



MR. JEHANGIR D. MOOS

delivering his Presidential Address.

Silver statuette of Zarathushtra placed on table was presented to the Association by **Mr. Nadirshah Mulla**

See London News

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EDITORIAL

My pen jumps with joy at the completion of five years of publication of Parsiana with this issue. God helps those who help themselves. Parsiana came into being by the encouragement from few and the disparagement from many, both well disposed persons towards me. When I wrote to some persons in the matter of their extending literary aid to the Magazine from sixth year onwards some frankly said that they hardly expected Parsiana to last for 5 years. With an Editor ignorant of Avasta-Pahlavi and staff of only one girl typist-cum-factotum and Rs. 5000 in the Bank Account the over-all picture did not look rosy to many a man of the world. Warnings came — “Dont do it” — “Parsees have lost interest in their subjects” — “Elders do not read English” — “Younger generation will not bother about you” — “Dont do it unless you have money to burn” — “You know the fate of all our publications in the past”, etc. etc.

Yes, I was forewarned, but I was determined to launch it — just for one reason. “One was needed”.

Coming of Parsiana was advertised by advance direct mailing to individuals from Telephone Directory of Bombay. At the cost of Rs. 1500 a little over 1100 replies were received promising to become members whenever it would be out. Only 446 thereafter sent money to register their subscribership. Print order was given to Kaiser-i-Hind Press for 1250 copies and whether they were sold or not the print order remained 1250 copies. The staff of the press were cracking joke that I must be owning a junk-shop. They did not know my reasoning that “One was needed”. Unsold copies were divided into two parts. One part was for re-distribution and another for storage. There is an attractive joke in advertising circles. If you wink at a pretty girl in the dark you know what you are doing but she does not. The point is that to come into notice the other person must see what you are doing. People who had not seen Parsiana did not know what it was doing so one half of the lot in hand was posted free to those who had promised to be subscribers but did not become subscribers. Now some joined, next month some more joined and so on. Today my junk-shop has come handy. Several new members make request for all copies from the beginning and demands from abroad are registered. As in all newspapers there are some casualties. Casualty is a technical term in newspaper world for those who discontinue their membership for any reason—death, illness, becoming disinterested, not affording payment, and foreign exchange difficulty even for a paltry sum but that only from Pakistan—no other country.

Parsiana never stops posting their copies to all on the roll unless specifically told to stop it, and in those cases we send them a request letter to continue patronage because it costs so little, links up pockets of Zoroastrians throughout the world and has now secured recognition of service to the community. Most people understand the purpose of Parsiana — "One was needed" — and by return post renew membership, thanks to my patrons — The going is good.

My very special thanks are due to Jame-Jamshed for their unstinted support with printing matter and their own special blocks.

Few people in the Community know the silent service they receive from Mr. Framroze Poonawalla, the proprietor of Commercial Art Engravers, his sons, nephews and staff whenever blocks are needed for the Community's socio-religious publications. All the blocks specially made for Parsiana are received from the beginning from this source. How many times shall I thank both the above patrons ? I shall decide next time.

My thanks are also due to Kaiser-i-Hind for their helping hand.

This issue coincides with birth centenary of Gandhiji and Parsiana has condensed his philosophy in a few pages. His is the philosophy which has given a new turn to life and politics. There are innumerable intelligent and talented persons whom people carelessly call "genius". In all such cases the word genius is misapplied. We should drop out that word from our vocabulary for chances of our again coming across a genius are very very remote. Genius is a word applicable strictly to a few human beings who have changed the course of human mind and life. The rest are all intelligent or talented persons who have amassed the existing knowledge and worked it into its rut. They have not changed the thinking or the action-pattern of living.

The Parsis of London have established in impressive land-mark by the effort of Mr. Jehangir Moos whose portrait appears on the front cover page. When Dr. Sohrab Kutar was installed as the Dastur of the Parsi Community of Europe. Some persons objected to publicity given to that news in Parsiana because traditionally Dasturi is associated with some Institution where fire is tendered, preserved and worshipped. No such place existed and even though none exists to-day the roots of reverence are sewn deep on the soil of London and in the hearts of Zoroastrians of Europe. With a sincere and staunch Athravan and his devoted following Dasturji Dr. Kutar will one day establish a Dad-gah, which is his earnest desire and which was on the verge of fulfilment but for hitches he came by his path. Dasturji has returned to Bombay with Maratab installation from Navsari Atash-Beheram. When the reports of the function will come from London whatever is worth discussing will be discussed.

I thank all the subscribers, advertisers and contributors of articles and members of the Advisory Board for their unstinted support to Parsiana for five years and now I crave indulgence for more.

Rahe-Mazdyasni

PAIRYOTAKESH

by

Dasturji Khurshedji Dabu

In the worship of Asho-Farohars of a large variety and innate potentials two are named with special emphasis to class them by themselves.

(1) Pairyo-takesh and (2) Naba-najdisht. Pairyotakesh according to its etymology is a combined word of two parts "Pairya" meaning primal, first in serial order and "Takesh" meaning faith. The word therefore means "Those of the primary faith"—The original group of men who built up some convictions of beliefs and ethical code of conduct in life. Takesh is 𐬨𐬀𐬎𐬌, 𐬨𐬀𐬎𐬌. Some Western Scholars, however, attempt to interpret this word to mean all those who had some faith prior to the establishment of Zoroastrianism

But the anomaly of it all is that Mazdyasni Daen was existing ages before the Advent of Zarathushtra throughout the Peshdadian Dynasty and during the Kyanian Kings preceding King Gustasp. Faith began with Gayomard who was the first human being to have sensed the existence of some supernatural power in the Universe. "The fear of the Lord was the beginning of Wisdom." As the legend goes King Jamshed was actually asked to spread religion—and that religion was Mazdyasni Daen. Hence the first line of human beings who could realise the sense

of law and order as good for mankind formed the ruling line known as Peshdadian Kings — Pesh-first and Dad-law — meaning the first Law-givers to society. Those laws were not legal codes but were ethical formulae evolved through the divine inspiration with which Peshdadian Kings were gifted. Theirs were the days of genuine Ram-Raj worked on reverence and devotion based on (Astuye) promise to worship "Daenam-Mazdyanim". The concluding sentence of our Ekrar-nama is "Ayesha Asti Daenyao Mazdyasnoish Astuiyetish" — "This is the praise of Mazdyani Dae". The Mazdynasni Daen was as nearly perfect as a religion could be and for that reason Zarathushtra preferred to stabilise it for good with minor essential modifications therein — by eliminating its polytheistic contents, — by daev-yasni element and introducing the universal primacy of Ahura over All.

The underlying meaning behind the word Pairyotakeshi is those who hold basically primal ethical faith with devotion to divinity. This has therefore its continuum unbroken by historical termination at any stage. As proof of it we find reference to it in Fravardin Yasht (karate 31-para 150) wherein it says "we worship all these: "Aungharche" Pairyotakeshis who have gone before "Baabvare" —

Pairyotakeshis who will come hereafter "Henti" — Pairyotakeshis who exist at present. Pairyotakeshis are therefore Farohars of this particular title. There is hope in it. Such noble souls will continue to descend on Earth, live here like Saoshyants and pass on in unbroken succession.

