષ સુધી એકજ શહેનશાહી કાયદા પ્રમાણે ધર્મનું પાલન કર્યું હતું.

ત્યારબાદ અઢારમી સદીમાં ઇ. સ. ૧૭૨૧ માં ઇરાનથી “નમાસ વેલાતી” નામે એક મોખેદ સુરત શહેરમાં આવ્યો, જે નમાસ ઇરાનીએ સુરતમાં કેટલાક મોખેદોને બાણુતા જોઇ રોજ માલના ફરક માલમ પડ્યો જે ઇરાનમાં એક મહિનો આગળ હતો, એટલે હિન્દુસ્તાનમાં ફરવરદીન મહિનો હોય તો ઇરાનમાં અરદી-બહેસ્ત મહિનો હતો. આ એક મહિનાનો ફરક એટલા માટે હતો કે ઇરાનમાં ઇરાનીઓ અસલથી “કબીસો” એટલે વધારાનો મહિનો ગણી તે પ્રમાણે રોજ-માહ બાણુતા હતા. વરસની ગણતરી સૂર્યની ચાલ પ્રમાણે આપણો ધર્મ તેજ ગણતરી મુજબ ચાલે છે. સૂર્ય બાર રાશીમાં ફરીને પાછો પોતાની પડેલી રાશીમાં દાખલ થાય, એટલે પડેલી “મેશ” રાશીમાં સૂર્ય દાખલ થઇ બારમી “મીન” રાશીમાં જાય અને આ બાર રાશીઓમાં ફરી છેવટે પાછો “મેશ” રાશીમાં સૂર્ય દાખલ થાય તે આખા વખતને એક વર્ષ કહીએ છીએ.

વરસના ૩૬૫, દિવસ પાંચ કલાક, ૪૮ મીનીટ, ૪૯ સેકન્ડનો વખત હોય છે, ત્યારે આપણે સાધારણ રીતે ૩૬૫ દિવસનું વર્ષ ઉચ્ચે લીએ, અને તેથી ૦૧ દિવસની કસર રહી જવા પામે છે એ કસરને એટલે વધારાના ૦૧ દિવસની કસરને ટાળવા ઇરાનમાં ૧૨૦૦ વરસે “કબીસો” થાને એક વધારાનો મહિનો ગણી કબીસાનો મહિનો બાણુતા હતા, અને એ ધાર્મિક રેવાજ મનાતો.

જ્યારે આપણા બાપદાદાઓ આઠમી સદીમાં હિન્દુસ્તાનમાં આવ્યા ત્યારે ૧૨૦૦ વર્ષે કબીસો કરવાનું ભૂલી ગયા હોવાને લીધે આપણે શહેનશાહીઓ કદીમ ટોળો કરતા એક મહિનો પાછળ છીએ.

૧૭૨૧ માં નમાસ વેલાતી મોખેદે સુરતમાં અમુક સાહેબોનું આ બાબદમાં ધ્યાન ખેંચ્યું. દસ્તુરો દારાજ

કુમાના, જામાસ અને કામદીને ત્રણ અથોરનાનેને જંદ પડેલવી ભાષા શીખવી અને કદીમ ટોળાની સમજણ આપી. કબીસો કેમ કરવો તેણી પણ સમજણ આપી. એ અર-સામાં સુરતના અમુક સાહેબો જેઓ સુડી યાને બંગડી બનાવવાનો ધંધો કરતા હતા તેઓમાંના પડેલાં કેટલાક સાહેબોએ આ કદીમ ટોળાનો રીવાજ અપનાવ્યો અને તેથી કદીમી ટોળો “સુડીગર” તરીકે ઓળખાયા.

