

Pārsiānā

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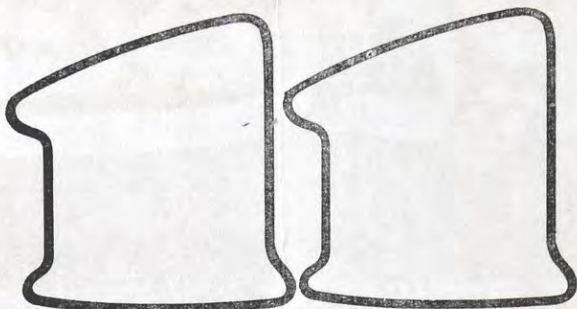
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EDITORIAL

A peculiar novel contest is noticed of late in the Parsi Community. It began as a boxing bout with an invisible man and spread out as a drunken bout all the time there being nobody else in the ring except one wanting to give a knock-out blow to the invisible man. Naturally people gathered around this exhibition of megalomania, which aimed at wiping out one and all who could not see the invisible man the boxer was aiming his blows at.

The burden of his song was "I am twenty-one today" — I am now major. Sire! What army do you belong to? What regiment do you Command? Are you fighting for the weak, the oppressed and the down-trodden? Oh no! I am the C-in-C of the army of the rich and the flourishing, who feel it difficult to bear the burden of the oppressive weight of rituals and ceremonies loaded on others. Pray! do they come to your flourishing friends for favour of financing their whims? (No reply).

My aristocratic friends now do not like death as the leveller. They like to be treated distinctively. In life they lived like cream-crackers, a cream of society — now they do not wish to crack up but want to remain crisp properly baked and elegantly thrown into oven untouched by hand, unbeaten by beak.

But Sire! Why all that sense of meticulousness after death? Did they live their life meticulously? Some did, some did not.

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But Sire! There are more things in heaven and earth than you and I think of. True! but I can't grasp them. However, I advise you to keep **Diana Soap** in stock. It may prove useful when the Sixth Gatha is out.

Sire! Have you a tape-record of your grand show? No! I have a gramophone record that like time record of the telephone exchange goes round and round repeating the theme. 'I am twenty-one today.' But sire! Since everything is "All ado about Nothing" better we record the collapse of the mock heroic fight as રેતીમે બંગલા બનાયા! — રીશોરીલાલ. (Reti me bungala banaya, Kishorilal)

Here comes the lolly-pop vendor. Suckers suck the sweets. But all sang 'હોયે હમે જરથોસ્તી'.

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

Education Spiritual and Mental

by

Principal Bejon Desai of Boys' Town Nasik

A very interesting lecture on the above subject was delivered by Principal Bejon Dasai of the Boys' Town when Mr. Noshir Pirojshah N. Mehta, The Managing Trustee of the Institution and son of the Founder was in the chair. The former Principal Mr. Soli Pavri, who was the founder member of the Institute was also present. This made the Education Trio complete in representing the ideal of the Donor Founder Seth P. N. Mehta of revered memory, whose idea of education was one of co-ordinated growth of the children in their spiritual and mental spheres. Seth Pirojshah has earned his eternal rest but the trio whom he had pulled into his ideal, made the atmosphere pulsating and alive with their persistence in the execution of the idealists' fulfilment.

Each Life begins as a special and specific unit representing the biological and psychological traits of its ancestry, remote and recent. They are with the new-born innate and secure and begin to manifest themselves within a few minutes of their arrival in the new surrounding of the world, where it has to learn to live and learn to grow to the structural pattern of its society. The new-born is never non-responsive but does react from what was put into it — call it the spark of the spirit with its accumulated wisdom of the long past ages of ancestry. With this spark it has to live to struggle for living bet-

ter and to let live. This is the "Ashnide Kherat" (inborn talent) of Avesta. In its early years when the surrounding is protective the natural endowed equipment is effective and just enough but as life grows more and more complicated with resistances from outside piling up child needs training to meet the challenge of life. Here enters education. In the illiterate society ethical and moral values are emphasised in the mind of the child by keeping active the inherent inner spark of the divine essence. The fear of the Lord becomes the beginning of Wisdom. In the literate society over and above the preceding training the inner spark is continuously and softly fed the Wisdom of the Lord as the measure of the social values. The latter therefore becomes more demanding before acceptance and after incorporating the explanations visualises the Lord as divine benevolence to be most dearly cherished. In both cases environmental influences play the dominant role as a child, more than anybody else, is more prone to imitation and learns more by fixing experiences from examples — especially parental influences — than by precepts parental or general. The duty of the parents is shown here clearly. When the parents complain to the teacher that their offspring takes no interest in religion the teacher in turn justifiably looks upon the parent with suspicion of neglect to provide parental exam-

ple. Bejon has always emphasised the implementation of "Tarikat" in the family. Tarikat is usual daily routine chore which when followed by the entire family becomes ingrained in the heart and the mind of all members. Habit of daily prayer is one such most disappointingly neglected chore these days. Children develop apathy for prayers and loose more time in wool-gathering instead of securing the benefit of prayer filtering through and expurgating the heart, the mind and the soul to a feeling of freshness for inbibing the serenity of the divine. I remember Bejon having advised his audience in the meeting he addressed after his return from Educationists Tour of America to pray every day whether prayer was enjoyable or burdensome. Its effects will tell when the habit gets ingrained. I wish parents will learn this from a man competent to teach not only school and college subjects but also the lessons worth learning in life.

The divine spark of life is the રાજ વંશ or the Royal aristocratic element of soul, which stubbornly resists all contamination likely to come to it from the rank and file of the society described as the vulgar. It is in life but it is not life itself, just as a man travelling by the train is in the train but is himself not the train. It is in the Keharp or the etheric replica of man but is not Kehrasp itself રથુળ દેહમાં શક્તિ દેહ રહેલો છે. When these two elements separate out the result is death or lifelessness of body. The training in spiritual side of life lies in the Royal element resisting and remaining aloof from baser influences. The difference is identical with the difference between the Royal

metal and all other baser metals. Though both are metals their properties are distinct. The degree to which a man's soul remains intact, without baser contact and contamination, determines the loftiness of his spiritual grandeur because at root the material is superb spirituality. Spiritual knowledge acquired by soul through its passage in a life is its "gaosho-sharute Kherad" (knowledge acquired through ears by hearing)

As with spirit so with mind. Every life takes birth with certain quantum of the possibility of developing its mind. This possibility ranges from the subnormal to the talented and even beyond that to genius. This basic endowment goes by several names purporting to indicate natural Intelligence. It is God's gift to man. It is rightly said "all good things of life are free". The end product of intellectual life is determined by man's final attainment of acquiring information and knowledge necessary for raising the level of his life, in the true sense of the term. Schools and Colleges impart knowledge but the spiritual side of life is not detached in this growth of knowledge. That has to come from home as nearly adequate, if not perfect. Without appreciating the value of self-denial at every stage and without practising give and take one even cannot take what God has kept in reserve for one. Everything needs effort and spiritual life supplies the stimulus in such a manner that acquired knowledge is not misapplied by man diverting to baser side of Life. Good gains may be squandered away by bad character. Good character may help preserve all the worthy gains.

A few months back Bejon sent me a couple of booklets for review. I have not done so. I was so enamoured of the life-sketch of Seth Pirojshah N. Mehta which was one booklet) that I desired, and still do, to take his life in one of the issues of Parsiana. The second one I did not intend to review. It is a booklet of quotations (Gujarati, Hindi, Urdu etc) of lofty ideas so favourite with Seth Pirojshah, who knew them by heart and used them for building up his idealism.