"NABANAZDISHTNAM" are souls akin to and kith and kin of Pairyotakeshan. Both are close relatives. Relatives in terms of physical existence need not differ in their primary faith thereafter. Brotherhood of souls is permanent. "Naba" (Sanskrit "Nabhi") may mean relationship identical at the root of all of them in "Ahur", whose sparks have generated Farohars. This may mean the whole group which has reached close to the Almighty (Ahura as all advanced souls have marched on towards higher stages of divinity to a stage in proximity of Ahura.) The descent of Farohars on the earth is an effort syndrome gone through for Evolution of the soul. With every experience of the world soul has matured to Perfection of Farohar after many futile struggle and attained "yog" (Yojente) first nearing and then fulfilling its destiny. Starting with elementary primary faith these souls struggled on and on for ages until they attained the stage of Saoshyant and went on to the approximation to Ahu. That is the close relationship with the Almighty and the past, the present and the future have always contained such souls and will continue to do so in various stages of evolution of the soul. As in Farohars so in man one would find human beings evolved to different stages mentally, morally and spiritually. Bundeesh

stated that the Farohars volunteered for such struggle. Fighting with Satan and Satanic elements Farohars attained victory (Verethraghana) and as per Gatha (30-10) they reached back to Ahuramazda. Nature has ordained such cycle of ascent and descent of souls and the world goes on the course of Fradeity'-Veredeity (Evolution and expansion)

In Ekrarnamah the word Mazda occurs thrice, Ahura occurs twice and reference to Zarathushtra comes thrice. In the Gathas Ahura and Mazda are used as if they are two different entities.

"Aha" means existence and its suffix "Oo" means the root or the source. **"Ahu" is thus the source of all existence.** Maz is maha or great and "Da" is (daani) or —possessing knowledge. **Mazda is thus All-knowing or Omniscient.** Ahura Mazda as a conjoint word is a later term. Mazda is the oldest term and refers to the most ancient worship. "Mazda-datyao Mazdayasnoish" I worship the Laws of Mazda. Dr. Irach Taraporewala looked to Mazda as "mahat" or useful and essential element in the laws propounded and followed as faith prior to Zarathushtra. The purified Mazdayasni Daen after Zarathushtra became Mazdyasni-Zarathusti Daen as is followed by us at present.

"Mazdyasno Ahmi, Mazdyasno Zarathushtrish" — I am the believer of the Omniscient and moreover the follower of Zarathushtra. Late Mr. Jehangir Vimalal looked upon the above sentence as something magical in potency and advised all to remember and utter this sentence frequently as a constant reminder for the type of life to be lived.

In the Staom-karda (સ્તુમનેા કર્દો) we remember amongst other Farohars the Farohars of Pairyotakeshan as "Sasnaogusha", as those who first heard the teachings of Ahura-Mazda. Those Farohars who become the protectors and guides of new "ravans" coming from Geti are considered Farohars of primary faith. The ravan and the Farohar both together progress from ages to ages towards "Ravan-bokhtagi" or emancipation of the soul to reach the status of the Nabanazdishtan as the near finished products of Pairyotakeshan. Nobanazdishtan are soul fit to stay in the vicinity of the Garodman. Not understanding this scheme of things European savants follow the short cut in ideas and consider Pairyotakeshan as

believers of Religion prior to Zarathushtra and literally translate the word to mean near relation, close relatives. Such idea is repugnant as if distant relatives are not worth remembering. Specific noble trait traced through Pairyotakeshan and Nabanazdishtan is their "Ashoi Vaonare" — struggle they underwent to preserve ashoi and became Varethragan — Victors overpowering the enemy by continuing their fight against Satan (Vi-daivo).

In the above sense all the souls who are reaching close to their divine destiny are included in the group of Nabanazdishtan and referred to in Gatha (46-12) as "napti-yaeshu nafshucha" — those who pertained to the very origin of faith which sustains them in life.

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LONDON NEWS

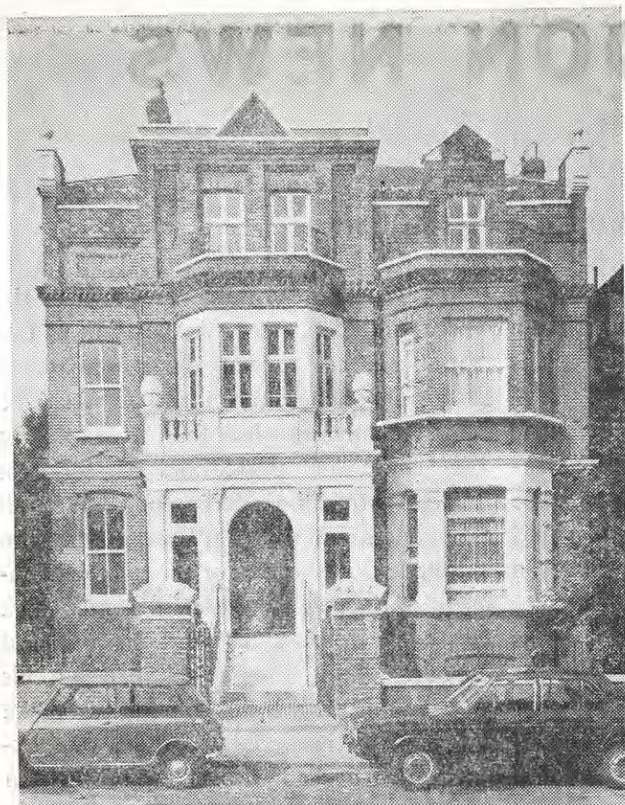
by

MR. JEHANGIR D. MOOS, B.Sc.

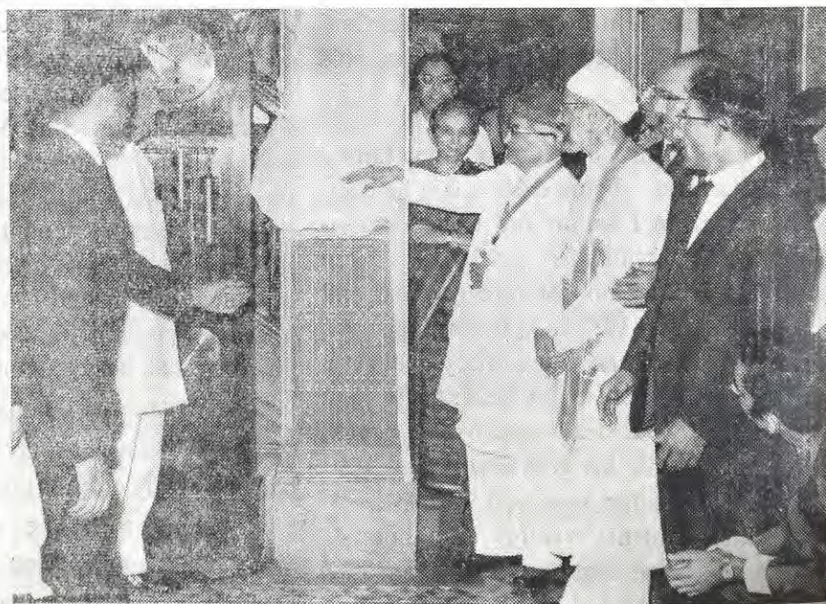
Mr. Jehangir D. Moos of London is the moving spirit in the life of Zoroastrian Community of Europe. His life begins early in the morning by whatever standard of activity we judge in the eccentric climate of England where in winter daylight is a concession and in summer the day drags on and on till 10 p.m. It would not be any exaggeration to say that the first thought that flashes across his mind on rising in the morning is that of his family and his family consists of the entire Zoroastrian group residing at that time in any part of Europe. He loves all of them and looks after all of them day in and day out. Almost all reciprocate love and like him as he is likeable and all respect him because he is respectable and worthy.