કદીમ ટોળાના સર્વેથી પડેલા સલાસદ એક બેહદીન થયા હતા જેનું નામ શેઠ માણેકજી એદલજી અરમાની (દલાલ) તરીકે મલે છે, ત્યારપછી કબીસાની ચલવલ સુરત, ભરૂચ વગેરે શહેરોમાં ચાલુ રહી. છેવટે ૧૫) વર્ષ પછી ૧૭૩૬ માં ઇસ્લામી જમશેદ ઇરાની આવ્યો હતો તેણે આ કદીમ ટોળો અને કબીસાની ચલવલમાં ભાગ લઈ સુરતના જરથોસ્તીઓમાં વધારે ફેલાવો કરી બીજા કુટુંબોને પણ કદીમ ટોળામાં દાખલ કર્યા હતા, જેઓના નામો બહેમન, ખોરશેદ, બહેરામ, દાદા, રસ્તમ અને સોહરાય મલે છે.

જમશેદ ઇરાની જે ૧૭૩૬ માં આવ્યો હતો તે ‘નજુમ’ યાને બેતીશનું જ્ઞાન સાથે ધરાવતો હતો, તેને બધાને નજુમીનો એકમ શીખવ્યો હતો, તે નવ વર્ષ અગે રહી ૧૭૪૫ માં કદીમ ટોળાને વધારે પ્રગટ કરી, ૧૭૪૫ માંજ આ કદીમ ટોળાને સ્થાપ્યો હતો.

ઈ. સ. ૧૭૬૮ માં ભરૂચના એક મોખેદ કાઉસ રસ્તમ જલાલને સુરતના મોટા વેપારી ધનજીશાહ મનજીશાહે ઇરાન મોકલ્યા હતા ને કબીસાને માટેના અમુક સવાલો પુછાવ્યા હતા, જે ૭૮) સવાલોની ફાવાજ તરીકે ઓળખાય છે, કાઉસ રસ્તમ જલાલ પોતાના દીકરા પેશોતનને લઈ ઇરાન ગયા અને ત્યાં અવસ્તા, પડેલવી, અરબીક, ફારસી વગેરે ભાષાઓ શીખી, આપ દીકરાએ “મુલ્લા”નો ખેતાબ મેળવ્યો હતો. (મુલ્લાં એટલે વિદવાન) અને પોતાના ખેટાને ત્યાંજ નાવર-મરાતબ કર્યો હતો. આ દીકરો પેશોતન ધણજી અલ્યાસી અને વિદવાન હતો તેથી ત્યાંના મુલ્લાઓએ અને બગદાદના ખલીફાઓએ અને “મુલ્લાંફીરો” નો ખેતાબ આપ્યો હતો અને તે ઉપરથી આ નામીયા વિદવાનો ‘મુલ્લાશીરો’ બીન મુલ્લાં કાઉસ’ તરીકે ઓળખાયા. આ આપ મોટા ઇરાનમાં ૧૨ વર્ષ રહી, અભ્યાસ કરી, માન મરતબો લઈ, ખેતાબો મેલવીને ઈ. સ. ૧૭૮૦ માં હિન્દુસ્તાન આવ્યા, અને કદીમ ટોળાને વધારે જ્ઞાન આપી ઇરાનના કાયદા પ્રમાણે સુંબઈમાં ઈ. સ. ૧૭૮૩ માં દાદીશેઠનું આતશ-

બહેરામ પહેલવહેલું કદીમ તરીકા પ્રમાણે સ્થાપ્યું હતું; અને આ આતશબહેરામના કદીમ ટોળાના પડેલા દસ્તુર મુલ્લા કાઉસ થયા અને પછીથી તેમના દીકરા પેશોતન (મુલ્લાશીરો) બીન મુલ્લા કાઉસ) દસ્તુર થયા.

આ કબાસાની તકરારમાં હોમાજ બેહદીન જમશેદજીને ૩૧ મી જુલાઈ ૧૭૮૩ ને દીને ફારસીએ ચલાવ્યા હતા, જેઓને આપણે હજી યાદ કર્યો છીએ.