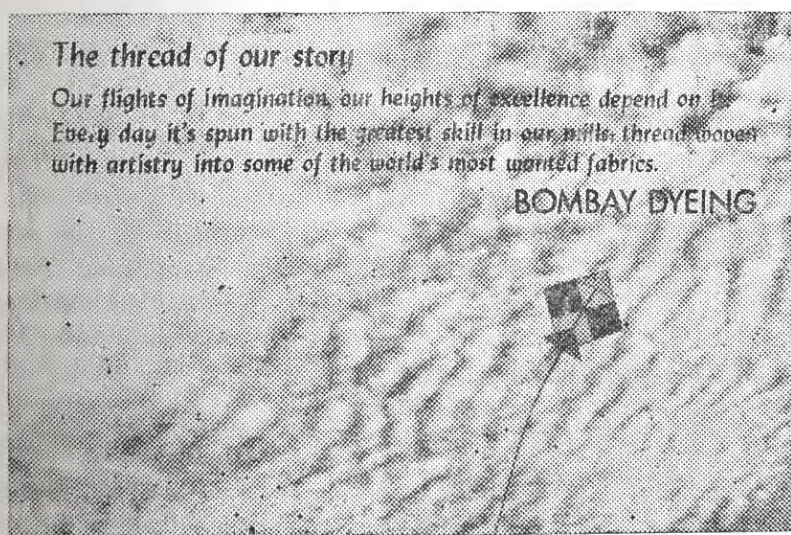
Mr. Noshir Mehta in his final speech indicated that the vision of the Founder of Boys' Town was to give the succeeding generations education that combined spiritual and mental development. He regretted that modern homes are becoming less and less important for imparting spiritual understanding and schools are becoming more and more important for routine studies. Real good life can be built up only with influences combining as above, together with such daily chores as would make a day a full one—habit of rising early, taking bath for feeling fresh, daily prayer for acknowledging higher powers, healthy discussions of all

religions, the time for work (equivalent of home work and school work) and time for play of indoor and outdoor games and sports to learn sporting spirit, which is the challenging spirit of success and spirit of losing gracefully. With things as we find around a Boarding School like the one envisaged and established by the Founder after his own idealism is the most desirable institution for parents to consider seriously. The record of this school stands very in sports and in education. Education is imparted to suit all levels of intelligence, including typing, printing, carpentry and other occupational trainings included in the curricula of the Board of Education. Why are Parsi parents not sending their boys in that Boarding school, if they are sending them in any Boarding School at all? It is stated by learned and cultured teachers. Is it the glamour of English schools that diverts them? Is it the prejudice against this institution? Parents! You are cordially invited to come over and inspect the school. No previous intimation is necessary the school would be just as good any time you pay a surprise visit.

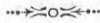
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Parsi Personal Law and A Uniform Civil Code

by

SHIAVAX R. VAKIL,

ADVOCATE, SUPREME COURT OF INDIA,

Parsis came to India as refugees nearly 1300 years ago and very little is known about the laws applicable to them until the advent of the British.

Prior to 1837, the law applicable to Parsis and their property was the English common law, subject to certain exceptions as to marriage and allowing bigamy. In 1835 the Supreme Court of Bombay decided that the common law applied to Parsis with the result that the eldest son of a Parsi became entitled to the whole of his father's property by virtue of the law of primogeniture.

On the 20th August 1855 a meeting of the Parsis of Bombay was held in a Fire Temple to consider and adopt measures for procuring the enactment of laws adapted to the Parsis.

On the 17th July 1856 (10 Moores Privy Council 348) it was held by the Privy Council that the English Ecclesiastical Law did not apply to Parsis since they were not Christians and that a suit for restitution of conjugal rights was strictly an ecclesiastical proceeding and could not apply to parties professing the Zoroastrian religion. The result was that in 1862, the Parsi Marriage and Divorce Bill and Succession and Inheritance Bill were

introduced, the intention being to exempt Parsis from certain provisions of the Succession Act which was then known as Indian Civil Code Chapter I. A few decisions followed thereafter and in 1925 the Indian Succession Act was enacted whereby the Parsi Intestate Succession Act of 1865 was bodily incorporated verbatim without any change. Then followed the Amending Act 17 of 1939 which made certain fundamental changes in the law.

The Indian Succession Act has been made applicable to Parsis in a halting and piecemeal manner with the result that such parts as are applicable are out-dated and require radical alterations.

As late as 1943 the Bombay High Court held that a Parsi who is governed by the common law of England is, apart from the statutory liability under section 488 of the Criminal Procedure Code, under no legal obligation to maintain his illegitimate child. A civil suit for maintenance by such a child was dismissed (*Mendoza v/s Dara*, 45 Bom L.R. 687). In 1941 the Bombay High Court held that the Parsis in the mofussil are in the absence of any statutory provision governed in the first place by usage and secondly by the rules

of equity and good conscience, i.e. by the general principles of English Law applicable to a similar set of circumstances (43 Bom. L.R. 981). It was held in the same case that a Parsi guardian whether de facto or de jure has no authority to alienate the estate of a ward except with the permission of the Court. In a number of cases prior thereto, it was held that Parsis in Bombay Island are governed by the common law of England as far as circumstances of the place and of inhabitants will admit and according to justice and right.

Under section 118 of the Indian Succession Act a Parsi having a nephew or niece or nearer relative alive has no power to bequeath any property to religious or charitable uses except by Will executed not less than 12 months before his death and deposited within 6 months from its execution with the Registrar. This section does not apply to Hindus, Muslims, Buddhists, Jains and Sikhs. Millions of Rupees have been lost to charity as a result of this section and all that was necessary was that this section should not apply to Parsis.

Likewise, an attesting witness to a Will under section 67 loses his legacy in case of Parsis. This section does not apply to Hindus.

Parsi Law as such does not recognise adoption since, as stated above, Parsis are governed by the common law. There is statutory provision introduced in U.K. as far back as 1925 for adoption of children.

The Parsi Marriage & Divorce Act, 1936 is totally outdated and requires radical changes.

The administration of Parsi charities of Bombay is mainly in the hands of the Trustees of the Parsi Panchayat who are "supposed" to be spokesmen of the Community. They are elected under a system which is totally out-dated and for the last ten years application is pending in the Court for change of the scheme for their election. As a result of power politics and internal rivalry, not only they are blissfully indifferent in respect of the affairs of the Community but they have failed to do anything constructive in respect of introduction of a Civil Code which would be in consonance with the modern times—Acts like the Hindu Marriage & Divorce Act, Hindu Adoption Act and Hindu Guardian & Wards Act should have been made applicable to Parsis. The unfortunate tragedy is that several years ago, a Panel of eminent (?) lawyers was appointed by the Trustees of the Parsi Panchayat. These lawyers as a result of their other pressing engagements have to say the least, made no progress whatsoever of any kind. Appeals made to them in the press have no effect whatsoever. A Hindu mother is entitled to be the guardian of the property of a minor but a Parsi mother has to go to a Court of Law and get herself appointed as guardian. This is the state of affairs prevalent at present.

The Parsis have adopted Hindu customs and usages in respect of their marriages, dresses and Hindu customs including Uthamna ceremony. There is no reason why they, who are fast dwindling because of mandate against conversion, continuation of cousin marriages and increase of their boys and girls getting married to

spouses of other communities should not have a uniform civil code which does not in any manner affect or offend the religious feelings or sentiments of a class of Parsis who call themselves orthodox but who are literally a bunch of contradictions and who follow principles which are incapable of reconciliation in any progressive society.

In my view, when the Hindu Law was codified, the Parsis should also have taken a lead to have their laws codified on similar lines. If any one has taken care to study the codified law of Hindus, one would find that Hindus have really made a remarkable stride in their outlook by a realistic approach.

Under these circumstances **it is essential that excepting touching the religious customs and usages, it would be worthwhile to have a uniform law for Parsis** on the lines similar to Hindu Law. In particular, I advocate as in the case of Hindus statutory right of adoption of a son or a daughter, right of divorce by consent, removal of delegates to try Parsi matrimonial causes. I also advocate option of divorce to either party if there is a decree for restitution of conjugal rights which has not been obeyed for a period of one year, option to divorce to either party if there is a decree for judicial separation which has not been complied with for a period of two years. I advocate removal of disability imposed by section 118 of the Indian Succession Act on Parsis, so as to place them on par with Hindus, Muslims, Buddhists, Jains and Sikhs. I also advocate removal of disability imposed by section 67 of the Indian

Succession Act upon Parsis and applicability of Hindu Guardians & Wards Act to Parsis.