He hails from the affluent Chinoy family of Hyderabad. From early years he decided to live in London and trade internationally as a philatelist and has a large rotating collection of rare revenue and postal stamps. He is a timbrologist of the first order and many people consult him in his line. Rich as he was he has collected a good deal more by his honest hard work and his cosy corner at 430 Strand in London is a well known nook for Parsi Students, visitors and those in distress to come over and book something to their advantage. No one is denied a

helping hand. He is the President of the Incorporated Parsee Association of Europe. In that capacity he is unmatched in his experience, talent and service. To call him anything less than a devotee to the cause of Parsee and Parseeism in Europe would be derogatory. We all from India and all from Europe wish him a long and active life for the noble Monument of the new Zoroastrian House which has come up as a result of his lead and labour. He is a moneyed man but his outstanding trait is his decision to make good use of his money. At his own expense he travelled all over India, Pakistan and Iran to collect the necessary funds to finance a grand venture. Undaunted by the restrictions on transfer of collected amounts he compromised with the then Finance Minister Shri Morarji Desai to leave the corpus in India and get interest on it in England. Morarjibhai helped him to invest the amount favourably here if he put in his own corresponding foreign exchange in England for use. Mr. Moos has very generously accepted the offer and invested heavy amounts of his own in the fulfilment of a noble cause. A grand place with a "Setayash-Gah" (Prayer place) has come up at present in it, which God-willing with the help of the self-same Gentleman Moos may become a Dad-gah in time to come. Amen!



**NEW
ZOROASTRIAN
HOUSE
LONDON.**

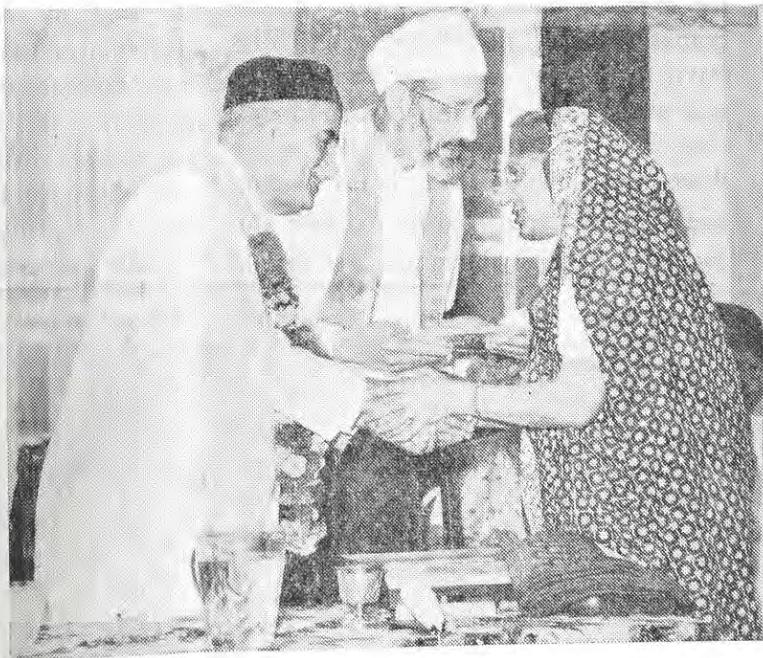


Mr. Shapur Captain leads Mr. Nadirshah Mulla to the plaque presented by and opened by Mr. Moos at the entrance of the building. Soli Master, Treasurer, in the back-ground.



Dr. Sorab Warden — Grand old man of the Association, delivering his welcome speech to the guests. There is joy on the face of Dasturji Dr. Kutar for a good purpose achieved and appreciation expressed by the chief guest Mr. Mulla.

Dasturji
Dr. Sohrab Kutar
carrying a silver
salver and a shawl
presented to him
by **Mr. Nadershah
Mulla**. Dr. Mrs.
Shrin Kutar, Vice-
President, garland-
ing and Thanking
Mr. Mulla.



The least that every Parsee in Europe owes him is membership of the Zoroastrian Association to enable a selfless worker like Mr. Moos to expand the activities of the Association and bring about complete cohesion of the community for its own good. Presidentship of Zoroastrian Association as a status symbol was coveted by other able men who contested it but did not succeed only because of the record of outstanding service to the credit of Mr. Moos — no other cause.

It is a real good news for the entire Parsee community throughout the world to note the example of the energy and devotion of the Parsees of England in establishing an imposing land-mark abroad for the adhesion of the dispersed groups and the cohesion of the sentiments and aspirations of their faith. It is a good work well done. Parsiana has not received all the report but has received some photographs of the occasion flown with Miss Pavri to Bombay. Last year the building was under renovation. It is a good spacious mansion of ground and two upper floors with about 18 rooms in it including one big room renovated by joining up two fairly large adjoining rooms of the old

structure. About 200 to 300 people can gather there for their functions like Navjots, Weddings, feasts and usual weekly and fortnightly functions of the members and their guests.

The new Zoroastrian House is centrally situated at 88 Compayne Gardens, London, N. W. 6 and is within three minutes walk from West Hamstead station and two minutes walk from main road of bus services. It is purchased, reconstructed, renovated with equipment through the generous benefactions of a large number of Zoroastrians of England, India, Iran and other places and in particular the outstanding help given by the Late Sir Cowasji Jehangir, Bart, and Lady Hirabai Cowasji Jehangir M.B.E., J.P.

The House with its Setayesh-Gah were declared open on Saturday, 6th September, 1969 by Mr. Nadirshah R. Mulla, Chairman of the Parsi Punchayat Trusts in the presence of some 350 Zoroastrian members and their families, friends and well-wishers. Mr. Mulla had flown there particularly for the occasion and was received cordially by all present. He cut the tape and declared the House open.

Note : See last paragraph Gujarati Khojotia's letter

Section અ. સ. ને. ધ. for Shri



COMMANDANT

GENERAL

MANECKJI

Commandant-General M. J. B. Maneckji, Director of Home Guards and Civil Defence, died of cancer in the Tata Memorial Hospital, Bombay, early on Tuesday 30th September 1969. He was 49.

He was the accredited authority on Civil Defence. He is the only Indian to qualify with Honours from the Civil Defence Staff College at Sunningdale, England. At the time of his death he was Chairman of the Indian Institute of Civil Defence.

Commandant Maneckji was the vice-president of the International Fire Chiefs' Association of Asia and chairman of the standing fire advisory committee of the Government of India. He was also fire adviser to the Government of Maharashtra.

He was a member of the Indian Red Cross and chairman of the Maharashtra Red Cross. Earlier this month, he was nominated a member of the reconstituted civil defence advisory committee headed by Mr. Y. B. Chavan.