કદીમ ટોળાના ૩ આતશબહેરામો છે, પહેલું દાદીશેઠનું, બીજું સુરતમાં વડીલનું ૧૮૨૩ માં સ્થપાયું, અને ત્રીજું બનાજીનું આતશબહેરામ સુંબઈમાં ઈ. સ. ૧૮૪૫ માં સ્થપાયું હતું. કદીમ ટોળો ૧૭૨૧ માં સ્થપાયો હતો, તેણે આ આપણા ૧૬૬૬ ના સાલમાં ૨૪૮ વર્ષ થયાં છે. તેની આગમચ એકજ ટોળો હતો. (કદીમ= જુનું=પુરાણું).

ફસલી ટોળો.

ફસલી એટલે ફસલ રૂપ પ્રમાણે સૂર્યની ચાલ પ્રમાણે, કુદરતના કાયદા પ્રમાણે બંદગી ક્રિયા કરવી.

ફસલી ટોળાવાલા સાહેબોનું માનવું છે કે તા. ૨૧ મી માર્ચને દીને સૂર્ય મેષ રાશીમાં દાખલ થાય છે, માટે તે દિવસે ફરવરદીન મહિનો અને હોરમઝદ રોજ એટલે પારસીઓનું નવું વર્ષ શરૂ થયું. બેઇએ એ દરસ્ત છે, વાજબી છે, અને ચાર વર્ષે એક દિવસ જે ૦૧ દિવસની કસર રહે છે તે વધારી, દર ચાર વર્ષે એક દિવસ “ફઝે વહીઝક યાને વધારાનો દિવસ ગણવો.

આ રીતે ફસલી સાહેબો તા. ૨૧ મી માર્ચને દિવસે નવું વર્ષ શરૂ કરી, દર ચાર વર્ષે ફઝે વહીઝક નામનો એક વધુ દિવસ (પાંચમાં ગાથા પછી) એક છઠ્ઠા ગાથા તરીકે વધારે છે, અને આમ દર ચાર વરસે છ ગાથા ગણાય છે.

ફસલી સાલની ગણતરીના પ્રચાર ૧૮૬૬ માં મરહુમ ખરશેદજી રૂ. કામાએ પોતાની “જરથોસ્તી અલ્યાસ” નામની ચોપડીમાં શરૂ કર્યો હતો. તેણી અગાઉ પણ ચલવલ ચાલુ હતી.

સુંબઈમાં એક અગીયારી “ફસલી આતશકદેહ” તરીકે ઓળખાય છે, ન્યાં ફસલી ગણતરી પ્રમાણે બંદગી અને ક્રિયાક્રમો થાય છે. ફસલી ટોળાના પહેલા માનવંત દસ્તુરજી સાહેબ ખુરશેદજી એ પાવરી હતા. પછી માવવંત દસ્તુરજી સાહેબ ફરામરોઝ અ. બોદ થયા અને હાલમાં માવવંત દસ્તુરજી સાહેબ નવરોઝ દી. મીનોબેરડામજી છે.

અસલાજી અગીયારીમાં એરવદ નાદરશાહ નવરોજી આઈબારોનો ધર્મજ્ઞાન વર્ગ.

વીકુંભાઈ પટેલ રોડ શાપુરયાળની બાજુમાં અસલાજી બીખાજી દરમહેરમાં દર ચુક્રવારે સાંજે ૬ થી ૭, સુધી ધર્મજ્ઞાન વર્ગ ચલાવવામાં આવે છે અદેરી મ. ફ. કામા અથોરનાન ઈન્સ્ટીટ્યુટના ધર્મ શિક્ષક એરવદ નાદરશાહ નવરોજી આઈબારા ઉપલે વર્ગ ચલાવે છે હમદીન બાનુઓ અને ગ્રહસ્થોને પધારવા વીનંતી છે.

The Relevance of Zoroastrianism in the Modern World

by

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Profound and rapid changes are spreading around the whole world. The changes recoil upon man and upon his decisions and desires. Social and cultural transformation have repercussions on man's religious life. This transformation has brought serious difficulties in its wake, as happens in any crisis of growth. Thus, while man has extended his power in every direction, he has not succeeded in subjecting it to his own welfare. Striving to penetrate further into the deeper recesses of his own mind, he appears unsure of himself.