To be governed by the common law of England which has practically lost all force of law even in U.K. depicts to what extent the Parsi Community which claims to be enlightened and educated still desires to be governed by old out-dated concepts which have lost all sanctity and even the force of law in their country of origin.

February 1970.



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A Pathetic Pamphlet

(Jashan Committee and the Parsi Community)

I have secured a pamphlet purported to have been written by Mr. Shiavax Vakil, a famous solicitor of Bombay. From what I know of him I have my gravest doubts about its true authorship. Looking to his sharp intellect, religious temperament, good aim and object and bad execution I feel that my doubts are proper and all I can accept is that the writing of this pamphlet must have been an assignment given by Mr. Vakil to his second or third office assistant. All the same he is blameworthy for lending his name to a piece of writing full of calumny of some persons on the stage in the meeting of 1st April 1970 and sparing no derogation of everyone convening or supporting that meeting. Why such devious path chosen leaving the real issues in the background is beyond me. Is it in retaliation of Mr. Maneck Mistry, his friend, ignoring his arbitrarily decided advice against holding that meeting? Or is it because he had some old scores to pay to persons other than Mr. Mistry?

Mr. Mistry has not obliged the Community. He was under constant pressure from the orthodox section of the community, who constitute our overwhelming majority. The request was to counter the evil propaganda that carried evil unresisted to the heart and the mind of the unwary. The initial successes emboldened the propagandists whose head got inflated by counting their points without the hosts. They thought they had cornered the Com-

munity's religion and were gloating over the idea 'મેરેકો કેાઈ નહિ મારે તો મય સારા ગાંવકુ મારે'.

What is Mr. Mistry to do? To leave those pleading for a voice in the lurch? Jashan Committee was one with him in mind. Jashan Committee had amassed the joint support of other committees and Anjumans before holding the meeting. Not counter propaganda but sober information so badly needed then was served to the community. Response was the stupendous gathering of the 1st April (1970) meeting, which is the concrete proof for everyone who would look within to decide who fools who! (apology to Shavax). There is no question of authority or jurisdiction — The voice of the congregation was the voice of God. Authority and jurisdiction are obsessions of the lawyers. Life goes on.

Calumny to its pinnacle has been showered on Dasturji Kaikhushru Kutar. May I ask whether it is proper for any professionals, be they lawyers, medical men, accountants and such like who come by facts derogatory or detrimental to their clients to use them for calumny? Was he the subject matter of the meeting? Does the author of the pamphlet (whosoever he be) believe that scandalous slander and disparagement of a man will detract everybody from recognising him as a true scholar? Dasturji Kaikhushru Kutar is a great scholar in his own right with a misfortune of a psychopathic trait which re-

peatedly brought troubles on him. Superior intelligence is however not incompatible with psychopathic trait. They exist together in many men. Solicitors and accountants should reopen their files and look for cases of embezzlement amongst their own clients about whom they may be mum because they are their most rewarding business contacts. They both jointly or severally go in defence of the men of anti-social traits. None of them are congenital idiots, far from it—shrewd calculating men callous to rights and needs of others.

A group of persons is clamouring for a joint meeting. Issues to be discussed are never put on paper. Instead they hold Question and Answer meetings to engender some personality cult. Will Mr. Shiavax Vakil explain the locus standi and jurisdiction of such conveners? Is that onus only on one side which they wish to drag into a joint meeting? I got hopes since you have now decided to intervene and bring about a compromise. At the same time you are vitiating the atmosphere by wanton assault on all individuals for their innocent crime of participating in the meeting. It may be a way of the world for which I plead ignorance but how will you manage to soften your openly aggressive attitude to become an impartial intervener? I can see it through. For the time-being you had lost your otherwise superb sense of humour. That is why you failed to visualise the jumping jackal that others did see and heartily enjoyed in Asli-Fasli-Asli. To them it revealed the pranks of an opportunist and the hollowness of any conviction.

Furthermore it was no misplaced laughter on the part of the audience when a visiting learned Dastur's rhetoric denounced ceremonies and rituals and the patron listened to it in Bombay and at the same time went on with his own way in Udwada with his faith in ceremonies. It speaks very highly of the patron who had the liberality to finance, openness of mind to give his ears to the lecturer, yet keep his heart in the solemnity of the sacred ceremony. Any striking contrast causes laughter, and this is one.

Further I have read your recommendations for removal of certain members from Jashan Committee and inclusion of certain others in one or another committee. None of these committees determines the faith of our people. Internal dissensions within the committees do not interest the people or me. They take their own course on their own merits in the company of lawyers or without them.

Mr. Shiavax! instead of lengthy rigmaroles and phoney talk let us do some mental Hygiene work together to clean the stable of the vices p. 13 (a) each embezzlement is a separate case (b) calumny was avoidable (c) hatred may be mutual probably based on wide differences. (d) jealousy is an emotion to be side tracked. Show the way (e) bigotry is a great big flung by either side against another (f) self-conceit — please label it where you find it. (g) self-deception — please ask the new enthusiasts to look at it the other way round just for a change. Please give them the understanding that things universal can never be cornered and that a flimsy evanescent success should not inflate their

mind. Goering spoke and Hitler smashed. They could see the world in the palm of their hands and the liberties of the world crushed under their heel. They lost everything. Premchand Roychand attempted to corner gold in Bullion market. Mathradas was tempted to corner certain scrips in the Stock Exchange and many have tried the stunt in commodity markets and all have failed in the end because they dabbled in universal commodities and religion is also a universal commodity, which sooner or later will seal their fate. Mathradas was the only man who succeeded with his 7 crores to be penniless at last.

Let all who create faction be precise about what they want. If it is something small and sensible they may get and retain it. Reform is not revolution. Reform implies accommodation and not subversion. Self-deception hides itself here somewhere.

Graveyard vs. Tower of Silence controversy divided the Parsis of Bangalore points to a moral that the orthodox prefer the status quo.

Sir, have you given the same advice you gave Mr. Mistry (not to hold public meetings) to Bode-Cama-Hirjibehdin & Co. Insanity Fairs breed insanity. I arrived in the last Insanity Fair just a minute before a chair was hurled on the stage and I stayed till the end. Jame-Jamshed has reported my speech saying “પેલાં ભાગી નથી ગયા આપણે તેઓને ભગવાની દીધા છે”. It is a mistake. I never said so though I heard these words from the stage. In my speech I spoke on the futility of Insanity Fairs and my displeasure against Dhunjishah Joshi.

In conclusion you have tabulated the Path of Sanity. On all points there may be counter points but the sanest sentence therein is “Let us bury the past” and work

for the future. How! Now that a brilliant solicitor has come in the arena it will be his task to show the way and in several cases to show the way out. Orthodoxy is not rigidity but the orthodox and even the dissenters must feel that their religion Zoroastrianism shall survive whole and wholesome.

The task ahead is very heavy and no single source is competent to achieve it. Idle funds, homeless families, tottering agiaries, consolidation of civil laws have always demanded our attention. One unnamed member of the Parsi Panchayat, volunteers to do all these (Kaiser-i-Hind 3-5-70) with a magician's wand (if his hands are strengthened). Who will bell the cat? Meanwhile I hold on to my pet theory “NO MOBED, NO PARSI” and promise to do my best if our Shiavax takes the lead, gives the lead for their amelioration and uplift as he too feels the same way about them.

Your references about police protection asked for are misplaced. Jashan Committee never needed it. What you said at 7.15 were policemen sent for by Dara Cama and Dhunjishah Joshi who were obstructed from entering inside the meeting hall for disturbing dirty stuff. They became panicky, passed the buck to non-Zoroastrian servants to do the dirty work and themselves absconded sending policemen to protect God knows whom? In the last Insanity Fair they came with the policemen to cow down the spirited youth. What can the police do if people shout down speakers. This happens in Legislative Assemblies also. The meeting was peaceful except for noise. Later 400 men and women marched to Kaiser-i-Hind. press and made a bon fire peacefully. The man who told Hirjibehdin that policemen dispersed the crowd was a liar. There was no policemen in sight.