Mr. Y. B. Chavan, Union Home Minister, in a message from Delhi said death had snatched away a dynamic personality full of youthful vigour and dedicated to the cause of nation-building. "I have a feeling of personal loss as I had known him and seen him work from very close quarters. **The Home Guards and the Civil defence organisations are living memorials to his unstinted devotion to work.**"

In honour of his unstinted devotion and service to these and several other good causes Home Guard and Civil Defence Staff College was named Maneckji Technical Centre and Maneckji's technique of civil defence is accepted and followed in other states as "Bombay Pattern". He initiated the Home Guard movement and was associated with it from its inception in 1946 to the end of his life. For his honorary services offered devotionally by him he earned the honour of Padma Bhushan.

He was a businessman connected with electric supply companies and other industries.

He was intimately connected with civil aviation and held a pilot licence for Helicopter and represented some aircraft companies here in India and published a magazine about civil aviation and aircraft.

The Home Guards flag at the Maneckji Technical Centre on Cross Maidan flew at half-mast in memory of Maneckji, who helped set up the Home Guards organisation in Maharashtra.

The body was taken from the Tata Memorial Hospital and kept at the Maneckji Technical Centre where prominent people in large number came to pay him their last respect.

May his soul rest in peace.

Shayeri (Poetry) and Iran

Prof. P. B. VATCHA

Government Scholarship Lecture series (1965) under the auspices of K. R. Cama Oriental Institute.

Elsewhere it is common to speak of a child being born with a silver spoon in its mouth. It is customary to speak of Iranian child being born with poetry in its mouth. An Iranian is ready with his poetry in joy and in grief. It is with him. It is in his blood assisted greatly by the natural trend of his language. This trend makes the Persian language so sweet, so enticing to rave over, so natural to flow in poetic style.

There are four forms of Persian poetry

Gazal. It is the commonest form of composition for all miscellaneous items.

Kassida. Are compositions about Pirs and Paighambars and are recited particularly during religious festivals.

Masnavi. It is involved more with divine philosophy. Maulana Jalal-ul-Din Rumi is its most famous exponent.

Rubaiyat. Are couplets and quartets with essence of sufism in them. Many have written Rubaiyat of very high standard. But Fitzgerald's translation has made Omar Khayyam a household word. Others are as good and anybody with flair for translation will be well rewarded for his efforts.

Poetry in the hands of Iranians was as much a pleasure as a weapon for convincing an individual or disrupting one's thoughts.

The Rhythm, the diction and the wording all combined to make the poetry touch the heart and result in desired effect.

Just as King Gustasp of Kaiyanian Dynasty was very fond of his Aspe-Siah (The Black Horse) of legendary fame Badshah Khushru Parviz of Sassanian dynasty deeply loved his smart beautiful white horse Shabbiz. He was so fanatically fond of Shabbiz that he gave notice to all his subjects that any person bringing news of the death of Shabbiz will be put to death.

When the horse died no one dared break the news. Even the ministers were panicky. So a street singer was given the assignment. As was usual for poets to go every day early morning to the palace to recite poems the young Shayer (Poet) went into the palace singing poetry of pathetic melancholy. This affected Khushru Parvez so adversely that he himself uttered words of sigh expressing the idea that Shabbiz may have died. The Shayer insinuated Jehanpanah ! (The protector of the world) you yourself are giving the news of the death of Shabbiz. The incident was thus closed for good.

It is ironical that the best poets flourished in Iran during the days when Iran was under foreign domination. Sufi philosophy which is an off-shoot of Gathic philosophy of divine man's soul merging in the Almighty — like the sufi lover seeking milan with his beloved, came into existence, under Iran's domination by Arabs.

એ શું છે — વહીઝક રોજ !

મહાન પંડિતોની સાથમારી પર ઉડતી નજર

Sacred Book of the East Vol. V page 92
માં પ્રખ્યાત પહેલવી સ્કોલર ડો. વેસ્ટ તરફથી અપાયેલો
“વહીઝક” નો અર્થ જાણવાનું છે :—

આસરે ૧૮૩૦ થી મુંબઈના પારસીઓ વચ્ચે બે પક્ષમાં
જે કબીસાની તકરાર ચાલેલી તેમાં આ વહીઝક શબ્દના
અર્થ બાબે ખુબ મતફેર હતો. દસ્તુર એદલજી દારાબજી
જેવણ હિંદના પારસીઓના રેવાજ પંચાંગ પાળનાર
બહુમતીના આગેવાન હતા, તેમનો એવો આગ્રહ હતો કે
તેનો અર્થ “સુર્યને લગતો” થાય યાને દર એકસો
વીસ વર્ષે એક અધીક માસ ઉમેરવાની રીતીને તે
પ્રસારે હતો. બીજી તરફથી દસ્તુર મુદલાં શીરોઝ
જેવણ ધરાની પંચાંગ (કદમી) જે રેવાજ કરતાં એક
મહીનો આગળ છે, તેના હિમાયતી હતા, તેમનું મત હતું
કે “વહીઝક” એટલે “શરૂ થતું” યા નવાં વર્ષને
લગતું” એવો અર્થ થાય. દસ્તુરજી નૈચીસંઘહે મોનાબ
ખેરદ (બાબ ૪૯) માં એવોજ સંસ્કૃત તરજુમો કીધો છે.
આંકવીટલ હુ પેરે એનો અર્થ “સમાવી દીધેલું”
Inclusive યા પુર્ણ થયેલું” એવો કરે છે. વીન્ડશમેન
તો એનો અર્થ ઉડાવે છે અને જુસ્તીએ પણ આંક-
વીટલના મતને ટેકો આપ્યો છે.

ખુનદહીશમાં “સમાવી દીધેલું” એ અર્થ બંધ
બેસે છે.

દસ્તુર એદલજી એ શબ્દને “વહીઝક” વાંચે છે.
દસ્તુરજી મુદલાં શીરોઝનું વાંચન “વહેઝા” છે. મુદલાં
શીરોઝજીએ “નએચકીક” એવું વાંચન ખુનદહીશ માટે કીધું
પણ તેવજેજી દીનકદમાં એજ શબ્દ “વહેઝકીક” વાંચ્યો
છે ! ખુનદહીશમાં લગભગ બધાજ દાખલામાં
“સમાવી દીધેલું” એ અર્થ બંધ બેસે છે, પણ
બીજાં પુસ્તકોમાં તેમ નથી. જો એજ અર્થ લઈએ તો
સૌથી વધુ સંભવિત વાંચન “વીખેજકીક” અથવા
“નીખેજકીક” હતે, જેનો એક અર્થ “ઉત્પન્ન થતું”, કુદી
જતું, અથવા સમાવી દીધેલું” એવો થાય ! એનો
ઉપયોગ લગભગ હંમેશાં તારીખ કે સમયના
વીલાગો સાથ થાય છે તેથી તે ઘણા સામાન્ય
પ્રકારનો વિશેષણ જણાય છે. તેને માત્ર કબીસા