Modern man has no belief in the meaningfulness of the world and its interpenetration by transcendence. Modern minds are spiritually disinherited.

Carl Jung detected in modern man, a vast spiritual need which each individual's religion had the capacity to supply. Moreover, he held that the revealed scriptures would heal his psychic illness and help him to overcome his distress. Tillich argued that religion supplies the feeling of purposefulness upon which man's courage and vitality, and hence his civilization, ultimately depend. Conversely, the loss of a religious centre to life causes anxiety, reduces courage to the point of despair. The contemporary age, is the age of anxiety. It suffers from what Tillich

calls "the anxiety of emptiness and meaninglessness". In consequence of the decay of religious belief in modern times, there is no answer to the meaning of existence. C. E. M. Joad ascribed the troubles of modern civilization to what he called "the dropping of the object". By "the object" he meant absolutes, objective values (truth, beauty, goodness, God) which are located in an order of reality not subject to time and space. When this occurs in history, as in the present age, the human ego swells up and proudly imagines that it creates everything, and that nothing is impossible to it. At the same time, however, it necessarily turns in on itself, and becomes morbidly subjective, for it lacks objective standards, such as "creeds and codes" for guidance.

In the volume on the Universal Churches, Arnold Toynbee expressly rejects the theory formulated by Gibbon and Sir James Frazer, labelling churches as 'cancers' which eat away the tissues of civilization. On the contrary, "in seeking God", says Toynbee, "man is performing a social act", and indeed, without the fruits which religions supply, civilizations cannot long endure.

He holds that it is religion that shapes civilization, by exorcising the peril inherent in the worship of man-made "isms".

Religion, however, should be dynamic and comprehensive penetrating entire human life and influencing every type of human activity. In modern times, the central axis or religious concern has shifted from matters of ultimate salvation to that of its utility for this life.

This paper scrutinizes the four fundamental principles of Zoroastrianism and seeks to establish whether a contemporary Zoroastrian is able to derive inspiration and inner strength from his faith to face the challenges of the modern world. (For four principles, see Jasme-ahvangho prayer appearing in Yasna 12.9).

They are Fraspayokhedram, Nidhasnaithishem, Khaetwadatham, Ashaonim.

I FRASPAYOKHEDRAM: It means resolving all discord. One should endeavour to be tolerant. Racial, social and economic factors result in mutual distrust, enmity, conflict and hardships. Man is their cause and their victim.

Man is a social being, and unless he relates himself to others, he can neither live, nor develop his potential. One of the salient features of the modern world, is the growing interdependence of man, a development very largely promoted by modern technical advances. Nevertheless, brotherly dialogue among men does not reach its perfection on the surface level of technical progress, but on the deeper level of interpersonal relationships. These demand a mutual respect for the full spiritual dignity of man.

Barriers do exist between individuals and nations, but a sympathetic understanding of other non-conflicting relations, acts as a social cement.

Albert Schweitzer held the view that Western and Indian philosophies should aim at the common good of mankind, instead of the one proving itself right in opposition to the other.

We are all searchers for the truth, and we ought not to be intolerant and assert that ours is the only religion that possesses the truth. Each individual has been endowed with a free will and has the right of making his own choice, after hearing the truth. An intolerant person or false teacher distorts God's message, brings about misery, and leads man astray.

Our Universality of thought and catholicity of outlook is demonstrated in the **Fravartin Yasht** where the **fravashis** of holy men of all nations, including Turan, the known enemy of Iran, are reverentially invoked. Moreover, respect is paid to all spiritual masters, and the highest stage of existence is wished to all holy men of the past, present or future.

II NIDHASNAITHISEM: It means relinquishing all lethal and harmful weapons. Non-violence, or positively put, love for all creation, is fundamental to Zoroastrianism.