P. B. W.

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Mrs. Betsy Sabawala

The doyen of a lady for modern type of social service and modern type of entertainment to obtain funds for social services died on 24th April 1970 after a short illness courageously borne. She was connected with all institutions for amelioration and betterment of society, whose ills and defects she so perserveringly worked to remedy. In this direction she had co-operated heart and soul and given significant share of her zeal and earnestness towards their day to day work and progress, until she saw almost all of them through to successful termination. She was the moving spirit of many a Mandal and directive influence in many other institutions such as charity funds, amelioration societies and a variety of groups working for the uplifts of those down and out. To collect money for them she arranged cinema shows, fancy fetes, carnivals and

a variety of other programmes to promote the objective of social service. Almost all her immediate younger generation owe gratitude to her for initiating them and training them in the art of entertainment, for which she was naturally gifted and which she could impart with facility peculiar to her and almost unmatched elsewhere in her heydays. That way she contributed large collections.

When the cause was laudable she had no diffidence in begging for charity. With her high social status and a wide circle of influence she begged for the cause in a manner resembling demand and got the necessary funds. The National Association for the Blind and Sonawalla Home for the Blind were some amongst the chief consistent beneficiaries of her efforts and other institutions for the blind were also within view of her kindly eyes.

Her love for animals was great and she could not suffer the dumb cattle to survive in misery. In her efforts for amelioration of the living, animals also claimed her love and benevolence. She was the daughter of the first Sir Cowasji Jehangir, Baronet. She was married to Mr. Ardesher Sabawalla a Director of Tata Industires, who was a member of the Bombay Municipal Corporation where he did much for improvement of the city. She leaves behind her two sons with their families. Jehangir Sabawalla is a famous artist and Saharukh Sabawalla is a freelance writer contributing articles in Indian and foreign publications.

Some Characteristics of Zoroastrianism

by

BOMI K. F. SHROFF

It is common knowledge that of all isms from Atheism to Zoroastrianism, Zoroastrianism has survived all the tests of time. To-day, in its own name, it is directly followed by a mere handful of the world's populace, yet, the basic truth of Zoroastrianism is knowingly or unknowingly imbibed by millions through their own religions.

Then, why again this reminder? Human memory is proverbially short. Hence, the dinning of literature like this is, somewhat, in the nature of: "lest you forget!"

Further, like a good tale, it bears repetition. Zoroastrianism is a universal and an eternally-modern religion. The chief reason is that its principles are true for all times; simple to realize and revealing-even in an age of science-as one with science. "Asha" or unity in nature; oneness of God-head; immortality of the soul; life after death; re-surrection; renovation and purity of thought, word and deed are the fundamentals of this Faith. No doubt, there have been encrustations formed upon it ages after ages but they have indirectly preserved the original kernel.

The principle that Zoroaster promulgated is that of Asha, the Law of cosmic order to which the entire universe perpe-

tually responds. Because Asha stands for universal nature of eternal truth it represents righteousness and Asha Vahista stands for inner light as a part of Ahura Mazda in the soul of man. Zoroaster persuaded man, therefore, to tread the Ahurian path for life and seek the path of Asha in quest of cosmic order (within/without) wherein perfection should prevail forever.

Each modern discipline is anticipated in Zoroastrianism. The learned James Allen, in his classic. "As A Man Thinketh", speaks of thought as the precursor of words and deeds. Good thoughts crystallize into good deeds which, in turn, solidify into good environs.

"Humata", "Manasni" and "Vohu Mano" occur and recur throughout the Avesta (the Zoroastrian Bible) upon which Modern social and Therapeutic Psychologies rest and draw their inspiration for action.

Just as Hydro-therapy is not treatment of water but treatment by water, Psychotherapy is not treatment of the mind but treatment by the mind by making the erring mind realize its own "Vohu-Mano". Many such others can be quoted "Ad infinitum". Would it not be better for

us all to trace the modern discipline to the ancient wisdom instead of gazing at a modern dictum in a new setting? It does not call for an extremely elaborate discipline to find Zoroastrianism coming out in full bloom wherever it is searched for.

Is Prayer a Power ?

Man is the only praying animal. Since man started praying ere he took to thinking or arguing, there is a slight aura of irrationality about it. The fact, however, remains that man continues to pray-even, in the mid-twentieth century—and, what is more, means to do so for aeons to come.

Man employs speech for inter-human-conversation. But, he uses prayers to converse with God. Prayer is identical with wireless-transmission with ONE PARTY: super-human, though natural. Dr. Alexis Carell looks upon prayer as Energy which is bound up universally. We must have the “know-how” to release it as in every other case of energy. Some initiation is, hence, necessary to set in motion the communication-Divine.

In terms of general science, we may build up premises: 1. There is perpetual vibration in the universe. 2. Zoroastrian prayer is: “Mathra” — (vibration) “vani” (prayer). It is in tune with the Infinite. 3. “Ashoi” (“Asha”) — righteousness and “Parhezgari” — sanctity are the storage cells.

Whilst praying, Faith is the release mechanism. “Durwandi” i.e. mental or physical unhygienic condition vitiates the (battery) cells and nullifies prayer from its potency. Because prayer is not infallible we have our Doubting Thomases. But,

simply because people are accepting Fate’s rebuffs man says to himself: “this too, shall pass!” and from one’s heart the joy of the promise releases the joy of all around.

Is Nature-worship scientific ? ...

To-day, more than ever before, our generation refuses to acknowledge faith, religion, “etal” because their conclusions cannot be traced step by step “with over-emphasis on rationalism and insistence on logical step-by-step thinking the value of intuition is discounted”—(Dasturji Khurshid Dabu).

We seem to forget that our vision is linear and limited. But, there is a supra-rational, real, Intelligence that evades notice. According to Sri Aurobindo(the sage of Pondicherry), “the human mind, even at its best, is a stupid thing.” Zoroastrianism, like many another theological proposal, is esoteric i.e. likely to transcend brain as it is evolved till now. Our higher souled “soshyants” were and are our real guides. Is nature-worship scientific, then? Yes! Emphatically yes! We define nature-worship as recognizing the immutable and the inexorable. What we sow, that we reap; what we see that we sense; what we feel that we seek; what we seek that we find. Zoroastrianism observes Nature and records its admiration. In that sense, it worships Nature. Because we admire Nature, we adore the elements—fire, air, earth and water—of nature, we do not worship them.

We are rational in limiting their position and intuitive in sensing the higher values covered beneath the elements. These encrustations have preserved the pith and the essence of our Faith.

Durability of Dogmas

Forethought has its own science. Science does not take its challenges lying low. It develops new, suitable dogmas and calls them Hypotheses. Truly, Zoroastrianism has no flag to rally its forces around. Yet, we have its kernel: the spirit of its Faith and, what is far more, its application to see us through. Will it be done? It all depends on how far we are able to relearn our dogmas and re-interpret them yet forever holding on to them seeking — and settling — in the process, unity in diversity.

Our concept of Monotheism is of unity and oneness pervading the universe. None, before Zoroaster, advocated worship of one God naming him Ahura-Mazda-The Infinite Intelligence, representing Universal Power and the Fountainhead of all creation. Rationalists may invent any name. We are content to call him : God.

Observation and recording of Nature in some form or order makes science. Well has Spinoza said, “the more we understand the nature of things, the more we understand God”. Let us feel ourselves scientific in that sense and understand technology as a thing apart. Our religion is scientific to the extent that even in an age of science it is one with it. Where scientific outlook is applicable to life and living phenomena and phenomena in the external world that we can grasp unaided. Our prayers abound in the goodness of right knowledge and its orderliness.

- 1) May order prevail over disorderliness in this house. — Yasna 60, 5.

- 2) I am on the side of those, who preserve order.....” — Yasna 10, 16.
- 3) The only good path is that of order
Other parts are not the proper paths.
Mino-i-Kherad.

Is Science our Religion ?