માટેજ નથી વાપર્યો, પણ નવાં વર્ષના દીવસ માટે
પણ લાગુ પાડ્યો છે. અરબીક શબ્દ “મુબારક=
શુકલચંદો” (જે તારીખો માટે વારંવાર વપરાય
છે તે) ના જેવો આ શબ્દ ધરાની તારીખ માટે
મુકાય છે. દસ્તુર એદલજી એને ફારસી “એહરક અથવા
એહતરક” સાથ સરખાવે છે અને તેને કબીસાનો એલકાબ
ગણાવે છે. એમાં પણ “એહ=ભલો” એ મુળ અર્થ રહ્યો
છે. એજ શબ્દને “વેહુચકીક”=ભલાઈને માન
આપનાર એમ પણ વાંચી શકયે, પણ “વેહ” શબ્દ
વિશેષણ હોવાથી એવો અર્થ અનિયમીત ગણાય. વધુ
સંભવિત અર્થ “વેહુ-ઈચકીક” યાને “ભલાઈ-
વાલી દરેક ચીજ” થાય—જેને કોઈની દીવસ કે સમય
માટે લાગુ પાડયે તો મુબારક auspicious નો અર્થ
ધરાવે. એજ શબ્દ વેહીચક તથા વેહીચકીક અથવા
વેહીઝો પણ વંચાય છે. જુના હસ્તલેખોની નકલોમાં
નવીસંદાઓએ એ શબ્દ પોતાને માટે વાપર્યો છે પણ ત્યાં
તે વખેઝક અથવા નિસીવાક=કમતરીન ખાકસાર જેવો
અર્થ ધરાવે.....

અલીબાબાનું સીસમ.

ઉપલી નોંધ વાંચતાં જણાશે કે તેમાં મહાન પંડિતોની
“સાથમારી” છે. ડજનનંધ વાંચન અને અર્થોવાલા આ
શબ્દ ઉપર જેઓ મદાર બાંધે છે તેઓ “જ્યાં ફરેશતા
ચાલવા ડરે ત્યાં મુર્ખો ધરી જાય” એવી કહેવતની યાદ
આપે છે. મારા શિક્ષાગુરુઓ દસ્તુરજી દારાબજી
સંજાણાએ તેમજ બહેરામગોર સાહેબે એ શબ્દને
વહીઝક=યાને મુબારક તરીકેજ ગણ્યો હતો. પણ
તેને એકસો વીસ વર્ષે ઉમેરાતા તેરમા અધીક
માસ માટેજ ખાસ ગણાવ્યો હતો. દાખલો
અપાતો કે તેવાં વર્ષમાં બે આદર હાય, તો
બીજાને “આદર-વહીઝક” તરીકે ગણાવાતો.
હીંદુઓ અધીક માસને પુર્ણોત્તમ તરીકે ગાળખે છે તેના
જેવું આ છે. ફક્ત એકજ પહેલવી દેક્ષમાં વહીઝક
પાછળ રીઝ શબ્દ લખાયો છે. તે ભુલ ન હોય
તોબી તેમાં ચાર વર્ષે ઉમેરાતા એક દીવસનો
અર્થ લાગુ પડતો નથી. દસ્તુરજી એદલજીએ પણ તે

અથ' નથી લીધો. ડો. વેસ્ટ કહે છે તેમ એ શબ્દ બહુ સામાન્ય છે. તે ટેકનીકલ નથી ! દરેક ન્યાયશ યસ્ત પાછળ રોજ મુઆરક માફ મુઆરક આજે સૌ ભણે છે ! એ શબ્દ “મુઆરક કળીસાના મહીનાના પહેલા દીવસ” માટે વાપર્યો હોય પણ તેમાં ખ્રીસ્તી કેલેન્ડરની પદ્ધતિનો ખ્યાલ નથી ! કદીમી-શહેનશાહી કળીસાની જીકર વખતે પણ કોઇખી પક્ષે વહીઝક રોજની વાત કાઢી નથી. તે કળીસો આખા માસનોજ હતો. બે દર ચાર વર્ષે ઉમેરાતો દીવસનો સામાન્ય રેવાજ હતો, તો પછી કેટલા મહીના થોભવું' યા તે પછી ક્યારે ઉમેરવું' તેની સુચના અપાતેજ નહી. એકવાર બે કળીસાના મહીના (આસરે ૨૫૦ વર્ષે) ઉમેરાયા છે તેવું શા માટે બન્યું' હશે ?

એકાદ શબ્દને અઢીબાયાના “સીસમ” માફક ઉચ્ચાર્યાં કરવાથી આપણે કેટલા ઉમ્મત દેખાઇએ તેનો ખ્યાલ ડો. વેસ્ટે આપ્યો છે. તેથીજ—

Let knowledge grow from more to more
But more of reverence in us dwell !

એ પ્રાથના કરી આ ટુંક નોંધ ખતમ કરીશ.

—ખુરશીદ

કયસરે હીંદ ૧૩-૫-૬૨ માંથી.

નોંધ :—વાંચક વર્ગને એકજ શબ્દ “વહીઝક” આટલી બધી જુદી જુદી રીતે કેમ વાંચી શકાતો હશે તેનાથી શુચવાડો થતો હોય એ સંભવિત છે, તેનું કારણ એજ છે કે પહેલવી ભાષામાં ફક્ત ૧૪ જ અક્ષરો છે જેમાંથી બીજી ભાષાઓના ૨૪ થી ૩૨ અક્ષરોના ઉચ્ચારો ઉત્પન્ન કરવાના હોવાથી દરેક અક્ષર બે ત્રણ યા ચાર રીતે ઉચ્ચારી શકાતો તેથી ગોલમાલ ને શુચવાડો થતો. આજ કારણથી પહેલવી શીખવી અતી કઠીન છે. દશ અવસ્તા જાણનારામાં ભાગ્યે એક પહેલવી જાણતો હોય—કારણ એક શબ્દના અનેક અર્થો થાય યા ઉભા કરાય.



ચાંદી તથા જરમન સીલવરનો ફ્રેન્સી નકસીનો માલ
બનાવવાનું તથા ખરીદવાનું

૧૦૯ વરસનું વીશ્વાસુ ખાતું

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

ટેલીફોન
૨૬૨૬૭૯

૬૬, બહારગેટ સ્ટ્રીટ,
ફાદ' મુંબઈ-૧.

પાક આતશ પાદશાહની તખ્તનશીની

લેખક : ખોરશેદ ફીરોઝ કોટવાલ (પંચગની)

નામવર ન્યાયાગાનો તરફથી ખાસ મેળવેલા જ્ઞાનને આધારે લખું છું કે આપણા પાક આતશ કદેહોમાં જે નૂરી આતશોને તખ્તનશીન કરવામાં આવે છે, તે કાંઈ આપણા યુદ્ધમાં બળતા સાધારણ આતશ નથી, પણ તેઓને કાંઈક ખારીક ક્રિયાઓમાંથી પસાર કરવામાં આવે છે. વંદી-દાદની ટ મી પરગઈમાં સોળ ઠેકાણેના આતશોના નામ આવે છે. એ આતશો જુદી જુદી જગ્યાના અને જુદા જુદા ધંધાદારીઓના છે.

પરથેલા આતશની મેળવણીમાં વપડાતા દરેક ચોક્કસ આતશની ઉપર ઉચેથી એસમ (લાકડાં યા સુખડ) તો એક કટકે એક આધારવાળી ચમચ પર મેલી તેને ફક્ત પેલા આતશની ઝાળથી સળગાવવામાં આવે છે પછી એ આતશની ઝાળથી સુખડ યા લાકડાંના બીજા કટકાને અને પછી વળી તેમાંથી ત્રીજાને, એ પ્રમાણે નવ વખત કરે છે અને દરેક વખત આગળા આતશને તેની આગળના આતશની નજદીકમાં સદં થવા દે છે. એ પ્રમાણે સધળા આતશો ઉપર ક્રિયા કરી જુદા જુદા આતશો બનાવી તેઓ ઉપર ઇજ્જતે વિગેરેની ક્રિયા કરવામાં આવે છે, પછી એ પ્રમાણે પવિત્ર કરેલા સધળા આતશોને એકઠા કરી એક જગ્યાએ પરથવામાં આવે છે.