While religions have exalted non-violence as the supreme virtue, belligerent men have held the view that wars are means to good ends. Mussolini declared violence as perfectly moral, in fact even more moral than compromise. Moreover, war is as natural to man as motherhood is to woman. Ruskin writes that war is the foundation of the faculties of man, and of his virtues. Sir Arthur Keith in his Rectorial Address delivered to the

students of Aberdeen University in 1931, said that, nature by pruning her human orchard keeps it healthy, and it is war which is her pruning-hook. Men of all nations have praised war as the eliminator of weakness and the promoter of survival.

Albert Einstein saw not the chivalry and the pageantry of war, but its hideousness and rapacity and said he who enjoyed marching in line and file to the strains of music, fell below his contempt; such man had received his brain by mistake — the spinal cord would have been amply sufficient”.

Predatory passion has masqueraded as patriotism,. The weak have always lived in fear of the strong and the innocent have been exterminated by insane cruelty.

The arms race is a trap for humanity, and one which ensnares the weak and the poor to an intolerable degree.

The world is split into factions — political, social, economic, racial, ideological —over them all lurks the menacing atom.

We have grown in knowledge, but not in wisdom and virtue of peaceful living.

Peace nurtures cultures and civilizations. The social order needs to be founded on truth, built on justice and animated by love. We should love our fellow-men, and overcome hatred through the joy of inner life. Evil can be conquered through love. Our mind should not be tempted by violence.

Human Rights of the United Nations, Articles 56 lays down an obligation on the member states to cooperate with the Organization in promoting universal respect for human rights and freedoms and uni-

versal observance of them. A firm determination to respect other men and their dignity, as well as the studied practice of brotherhood, are absolutely necessary for the establishment of peace. We should yearn for universal brotherhood — a universal brotherhood under which a wrong to the humblest, is an affront to all, — so that there may be goodwill among men.

Lord in Zoroastrianism also embraces the animal kingdom. Man should afford animals protections from oppression. In later Zoroastrian theology, **Bahman** is the special guardian angel of animals, and the second day of every month in our calendar is named **Bahman** and is consecrated to him.

May this short prayer which offers us hope, be the guiding principle of our destinies (Yasna 60.5) :

May understanding overcome misunderstanding,

Peace triumph over discord,
Generosity overcome avarice,
Reverence triumph over contempt,
Truth over falsehood.

III KHAETWADATHAM is self-sacrifice. It is losing or giving away our petty self for serving God and fellowman. There are natural tensions of economic, political and social forms. But at a deeper level, they flow from man's pride and selfishness, man being unable to give up self.

Freedom acquires new strength by contrast, when a man consents to the unavoidable requirements of social life, takes on the manifold demands of human partnership, and commits himself to the service of the community.

In every religion certain verses are regarded as specially sacred. The most sacred verse in Zoroastrianism is the **Ahuna Vairya**. The third concept in this prayer lays emphasis on the importance of service. After gaining knowledge and having filled the heart with love, the fulfilment and the crown of human life should take the form of service to mankind. It is this spirit of service, which crowns human life with perfection. that the soul is transported into the realms of light. The divine enraptures us, as we all have the spark of divinity within us. The deep urge of the inner self to relieve the distressed, leads to a merger with God. Bergson states that when this union takes place, there is boundless joy an all-absorbing ecstacy. God is there and the soul is in God. This spiritual experience is creative, as it brings about a change of consciousness.

Zoroastrianism enjoins active service, and not contemplation away from the world, as the duty of man. In this world of joy and sorrow, happiness and misery, life would be intolerable if it were not for the sympathy, kindness and love of fellow men. Unbearable is the burden of life when unaided. One cannot yearn for anything more ardently than to serve man with mounting generosity and effectiveness. Life is incomplete when man lives for his own self, oblivious of the needs of others. The person who brings light into the lives of others, himself gets light.