It is a rank nonsense. Faith may wax and wane in man but no religion came in to being as a stop-gap in the changing world. There is a cry: a new religion is needed for a new world or a new age. If that new age be one of science, then that aspect of faith incorporating therein a set of systematic ideas could well be raised to a CULT, but it cannot be your religion. Such a religion could not be more than “a dull habit” as Prof. William James has observed in his Gifford Lectures: “The Varieties of Religious Experience”.

Men of science are just taking pride in their attempts to do humanitarian work of eradicating poverty, hunger and disease of the body. Men of faith in Zarathushtra attempt to eradicate the poverty, hunger and disease of the soul.

I fervently pray that our Parsee community may always strive to live in the best traditions of our sublime Faith, which so richly deserves our devotion and which so correctly guides us to our ultimate destiny of fulfilment.

We may have hidebound ideas. They may lie put. We need hard-bound faith in the totality of everything seen and unseen to discover Asha and live in it. “Atha zamat, yatha afrinami !”

VOICE OF RIGHTEOUSNESS

by

L. K. NALBANSINGH

Dear Sir,

I am pleased to note that three series of my monthly bulletins on Zoroastrianism have been published in your valuable monthly Magazine 'Parsiana' and I hope that I would be able to make further contributions.

I enclose herewith two copies of my November and December publication. These bulletins are written with Love of learning and nothing else. I also publish another series on Christian faith and Church History and I have written nearly 27 bulletins.

In case you desire to have some of them I would be pleased to supply some of these writings.

I am a common man, but after working hard in the medical department for nearly 27 years and studying several religious books on my own initiative, I have acquired this stage of understanding of the other religions of the world. I have delivered several series of lectures on the Vedanta philosophy.

I am very grateful indeed for your generous attitude towards my bulletins. May the Almighty power show you the

Armed Forces Medical College
Department of Pathology
POONA — 1

cosmic light of the eternity in your day to day work.

Whenever we try to understand the ethics of a religion, we must consider the practicability of the code itself and the possibility of following the precepts.

The code may be given either in the form of direct command, or as a proverbial injunction or as stereotyped prayers or by a living example; but the various forms do not differ in the substance of the teaching. We read in the Bible "Hear instruction, and be wise, and refuse it not;" — "Teach me O Lord, "He that refuseth instruction despiseth the way of thy statutes". "My son hear the instructions of thy Father and forsake not the law of thy mother."

We may examine some of the injunctions of the Avesta: the Visparad, Khordah Avesta; the Yasnas, the Gatha and the Vandidad. The most common factor in the whole book is the Triad of Good thoughts, good words, good works and this is the main structure on which the whole ethics stands in Zoroastrianism. In fact the mere outward show does not suffi-

ciently guarantee the purity in the inner mind of a person. Conscience needs to be enlightened. If we shut our hearts against the enlightenment which God has given us in His word, we do so at our peril. A good name is to be preferred to great riches and living favour silver and gold. The degree of sin is dependent upon the enlightenment of conscience. Man has graded the various kinds of assaults on the human beings as well as on the animal and other lower kingdoms. The number of stripes as punishment to the offender are listed in degrees and particular number of stripes to be awarded to the sinner. We can know the outcome according to the conditions prevailing at that particular period and the social order of the human habits. Sins of thought and feeling are lightly esteemed; sins against the person are next in importance; then come sins in respect of property; Worse than these are sins against the dog; And worst of all sins of irregular ritual. Some of the common sins are given as under :

Murder, infanticide, poisoning, adultery sorcery, cheating in weight and measure, breach of promise whether made to a Zoroastrian or non-Zoroastrian, telling lies and deceiving, false covenants, slander and calumny, perjury, dishonest appropriation of wealth, taking bribes, keeping back the wages of labourers, misappropriation of religious property, removal of a boundry stone, turning people out of the property, maladministration and defrauding, apostasy and heresy, and rebellion, — Abandoning the husband; not acknowledging one's children on the part

of a father; cruelty towards subjects, on the part of a ruler; avarice, laziness, illiberality and egotism, envy, etc.

In the Bible most of these sins are forbidden according to the Levitical code of Mosaic Law and some of them are also found in the Code of Hammurabbi. Vendidad enumerates them in the order of their significance to social justice and the ethical norms established by usage and customs prevailing.

The importance of a dog in the upkeep of the ethical affairs in the human history is realised while dealing with the personal or public properties. The honesty and the devotion of a dog is recognised in every age of human society. This pet animal is useful in finding out crimes committed in secrecy and the police department has been able to unearth in many a circumstantial evidence in the crime against society. In modern detective machinery, the importance of a dog is not set aside in tracing the whereabouts of the culprits and bringing them before the judgement seat.

Some of the rules are to be followed in strict sense of the social order of Avesta. For example :

In Vendidad cleanliness is equated to Godliness. For women there are the laws regarding menstruation to be heeded such as not touching water or fire. Pollution of water and fire by washing in still or running water or throwing impure matter into it as well as into fire. Intentional extinction of fire in general, and that of the most sacred fire in particular. Use of and unnecessary slaughter of cattle

and sheep. Ill treatment of the animals of the good creation, such as cattle, sheep, dogs, by starving, beating or killing them.

Whatever, the outcome of these laws may be, we come to one conclusion that sins are to be condemned so that righteousness of the law might be fulfilled in us. We should not walk after the flesh, but we should walk in the spirit. If we mind the things of the flesh, we would certainly commit more sins, and if mind the things of spirit we would become more spiritually perfect. Wages of sin is death, but law is the originator of sin. If there is no law, there is no sin, and if the law is broken, here is sin. The Love of God has to intervene in order to give the right place to law and sin is to be atoned for to lessen its rigor by performing equivalent good deeds.

With this point in view, every creature of the globe must look into his own self. It is the carnal mind which is against God.

This carnal desire has to be suppressed so that we can have abundant of life and more of peace without harming each other.

He that oppreseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor. It is a virtue to acquire gold honestly and use it discriminately as thing in trust with you.

Whatever our position in the society may be we have to be obedient to the law until death. Christ himself was obedient unto his death even the death of the Cross. Ethics honoured plays a great role in our character. Ethics brings on laws. Laws build our moral values. Ethical principles and moral codes are complementary correlates.

Note: There is no such silly division as the right hand column for Gatha and left hand column for other scriptures.

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“લાઇટ મ્યુઝીક” કેવું હોવું જોઈએ ?

લખનાર :— ખેરશેદ તી. મુસ્લાં.

સંગીત, એ એક મનોરંજક વિષય છે અને તેથી તે બધા દેશ, કાળ અને સ્થિતિમાં સદા સૌનું માનીતું રહ્યું છે, ને રહેશેજ. આપણું ઉંચ ભારતિય સંગીત, એક મહાન ખુદાઈ હૃદયર હોવાથી એ દીવ્ય કળામાં પ્રવીણતા મેળવવા માટે દરરોજ શાંતિથી કલાકો સુધી બેસીને ધીરજથી પ્રેક્ટીસ કરવાની જરૂર રહે છે. પણ હાલના ધાંધળા જમાનામાં કોઈ એટલી ધીરજ કે વખત ફાળવ પાડી શકતું નથી, તેમજ આ અંશત ઉડતા અવાજમાં એટલી શાંતિ અને ધીરજ ધરી લાંબો વખત સુધી પ્રેક્ટીસ કરવા કોઈ ખુશી કે તૈયાર પણ નથી.

આ ખ્યાલ ખોટો છે.

એટલા માટે ઉંચ શાસ્ત્રીય સંગીત કરતાં મોટે ભાગે લોકો “લાઇટ મ્યુઝીક” યાને હળવાં સંગીતનેજ પસંદગી આપે, તે સ્વાભાવીક છે. અલબત્ત, “લાઇટ મ્યુઝીક” પણ “કલાસીકલ” જેટલું જ મનોરંજક છે, પણ તે કેટલાંકો ધારે છે તેવું સહેલું નથી. આ લાઇટ મ્યુઝીક વિષે કેટલેક ઠેકાણે—ખાસ કરી આપણા પારસીઓમાં—કાંઈક ભૂલ-ભરેલો ખ્યાલ છે, જે સુધારવાની જરૂર છે. કેટલાંકો એમ માને છે કે લાઇટ મ્યુઝીક તો માત્ર જન સમુહનું મનોરંજન કરવા માટેજ હોવાથી તેના કાંઈ પણ નિયમો કે બંધનો નથી, એટલે તે તો ચાર પાંચ મહીનામાં ઉપર ટપકેથી શીખી લઈને ગમે તેમ ગાઇ શકાય. આ તેઓની માન્યતા ખોટી છે.