એ ક્રિયાની મતલબ એ છે કે એ રીતે પરથેલા આતશ જે પવિત્રમાં પવિત્ર છે તે જુદા જુદા આતશોમાંથી મેળવેલા બાણે અકે છે. અકેથી ખેંચી કાઢેલા એવા આતશ તેની સન્મુખ આવનાર સેતાયશ કરનારને ખ્યાલ આપે છે કે તેણે પણ આવતી દુન્યામાં પોતાની લાયક જગ્યા પામવા માટે પોતાની કરુણીને પવિત્રાઈ અને નીતિની ચાળણીમાંથી બાણે ગાળીને સ્વચ્છ કરવી. જ્યારે આતશ જેવો નુરી પદાર્થ જે પોતે તો તદ્દન પવિત્ર છે અને જેને કશીજ આલુદગી લાગતી નથી અને જે સામે બીજા પદાર્થોને પણ પવિત્ર કરે છે તેને પોતાની લાયક જગ્યા પામવા માટે એટલી બધી ક્રિયામાંથી પસાર થઈ પોતાને અકે બહાર કરવો પડે છે. આપણે ખાકા બંદાઓ જેઓ યુદ્ધ કરવાને લાજમ છીએ અને જેઓ તનની અને મનની સેંકડો આલુદગીના સંબંધમાં દરપણે આવે છીએ, તેઓને કેટલું બધું અગત્ય છે કે પેલી જ્ઞાનમાં લાયક જગ્યા પામવા માટે આમે જ્ઞાનના આપણા કામેને ગાળી કાઢી તદ્દન સ્વચ્છ પવિત્ર કરવાં ? આપણુ ખાકી બંદાઓને કેટલું બધું લાજમ છે કે આપણી મનશની

ગવશની કુતશનીને નીતિ અને પવિત્રાઈની ચાળણીમાંથી ચાળીને, હુમત, હુખત અને હુવશતને દુશ્મત, દુશુખત દુશ્વશત ઉપર સર્વોપરી સરદારી આપવી કે જેથી આપણું બહુશત પામવાને લાયક થઈએ.

આપણે ઉપર બેસું તેમ રેવાયતોના ફરમાન પ્રમાણે પરથવામાં આવતો આતશ જુદા જુદા દરજ્જાના માણસોને ત્યાંથી લાવી તેનો અકે ખેંચી નવા આતશો ઉત્પન્ન કરવામાં આવે છે, તે આતશ એક તવંગર પાદશાહને ત્યાંના હોય કે ગરીબ ભરવાડને ત્યાંના હોય. એક સોનીને ત્યાંના હોય કે લુહારને ત્યાંના હોય. કચરો બળતો આતશ હોય કે ઘરમાં બળતો આતશ હોય, પણ એક સુરાખદાર ચમચ મારફતે તેનો અકે ખેંચી તેને સ્વચ્છ કર્યો કે કાંઈપણ બળતના ભેદભાવ વગર પોતાની દાદગાહ પામવાને લાયક થાય છે, ફક્ત પવિત્રાઈ અને સ્વચ્છતાજ તેની લાયકાત છે.

જેમ સર્વે જુદા જુદા આતશો એક બને છે તેમ આતશ કદેહના તુરી આતશ હજુર ઉભા રહી આપણે પણ સર્વ તરફ એકદીલી (Unity) બળવવાની છે. આપણુ સર્વ વિચારોમાં એક મળતાપણું (Uniformity) નહિ સાંધી શક્યે, પણ એકદીલી તો જરૂર બળવી શક્યે. દરેકે દરેક જીવમાંથી અકેકી ચીંગારી લઈ આપણા અંતરના આતશો હોરમઝદને ઝળકતો રોશન રાખ્યે, એજ આપણી દિવ્ય સરજત છે અને આપણા અંતીમ ધ્યેય.

ખાસ નોંધ—

યુરોપમાં રહેતા જરથોસ્તીઓમાં પણ મતફેરી હોય તોએ તંગદીલી હોવી ન જોઈએ. નવા સેતાયશ-ગાહમાં આતશ સળગાવી દરેક જીવમાંથી અકેકી ચીંગારી લઈ પોતામાં આમેજ કરતાં સર્વ જરથોસ્તીઓમાં દિવ્ય પ્રભાવ પ્રચલિત થશે. આમીન. આડે માર્ગે ઉતરેલા સજ્જનો અને સન્નારીઓને પણ પાછા ઉમદા માર્ગે ચઢવાની ખાહિશ છતાં હીમત થતી નથી. લડતથી મને શ્રી. ખન્નેતીઓના સેતાયશ-ગાહની વીરધનો પત્ર મલ્યો છે તેમને મારી આ હાર્દિક ભલામણ મોકલું છું. તમે લઈ તમારા બીજા ભલા સાથીદારોને આત્મિક અને નૈતિક હીમત આપજો. પાછા ફરો તેજ હીમત અને ભલાઈ.

પે. બે. વો.

Gandhi Centenary

Two persons influenced the course of history during the last hundred years — Lenin and Gandhiji. Lenin's was a violent strategy for snatching power whereas Gandhiji was committed to non-violence not as a negative power but a positive force linked with action. Gandhiji's was a dynamic and revolutionary doctrine that the power of love is greater than the power of hate and can be harnessed effectively to collective non-violent action wherever freedom and justice are in peril. Wherever violent strategies have succeeded in overthrowing status quo of established power-structures of societies they have in their turn become ruthless and new sources of fresh injustice.

Gandhiji was one better than Lenin. Karl Marx spun out the ideology of Communism and Lenin worked out the methods of its application. The unique feature of Gandhiji was that he did the work of both Marx and Lenin in terms of non-violent revolution. Gandhiji was influenced by the Sermon on the Mount and by the interpretation of Christianity in terms of love by Tolstey and Ruskin. Ahimsa (non-violence) was the mirror picture of love put into "selfless action". Gandhian emphasis shifted from the ethics on non-violence to the metaphysics of truth. The combination of sticking to truth at any cost and plunging into action to seek and reveal the truth became the active non-violent non-cooperation movement. It proved that non-cooperation is not a negation but an action.

As truth was the pivot and non-violent non-cooperation was the action pattern the means employed to achieve the end had also to be in line with truth. The end justifies the means was not acceptable. Gandhiji held that such separation of ends and means cuts at the very root of morality. It dulls one's conscience.

As a matter of fact human conduct manifests itself more in means than in ends. Even if the end aimed at be good every doubtful act creates its own result and as a reaction its own **Karma**, that distorts the end viewed. All throughout the various activities there should be one conscience and one morality. Gandhian revolution was in that sense different from all previous revolutions in history and was at the same moment a Movement of National Purification. It is a pity that the Governments in power did not keep pollution at bay — nay, not only that but shared the pollution and to share it connived at pollution wholesale. The end aimed at by Gandhiji was national prosperity. Because the means used were dubious and even dirty the end now witnessed is also a distorted version of prosperity based on bribery and black-marketing. The glamour is gloomy.