To a Zoroastrian it is this principle of selflessness, which forms the basis of a wedded life. Wedlock is a sacred union of two persons, where sympathetic understanding and absolute self-sacrifice reign. The final consummation of marriage is **Khaetwadatham**.

At a higher level it is this principle of **Khaetwadatham**, which leads to communion with Absolute Reality. Zarathushtra himself offered his very life and being as a sacrifice to God. It is when one is imbued with the determination to serve,

IV ASHAONIM: Zoroastrianism is suffused with the concept of **asha**. **Asha** is the divine plan. It is the immutable eternal law of God, according to which the universe has come into being. The cosmic process is not unintelligible chaos, but it is a pattern, an order which directs evolution. This cosmic process progresses towards its fulfilment under the law of **asha**. Only sublime inspiration could have drawn from Tennyson a comprehension of its essence:

“That God who ever lives and loves,
One God, one law, one element,
And one far-off divine event
To which the whole creation moves.”

God intended creation to be the organ of His expression. The infinite plan encompasses the totality of God's creatures, until Evolution served to bring creation to its peak in Man.

Man is the ideal channel through which God speaks. Intelligence and God-consciousness are the attributes which make man co-operate with Him. Partaking of the divine nature, man knows of the inner life — and of the promised bliss if he follows the path of **asha**. Man hungers

for spiritual reunion, and holds in his mind's eye, God as the true parent of the eternal law. The **summum bonum** will be attained when all men act in full accord with the immutable law. The pathway already lies within him; the power to walk that path also lies there for man to be free from any limiting experience.

In Zoroastrianism, the law of **asha** exalts truth, and equates truth with God. Hence the prayer,

O Mazda, grant that I perform all
actions in
harmony with righteousness and acquire
the wisdom of the loving mind, so that
I may bring
happiness to the soul of the universe.

The righteous attain the highest gifts—truth, wisdom, perfection, immortality. But if we take to righteousness only in the expectation of a future reward, such an action becomes denuded of its value. He who passes the fiery test of truth, chooses to follow God's path and so belongs to Him. He furnishes himself, while there is time, with a store of righteousness, for the great journey his soul will have to undertake one day.

Conclusion :—

Those who overcome evil in their own persons and around them in the world, prepare the way for the coming of the Kingdom of God. Zarathushtra has laid the foundation of the Kingdom of Righteousness, and has assigned man the task of building and completing it. It is left to man to bring that day near.

Zoroastrianism is a religion of action, and the Prophet's message emphasizes the importance of right action in right time for furthering the divine plan. Thought is noble, but action is nobler. To live is to act and work.

The law of **asha** implies a regular and orderly progress in all manifestations. The divine seed is in us, but it must be nurtured and matured. Nothing under heaven is complete and perfect, but we have to strive for perfection.

The aim of Zoroastrianism is to lift mankind to a higher level; the world is the scene of his spiritual evolution. The purpose of life is that man shall know himself, his divine origin, his almost incredible potentialities as a child of God and co-worker with Him.

But doubting man pauses, ponders, hesitates, but he need not be lost. As he lets the divine flame within him spark upwards, will all doubt be incinerated. And how can this be? Only through action. The springs of life are all within. This is the secret of life. An integral part of this is the power of choice. Man alone can choose.

The realization of Nirvana came to Buddah and, he preached that it could come to any man who desired it.

Zarathushtra's religion is not alone a matter of academic interest, nor merely the guide of a community of a hundred thousand. It is addressed to all humanity for all times. But, today it is in Zoroastrian hearts that its conflagration blazes as does the symbol of it ever burn in their temples.

True Zoroastrians have to cast themselves headlong into the Path of **asha**—

the Ocean of Righteousness ... When a disciple asked the Sufi mystic Janayd of Bagdad: "I am told that you possess the pearl of divine knowledge, either give it to me or sell it to me", Janayd answered: "I cannot sell it for you have not the price therefore, and if I give it to you you will gain it too cheaply, you will not know its value. Cast yourself headlong, like me, into this ocean (of God) in order that you yourself may find the pearl."

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