સંગીત—પછી તે શાસ્ત્રીય હોય કે “લાઇટ” હોય—તેનો મુખ્ય હેતુ સાંભળનારના મન ખુશ કરવાનોજ હોય છે. ખુદ શાસ્ત્રમાં રાગની વ્યાખ્યાજ એવી આપી છે કે “સ્વરોની એક એવી રચના, કે જેનાથી સાંભળનારના મન રંજન થાય, તેને રાગ કહે છે.” એટલે કલાસીકલ તેમજ લાઇટ મ્યુઝીકનો હેતુ પણ સૌના મન ખુશ કરવાનોજ છે, પણ તેથી કાંઈ તે “ગમે તેમ” ધગધગા વગર ગાવાનું નથીજ. હળવું સંગીત પણ જો સારી રીતે ગાવામાં આવે તો તેનું સ્થાન ઉચ્ચજ રહેશે.

સૌથી પહેલે તો, ગાનારનો અવાજ સુરોતો ને કેળવ-યક્ષો હોવો જોઈએ, જેને માટે ચોક્કસ સ્વર અલંકારોની યોગ્ય પ્રેક્ટીસ કરવી પડે છે. વળી તે સાથ તાલ અને લય ઉપર લક્ષ આપવું જોઈએ જેને માટે તપલા સાથ

પ્રેક્ટીસ કરવાની જરૂર રહે છે. આ બધું કાંઈ “ચાર પાંચ મહીનામાં” થઈ શકતું નથી, પણ આટલું શરૂઆતનું શીખવા માટેજ ઓછામાં ઓછું ૧) વર્ષ મહેનત કરવી પડે છે, ને ત્યારબાદ લાઇટ મ્યુઝીક શીખવાનું શરૂ થાય છે.

હળવાં ગીતો.

આપણા ભારતિય સંગીતના હળવાં ગીતોમાં દુમરી, હોરી, દાદરા, ગઝલ, લજન વગેરેનો સમાવેશ થાય છે અને તે કાફી, પીલુ, ખમાજ, દેશ, ભૌરવી વગેરે સઘળાં શુદ્ધ રાગોમાં ગવાય છે. એમાં દુમરીનું ગાનું સૌથી વધારે મનોરંજક છે, ને તે પંખખી ઠેકા, યા દીપચંદીમાં ગવાય છે. હોરીના ગીતોમાં હારીનુંજ—ખાસ કરી શ્રીકૃષ્ણાની દીવ્ય હોરી ખેલવાની ધમાલનું—સુંદર વર્ણન હોય છે. ગઝલમાં ફક્ત સુંદર શબ્દરચનાનીજ ખુબી હોય છે. દાદરાની કે માત્રાની સહેલી (catchy) તાલમાં સાદાં રહેલાં ગીતો, લજનો, વગેરે ગવાય છે.

ખીજું, તાન વીંચે પણ આપણા પારસીઓમાં કાંઈક ગેરસમજ છે, જેથી કેટલાંકો કહે છે કે “લાઇટ સોંગ્સ” માં તાન ન લઈ શકાય, ને તાન લે તો તે “લાઇટ” ન કહેવાય. આ તદ્દન ખોટી વાત છે, ને તે સંગીતના જ્ઞાનની ક્રાંતાહી બતાવે છે. “લાઇટ સોંગ્સ” માં તાન જરૂર લઈ શકાય, પણ તે મોટા કલાસીકલ રાગોની માફક નહીં, પણ હળવાં ગીતને જરૂરી નાહની નાહની સુંદર તાન, બોલતાન, વગેરે યોગ્ય રીતે સમજદારીથી લેવી જોઈએ, જેથી ગીતની શોભામાં અને રંજકતામાં ઘણોજ વધારો થાય છે ભારતની સુપ્રસીધ ગાનારીઓ મરહુમ, ગોહરબાન, મદકાનબાન, બાતકીયાઈ, જદનયાઈ, વગેરે દુમરીમાં કમાલ તાનો લઈ શ્રોતાજનોને ખુશાલીથી મુગ્ધ કરી મેળતાં હતાં.

છેવટે, એટલુંજ ચાહીશું કે સંગીત જેવી સર્વોત્તમ કળામાં પારસીઓ વધારે રસ લેતા થાય, ને કલાસીકલ નહીં તો “લાઇટ મ્યુઝીક” પણ યોગ્ય રીતે શીખીને સમજદારીથી ગાય. અથવા જેઓ પોતે ન ગાય તેઓ સારા પ્રોત્સાહો સાંભળીને તેની “કદર” કરે અને સાચાં સંગીતનો દીવ્ય આનંદ મેળવી સુખી થાય.

ખાંડની શોધનો રસિક ઇતીહાસ

યુરોપના દેશોમાં ખાંડ બનાવવા માટે બીટનું વાવેતર નેપોલિયને શરૂ કરાવ્યું હતું. ચેકોસ્લોવાકિયાએ રંગબેરંગી સાકર બનાવી

લેખક : જોરેસ્લાવ લોસ્કોટ (ચેકોસ્લોવાક પત્રકાર)

આજે ખાંડ વિના કોઈને ચાલતું નથી. ખાંડની શોધ ક્યારે થઈ, કાણે કરી અને એનું મોટા પાયે વેરનું ઉત્પાદન કેવી રીતે શરૂ થયું? આ લેખમાં તેનો સંક્ષિપ્ત ઇતિહાસ લેખવામાં આવ્યો છે.

અનાદિકાળથી માનવી મિષ્ટ આહાર માટે વિશેષ રસ ધરાવતો આવ્યો છે, એની મીઠા આહાર પ્રત્યેની અભિરુચિ કદાચ અનાજનું વાવેતર શરૂ થયું તે પહેલાં પણ મોજુદ હશે એમ માનવામાં કાંઈજ ખોટું નથી.

અનાજ ઉગાડીને એના આહાર માટે ઉપયોગ કરવાનું માનવીને આવડ્યું તે પહેલાં તે કંદમુળ પુલકલ વનસ્પતિ અને માસ ખાઈને જીવન ટકાવતો હતો. એ દિવસોમાં પણ એને મીઠા ફળ, મીઠા કંદમુળ કે ગળપણનો સ્વાદ આપતું માંસ વધારે ગમતાં હતાં. આવે મીઠો આહાર ન મેલે ત્યારે એ મોળા કે ખારા આહારથી ચલાવી લેતો ખરો પણ એની કુષ્ઠા ભાગ્યેજ સંતોષાતી એટલે એણે મધનો ઉપયોગ કરવા માંડ્યો. પણ જંગલી મધમાખેના પુડા તોડીને મધ મેળવવાનું હરહંમેશ જની શકે નહીં.

શ્રીમંતોએ મધ મેળું બનાવ્યું.

દીવસ જતાં સમાજરચના થઈ ત્યારે મધ વેપારની વસ્તુ બની ગઈ. જે શ્રીમંત હતા તે દાવે તે મુલ્ય આપીને મધ ખરીદતા અને આહારમાં એનો ઉપયોગ કરતાં. પ્રાચીન સમયમાં ઈજિપ્તના સમ્રાજમાં આવે વ્યવહાર ચાલતો હતો એમ ઘણી સામીતીઓ પરથી જાણી શકાય છે.