The prosperity Gandhiji aimed at was not of centralised big industries but decentralised industries coordinated with agriculture so that each village home may become a miniature factory. They may, if need be, take the aid of modern equipment

and gadgets but their existence should prevent concentration of wealth. All revolutions aim at changes in existing power-structures of societies to reach economic balance or attain human dignity. What Gandhiji did for masses of India Martin Luther King did for self-awakening of Negro society by non-violent means.

There is nothing basically wrong in power tempered with love. Love is identified with resignation of power and power is identified with denial of love in its Christian sense. This misinterpretation caused Nietzsche, the philosopher of the "Will to Power" to reject Christian concept of love and the Christian theologians to reject Nietzsche's philosophy of "Will to power". Nietzsche's "Will to power" is not ruthless will. It is the Nazi party in power then that distorted it to make use of it to promote their ruthless aim. Zarathushtra's dynamic version of life as opportunity for action as opposed to some passive philosophies of negation, torpor and apathy has influenced Nietzsche and in "Thus Spake Zarathushtra" he does not quote Zarathushtra but reveals Zarathushtra's dynamic influence on himself. There "the will to power" is more or less life in action for which body is a necessity. Gandhiji equates body force with violence and soul-force with non-violence. All life in flesh exists by some violence hence "will to power" is adversely interpreted. In one of my previous copies of Parsiana I have promised my readers explanation of Zoroastrian concepts in Nietzsche's writing. Our Avestan scholar Fariburz Nariman is on the task. What is needed is a realization that power without love

is reckless and abusive and love without power is sentimental and anaemic. Nietzsche just clarifies these two opposing entities of powerless morality and immoral power.

In the first century B.C. Cicero said "Freedom is participation in power", Gandhiji claimed it and King claimed it. King claimed it as protection against exploitation and dehumanization. Gandhiji needed it for internalization of justice in the heart and conscience — in "rajniti" and "lokniti". Gandhiji was gay in his asceticism. King was pragmatic and did not give a go by to the good things of daily life — he dressed well, partook of dainties and delicacies, lived fully with sex though decently and honoured Christian ethic of "love, redemptive suffering and reconciliation". He lived good material life but despised the idolatry of materialism in modern civilization. He selected non-violence as the best known weapon for his purpose.

Power properly understood and used is the ability to achieve purpose. As violence was an inherent necessity for life in the body Gandhiji as votary of ahimsa prayed for ultimate deliverance from bondage of the flesh and made abstemiousness the guide of his conduct. The way of **moksha** (deliverance) was to relinquish body force totally. Mere suicide or death cannot bring this liberation for in the law of **karma** and Transmigration the soul attached to the wheel of "Samsara" weaves for itself another body. Tolstoy to whom Gandhiji owed his idea of non-violence had brilliantly exposed and passionately denounced social evils. Gandhi-

ji excelled Tolstoy in working out a non-violent way for the removal of social evils.

The above extracts are from Religion and Society Vol. XVI No. 3 from pages 1 to 25. Religion and Society is a quarterly bulletin of the Christian Institute for the Study of Religion and Society, Bangalore, S. India.

Gandhiji propagated his philosophy through his own weekly publications Young India (English), Navjivan (Gujarati) later on issued under the names of Harijan (English) and Harijan-Bandhu (Gujarati). The first copy of Young India came out of the press 50 years ago on 8th October, 1919. Navjivan Institution founded by Gandhiji also celebrated its Golden Jubilee in the year of Gandhi Centenary. Navjivan Press was raided thrice during British regime and publication was perforce suspended and third time the press was auctioned but with Gandhiji out of prison it was again purchased and the papers re-started. After the assassination of Gandhiji the work was ably continued by Shri Mashruwala until September 1952 when he died and the burden was taken over by Shri Maganbhai Desai until 1956 when the publication ceased. Gandhiji by his last Will and Testament

bequeathed everything to Navjivan Trust. He stated "I do not believe I have any property but anything which by social convention may belong to me such as my books, publications, etc. and the income arising therefrom shall go to Navjivan Trust. He stipulated that 25% of that income shall be used for betterment of Harijans.

Extract from Navjivan Trust, (1) To propagate spinning wheel and khadi (2) removal of untouchability (3) propagate for Hindu-Moslem unity and unity with all communities (4) cow protection (5) advancement of women by education and removal of disabilities like child-marriage, resistance to widow marriage (6) replacing English with Hindi and Hindustani (7) publications conducive to spread religious, social, economic, political advancement of people (8) not to take any advertisements nor to print any material opposed to the aims of the Trust (9) to publish accounts within three months of the due date.

After doing so much Gandhiji said "I have nothing new to teach the world. Truth and non-violence are as old as the hills",



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Oft when the human bondage grips the people meek
Their longing hearts thy friendly hand will seek
Thou Father of New India — peoples' Bapu — thou the saviour
Oft when the armed might will rise to clash in blood and war
Thy creed of non-violence shall hold them at the force
Oft the Colossal Power human dignity to crush
Will stand ashamed in thy simplicity and trust
Oft the frail masses of this ancient land — by thee redeemed
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In silent adoration — O Mahatma Gandhi.

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Excerpts on Fact and Fiction of Modernism

Modernisation of a Traditional Society is a complex problem going its way jerkily — at times heartening and at times disappointing and quite frequently frustrating in the end. Mr. A. G. Noorani's excerpt of Wilfred Smith's book of the above title is illuminating.

"If the nineteenth century was gripped by the notion of inevitable "progress," this is the century of "modernity," whatever it might mean.

Dr. Smith does a thorough job of exploding some notions about it and propounding instead his own constructive definition. Modernity cannot necessarily mean something desirable. Witness: The Bomb. Nor, something merely current. Least defensible is the identification of the term with Westernisation. It would be a futile quest for the West is different. More importantly, it is itself "groping".

To be modern is not to escape from one's environment, but to live in it and to construct it rationally and self-consciously. "This is what science makes available; the power and the knowledge to be effectual, to determine results, to control change—an ever-widening knowledge of ever new possibilities — and the technique of implementing these, this is modernity."

Moral question

Addressing Western audiences, Dr. Smith has urged that Afro-Asia resurgence involves also a refusal to think in Western ways. To an Indian audience, he urges

that the refusal should not be merely negative.

If modernisation is the free and intelligent exercise of choice, the very process is also a moral question. "The modernisation of a society involves the modernisation of its religious life...that is, a religious outlook that is aware of modern knowledge and of modern possibilities, and that chooses whatever it does choose, consciously from among these new alternatives, and rationally in the light of this new knowledge." (Times of India)

Many seek enthusiastically modernization in Westernization and despair of the results. In changing others they change themselves so dubiously that in their distortion they just cease to be themselves.

"We are swathed in lies. These lies are adapted to the minds of each race or group. Every nation has its own lies, which it calls its idealism". (Romain Rolland). Modernisation is a compelling force on developing societies, when a traditional society comes in cultural contact with a society already formulated. Sampling of a process that imposes itself on the changing society was studied by Hemlata Acharya in Nasik as a Socio-Cultural Study. On that study she gave a talk in the Anthropological Society of Bombay. It appears that similar processes are at work on Parsi society in recent years. Therein lies the significance of this study to the readers of Parsiana. Its salient features will be stated as if the original research was a research on Parsi society.