ગળપણ માટે મધ પછી બીજો નંબર આવે છે ખાંડનો. યુરોપના લોકો અમેરીકા જઈને વસ્યા ત્યારે એ ખાંડના મુળ વતનીઓ-જેઓ જંગલી અવસ્થામાં હતા તે હાંશથી એક છોડના મુળ કાઢીને ચુસતા અને એમાંથી

એમને મીઠો રસ મળતો. એ શેરડીનાં સાદા જેવો છોડ હતો. ધીમે ધીમે લોકો પોતાના આંગણે આ છોડ વાવતા થયા. તેઓ એનો રસ કાઢીને ખોરાકમાં પણ ભેળવતા હતા. ઉનાળામાં આ રસ ઘટ બની જતો. એટલે એને તપાવીને ગાંગડા બનાવવાનો કોઈને વીચાર સુઝ્યો. આમ પ્રયોગ શરૂ થયા આ રસને ગરમ કરીને ઠંડો થયા દીધો તો ઉપર નાના મોટા ગાંગડા બાજેલા જોયા, આ ગાંગડા તેઓ કાઢી લેતા અને નાચેતા રસને ફરીથી દારવા મુકતા સાકરનું આ હતું મુળ સ્વરૂપ.

ત્યાર પછી કેટલાય સમય આમજ ચાલ્યું. ઘરે શેરડી પીસવાના હાથ સંચાની શોધ ઘણી મોડી થઈ.

સાકર પણ શ્રીમંતો માટે.

સત્તરમી સદીમાં અને અઠારમી સદીના-પ્રારંભમાં યુરોપના લોકો અમેરીકાથી આવી સાકર આયાત કરતા પણ એ એટલી બધી મેંઘી પડતી કે માત્ર શ્રીમંત લોકો એનો ઉપયોગ કરી શકતા. સાકરનો બધો આયાત વેપાર અંગ્રેજોના હાથમાં હતો.

પણ ૧૯ મી સદીની શરૂઆતમાં નેપોલીયન બોનાપાર્ટે યુરોપના દેશો પર ચઢાઈ કરી એક પછી એક દેશ કબજે કરવા માંડ્યા. ઈંગ્લેન્ડ સાથે એને ખાસ કરીને વેર હતું એટલે એણે બ્રિટીશ માલની મનાઈ કરી અંગ્રેજોનો વેપાર આથી અટકી પડ્યો અને યુરોપના લોકો પણ સાકરથી વંચીત બન્યા.

આ દીવસોમાં, શેરડીના જેવો રસ આપે તેવો કોઈ અન્ય છોડ શોધી કાઢવાના પ્રયાસો શરૂ થયા. લુમ્બીય દેશોમાં આવે છોડ હોવાની વાત જાણીતી હતી. એ “હાઈટ બીટ” ના નામે ઓળખાતો હતો. ઇ. સ. પૂર્વે આઠસો વર્ષ ઉપર પણ એ છોડનું અસ્તિત્વ હતું. બેબી-

ક્ષોનના રાજમહેલના અગીઆમાં પણ આ જોડ રાખવામાં આવતા. સત્તરમી સદીના વિજ્ઞાની ઓલિવર દેસેરીએ આ ખીટના મુળીયામાં ખાંડ હોવાનું જણાવ્યું હતું.

નેપોલીયને શરૂ કરાવેલું વાવેટર.

આ વાત નેપોલીયનના ધ્યાન પર લાવવામાં આવી એટલે એણે પરદેશથી વહાઈટ ખીટ મંગાવીને એનું વાવેટર કરવાનો હુકમ કર્યો. જતે દીવસે યુરોપના ઘણા દેશો એનું વાવેટર કરતા થયા. એમાંથી જે ખાંડ અનાવવામાં આવતી એનો રંગ પીળાશ પડતો હતો. તેની ગંધ સરસ હતી પણ ખાંડમાં ખીટનો સ્વાદ આવતો હતો. પછી એના રસને ગાળીને શુદ્ધ કરવાનું શરૂ થયું. એને ખુલ્લો મુકી રાખવામાં આવે તો લાંબા સમયે એની ખટાશભરી વાસ ઉડી જતી હતી. આમ ખાંડ ગાળવાની પદ્ધતી દાખલ થઈ. આવી પ્રગતી કાંઈ એકદમ થઈ ન હોતી. શુદ્ધ ખાંડના ગાંગડા મેળવતા નહી. નહી તો યે પચાસ વધ વીતી ગયાં હશે.

આમ છતાં એ અમરમાં મુકવા જેવી ખાંડ ન હોતી એટલે થોડા સુધારા વધારા કરી લોકો “ખાંડના રોટલા” (સ્યુગર લોફ) અનાવવા લાગ્યા. ઉત્તર આફ્રીકામાં અને નજીકના પુર્વના દેશોમાં હજી આજે પણ આવી ખાંડ વપરાય છે.

લોકો આ રોટલા ખરીદતા અને ઘરે છરાથી એના કટકા કરીને વાપરતા. કેટલાક લોકો નાના હુકડાને વાટીને લોટ કરતા. આમ એ કડાકુટભયું કામ હતું.

રંગબેરંગી સાકર.

કેટલાંક વર્ષો પહેલાં ચેકોસ્લોવાકીયાના ડેસીકે નામના શહેરમાં આવેલી ખાંડની એક રીફાઈનરીએ નવી શોધ કરી. જેકબ રેડા નામના એક યુવાને “ક્યુબ સુગર” અનાવવાની રીત યોજી અને એ ખાંડ લોકોને ગમી ગઈ. પણ લોકોના “ટેસ્ટ” વીવીધ પ્રકારના હોય છે. યુરોપના લોકોને નરમ ક્યુબ ગમતા જ્યારે પુર્વના લોકો કઠણ ગાંગડા માગતા. કેટલાકને નાના તો ખીજાને મોટા ક્યુબ ગમતા. કેટલાક લોકો પીળા કે ભુખરાં રંગના માંગત હતા તો કોઈને ભુરો રંગ પસંદ હતો. આથી ચેકોસ્લોવાકીયાના કારખાના ધીમે ધીમે અધા પ્રકારની રંગબેરંગી ખાંડ અનાવતા થઈ ગયા.

દરમિયાન સુગર ખીટની ખેતી સુધારવાના પ્રયાસો પણ ચાલુજ હતા. ચેકોસ્લોવાકીયામાં શરૂઆતમાં “ખીટ” ના મુળીયામાંથી ૭ ટકા ખાંડ મળતી હતી જ્યારે હવે ૨૨ ટકા જેટલી મળે છે. આમ ખીટની જાત પણ સુધરી છે.

આજે ખાંડની ખપત તો ઉત્તરોત્તર વધતીજ જાય છે. ખાંડનું સ્થાન લે એવો ખીજો કાંઈ પદાર્થ મળી આવે ત્યારે ખરો પણ આજે તો એ વીશ્વમાં ચક્રવર્તી છે.

Courtesy Navrang.



GATHA: THE SONGS THAT ZARATHUSHTRA SANG:

by

MAHYAR BYRAMJI PATEL.

“To know the Truth and to tell it is our duty. Not to know it and not to tell it is our discretion. Not to know it and yet to tell it is our folly. To know it and yet not to tell it is our selfishness. But to know it and then to deliberately distort it is our crime !”

“AVA PADHO, AVA ZASTE, AVA USHI DARAYADHWEM,
MAZDAYASNA ZARATHUSHTRAYO !

**DAITYANAM, RATHWYANAM, HVARSHANAM, SHYAO-
THANAM, VAREZAI !”**

Visperad 15.1

“Your feet, your hands, your intelligence keep ready, O ! Mazdayasni
Zarathushtrians;

For lawful, opportune, good works be prepared !”