Study through the English language was a step toward Westernization of the way of life and modernisation of outlook. As a part of the All-India process of change modernization is a cross section of urbanization, industrialization and Westernization with their special impact on the sacred and the secular. The "sacred" is the sanctioned traditional rationality and the "secular" is the expedient recent rationality. After Independence the general trend is towards secular development. But this does not imply the elimination of the sacred. It may lead to re-definition of the field of the sacred. With education preference for the secular is increasing. The sacred loses a part of its dynamism but it continues to be determining factor in social and cultural fields. English language, radical reformist ideas, and economic and legal changes introduced by the Government after Independence are extra-community influences. New arts and new crafts brought in with them new contacts and what at one time was considered a contented and happy lot of the priests suffered disillusionment. Their needs religiously defined and definite at one time contributed to contentment. Now to meet with their daily needs the priests introduced unorthodox practices or modified their rigorous disciplines and scepticism made its way through new education. Their new generation is preparing to go out of priestcraft for better living. Urbanization has given push to the new changes.

The sacred and the sacerdotal have suffered a set-back and are fighting back with the support of the aged, the less educated, the unchanging orthodox, the tradi-

tion-minded individuals and the true believers. The secularization process is not complete and will never be. Total elimination of the sacred is not an imminent fact. On the contrary its function, though limited is positive. There is not outright transformation but intermingling, penetration, reversals and fusion of social types. The core of the society (Parsi society) remains so far undisturbed and our city and our towns are still standing for the most complete and abiding expression of essential social values represented by our religion.

See The Journal of the Anthropological Society of Bombay Vol. XIV — No. 1 (1969).

For thousands of years the East and the West seemed as remote from each other as two planets. Modern technology and politics have changed the face of the world. About ten years ago Miss Barbara Ward delivered three very well thoughtout lectures at McGill University Montreal — on the subject of conciliation and working together of the two great civilizations.

It is vitally important to understand the effect on Indian and Chinese thought of western economic and technological progress. In her first lecture Miss Ward grasps this nettle; and though she allows that western incursions 'had in some ways a beneficial modernizing effect', she emphasizes the disturbing results of 'the blind drive of our own dynamic development of our own self-assurance, of own ideas.' With our aggressive commercialism we steam-rolled our way through India's

ancient economic structure and thereby played havoc with her old static, theocratic society. China suffered much the same fate, but without the benefit of a hundred years of orderly administration and a functioning civil service. Japan likewise lost her faith and went awhoring strange gods with dire results. And none can put back the clock: the Asian peoples, says Miss Ward, must now adopt some form of modern society that has been evolved in the west. The question is which version— democratic or communist ?

Having thus set the scene, Miss Ward goes on to discuss the economic and political aspects of the problem. In a sense, the rival western systems are on trial, bidding against each other for the friendship of Asia.

Miss Ward ended on a more optimistic note. **"It may be,"** she said, **"that the erosion of religion in the West by rationalism and materialism has come to a halt.** Certainly the **avant garde** is no longer Marxist : **'mysticism' is no longer equated with nonsense."** **This rediscovery by the West that what is vital is not our material**

gadgets, but the purpose of life which they may or may not help us to fulfil— this is in tune with the Eastern idea that the highest aim of man is to achieve unity with a higher consciousness. And Miss Ward ends — **"In rediscovering the purpose of life, we may be able — east and west together — to discover the moral unity without which political and economic unity will only be built on sand. This may seem a tall order...But if our task were simple, it would not be adequate. If our faith were easy, it would not be true."**

Modernisation is a kind of quest seeking to give meaning to life. In the opinion of Albert Einstein the answer to this question means to be religious — without its meaning man is unhappy. The issue is not how we may make ourselves happy but how we may make ourselves worthy of happiness.

Smith challenges all by asking them simply to be themselves and to choose from their situation with the freedom that only knowledge bestows and a humility that comes from the awareness of life lived.

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Sacerdotal Acrobatics

Recent times are characterised by craze of all sorts of things. Our small community is not wanting to stay behind the march of events, but being too small a minority and not being impressive enough for masses is feeling content with the Dance of Life in the form of exhibitionism for applause. I have been requested by several readers of Parsiana to make clear my stand about the present controversy of marriage ceremonies of non-Parsi couples abroad.

Though Parsiana has taken no part in the meetings and functions to condemn the action of Ervad Bode I am amongst the first six signatories to the requisition to put Ervad Bode out of the committee of Anjuman Atash Behram, because it gives him a status which Ervad Bode uses as a convenient instrument for personal publicity and Self glorification.

Perhaps our readers may be aware that Ervad Bode to lecture on all sorts of subjects from Avasta to Aviation, from Zand to Zen, from Psychology of Carl Jung to Para-psychology of known and little known mystics and metaphysicists. He sets his own series of lectures, reads and prepares himself for their delivery and because of the gift of the gab spurts them out. The ignorant are amazed and semi-educated sit aghast with wide open month-

“And still they gazed
And still the wonder grew;
How one small head
could carry all he knew”.

Ervad sahib's desires are gratified Even if Ervadji be an impressive speaker, what then? He is a Parsi Priest and his duty is to promote the welfare of the Parsi race in the manner approved of by its majority. To jump out again and again as a Jack-in-the-Box and do something that is not proper, to do marriage ceremonies which he is not authorised to do according to the law of the land where he performed them made valueless exhibition, a sort of tamasha, which just for the novelty of it may have secured him applause locally but produced disgust where he ought to seek for a seat of reverence, namely, his home and the home of his race in India. Tolerance shown to dubious practices and performances encourage temptations, which repeated with impunity may set up a new order detrimental to the psychic health of the race. The Trustees of the Anjuman Atash-Beheram owe to the Parsi anjuman a duty to maintain the dignity of an august institution by conscientious rejection in the interest of duty they have assumed for the anjuman and not for the circus athlete even if his feat be strenuous in their eyes. The somersault from Wedding to Blessing may be a convenient alienation but all such escapist performance must be nipped in the bud.

We have nothing to comment on Zubin or Mr. Moos. Zubin is a great Maestro. Mr. Moos is a great soul. If they arranged the entertainment of sacerdotal acrobatics the circus was in their New Found Land, where life is different. If the Trustees of the Anjuman Atash Behram can do without Ervadji during his repeated long absence they can as well do without him even when he is back in Bombay. His post is not hereditary. They owe nothing

to him except plain courtesy. They owe everything to the Anjuman, especially, when they insist upon your acting as the Custodians of their faith. An Athravan has lit fire and jumped down from the burning house and staged a fall without the precaution of a "safety net" —

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P. B. WARDEN



An advertisement for Renown Biscuits. The central image shows a young child with curly hair, looking down at a collection of six rectangular biscuits arranged in a circle around them. The biscuits have a decorative, patterned border. Above the child, the words "Renown BISCUITS" are written in a stylized font. The entire advertisement is enclosed in a decorative border. At the bottom, the text reads: "THE RENOWN BISCUIT CO., CONNAUGHT ROAD, BYCULLA, BOMBAY-27". There are also small logos on the left and right sides of the bottom text.

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