INTRODUCTION :—

ORIGINALLY, the word Daeva had a respected connotation attached to it. From it were derived honourable terms such as Divine, Deity, Deus, Dieu, Zeus and Teus. With the advent of Zarathushtra, however, this word acquired a distinctly new and dishonourable meaning. It now came to represent such terms as Devil, Deuce and Diabolical. The Daevas signify all that is Evil, False and Wicked in the teachings of Zarathushtra ! The word stems from the Aryan root ‘div’, meaning ‘to shine’, and pertained to the luminous objects that lighted up the Heavens. Soon, it began to represent any object of veneration or worship. This led to Polytheism and the iconic forms of worship. Class-distinctions crept in, followed by such practices as celibacy, asceticism and renunciations. All these were highly objectionable to Zarathushtra. He and his followers began to decry the Daevas and their worshippers, calling them pre-

tenders and misguided ones ! He upheld the concept of Monotheism and did away with idol-worshipping ! He preached a society without any class-distinctions. **He advocated a life of the house-holder who was priest, warrior, husbandsman and artisan all rolled into one!** It was a distinct blessing for a man to acquire a large family, lead a useful life and be an asset to his country ! Wealth was a virtue, for it enabled him to do immense good and charitable works ! Ahura-Mazda alone was his God and the sole object of his worship. It was the quest of man to realize what Ahura-Mazda stood for and then try to emulate Him.

Our life is a battle-field and we are the soldiers at the front. Our Religion is our code of conduct and our Conscience is our guide. Righteousness is our banner and Faith is our shield. Truth is our weapon and Love is our might. Beauty is our inspiration and Bliss is our reward. Perfection is our discipline and Immortality is our fame. Wisdom is our sustenance and Light is our glory. Ignorance is our foe and Illumination is our ally. Freedom is our spur and Happiness is our quest ! **This battle is fought within the privacy of our minds and hearts just as furiously as it is fought in the external world that lies all about us !** It began at the birth of creation and would endure upto the end of time. It is a battle between the champions of Right and the perpetrators of Wrong. Valiant are the champions of Righteousness, Wisdom and Love, and theirs shall be the Glory forever ! The perpetrators of Wickedness, Ignorance and Hatred shall melt away before the might of their Fire, and sink into oblivion ! Then Darkness shall vanish and Light shall abide !



Pronunciation of Vowels :—

a as in abide; e as in echo; i as in in; o as in odd; u as in ull
 ā as in after; ē as in ate; ī as in eel; ō as in ode; ū as in pool;
 ȁ as in aunt; ȳ as in announce;

Every contiguous Vowel, that is, Vowels following each other, must **always** be pronounced separately, and **never** as one long Vowel.

A. TRANSLITERATION

B. FREE TRANSLATION.

C. COMMENTS.

GATHA AHUNAVAITI — 5.
THE SONG OF THE HOLY WORD.
YASNA HA 32.

VERSE 1.

A. Akhwyācha khvaētush yāsāt,

Ahyā verezenem mat airyamnā,

Ahyā daēvā mahmī mahōi,

Ahurahyā urvazemā Mazdāo :

“Thwōi Dutaonghō aonghāmā,

Tēng dārayō yoi vao daibishenti.” (57)

B. And to Him, the firm of spirit pray,
As also do the co-worker along with the friend,
Together with the daevas in the same spirit,
To Ahura Mazda with joy supreme :
“Thy messengers may we become,
Repelling those hostile to You.”

C. Ahura-Mazda compels the adoration of all ! Those that are firmly devoted to Him, as well as those that actively work for Him and those who regard Him in friendly spirit all bow before Him. Even the ignorant daevas cannot help worshipping Him ! Consciously or unconsciously, we cannot withhold our veneration for Him. **Our love for Him pours out spontaneously, and we surrender ourselves to Him without restraint !** The declaration of our devotion to Him escapes our lips, and we confirm that we shall spread His message joyfully, and shall fight for His cause in a spirit of dedication. Awareness of Him is enough for us to become devoted to Him.

VERSE 2.

A. Aēibyō Mazdāo Ahuro,

Sāremnō Vohū Mananghā,

Khshathrat hachā paiti — mraot :

“Asha hush — hakhā khvēnvatā

Spentām vē Armaitīm,

Vanguhim varemaidī hā — nē anghat.” (58)

- B. To them, Mazda Ahura,
Inspiring through the Good-and-Loving-Mind,
And through the Spirit of Detachment made this reply :
“Closely associated with Righteousness, full of glory
And Holy Faith,
The Good have we chosen, may these be ours.”
- C. Satisfied with the dedicated spirit offered to Him, Ahura-Mazda
answers through the Awakened Conscience of the devotees and
imparts to them the Power to lead dedicated lives. Righteous-
ness, which is full of glory, and Holy Faith which is the greatest
good are the ways by which we must choose to walk. We have
made the right choice, and must now strictly adhere to it. **We**
... **must never let doubts assail us now, nor allow ignorance to lead**
us astray ever again ! The one path has opened up before us
and we must walk steadily along it without faltering any more !
We have begun to see the light and follow the true path !

VERSE 3.

A. At yūsh, Daēvā vīspaonghō,
Akāt Mananghō stā chithrem, ...
Yaschā vāo mash yazaite;
Drujaschā pairimatoishchā
Shyaomām aipī daibitānā,
Yaish asrudum būmyāo haptaithe. (59)

- B. But you, O ! Daevas all,
Are the children of the Evil Mind,
As also are they who worship you;
Born of the Lie and perverted mind
Spreading deceit all around you,
Notorious over all the seven regions of the world.
- C. Zarathushtra attacks the Daeva-Yasnis ! He calls them the
children of the Evil-Mind ! they are ignorant, false and wicked !
... **The Daevas are as perverted as those that worship them !**
Their Religion is based on false doctrines which spreads Untruth

and Deceit. They are notoriously infamous throughout all the seven regions of the world. They lead people as tray by their false show of piety ! They worship several Gods, innumerable spirits and natural elements, instead of worshipping the One God Ahura-Mazda alone. Their elaborate ceremonial worship, in which they use offensive sacrifices is in direct contrast to the teachings of the Prophet, who exhorts us to be pure and follow the path of Righteousness, Love and Wisdom if we are to live as true Zarathushtrians ! They indulge in magic and rituals which destroys our inner-life and leads us to spiritual bankruptcy, despair and death ! They hold the masses under their control by means of hypnotic spells, and their false grandeur of external worship. All this is grossly repugnant to our Prophet !

VERSE 4.

A. **Yat yushta framimatha,**

Ya masha achishta danto

... **Vakhshente daevo-zushta;**

Vangheush sizhdyamna Manangho,

Mazdao Ahurahya,

Khrateush nasyanto Ashaatcha. (60)

- B. Thus have you corrupted these,
That men who do the worst
Are regarded as beloved of the daevas;
Severing themselves from the Good-and-Loving-Mind,
Which is the will of Ahura-Mazda,
They wander from the path of Righteousness.
- C. Thus have the daevas corrupted mankind, that those of the worst propensities are regarded as the favoured ones of God. Character is held at a discount where Virtue is allowed to decay. They that will not be guided by the Awakened Conscience will never lead Righteous lives. Ahura-Mazda wills that we should follow the teachings of His Prophet, but we in our blindness give his teachings the go-by ! The glitter of glass has a greater appeal for the profane than the sparkle of spirituality ! **The froth of falsehood satisfies them more than the substance of Truth !**

VERSE 5.

A. Tā debenaotā mashīm

Hujyatoish Ameretātaschā;—

Hyat vāo Akā Mananghā,

Yēng Daēvēng Akaschā Mainyush;

Akā shyaothanem vachanghā,

Yā frachinas dregvantem khshayō. (61)

- B. By this you defrauded mankind
Of the good life and Immortality;—
Just as the Evil Mind,
Did to the Daevas through the Evil Spirit;
With Evil deeds and words,
You falsely promised the wicked sovereignty.

- C. By their false teachings, the daevas have beguiled mankind into wrong paths, and have thus deprived them of Happiness and Immortality! When the Moral Law is discountenanced, depravity sets in, and we rush down to our own destruction. Setting up alluring traps by making a pretence of piety, they lead us away from the true Religion. Truthfulness is the essence of the Prophet's teaching! Being misguided themselves, they seek to thrive by misguiding others! The daevas make vain promises to the gullible believers which they can never fulfil! All their deeds and words are false and worthless and only serve to bring ruin upon the followers. Our Prophet shows us that the only True path is the one by which we personally lead Moral lives!

VERSE 6.

A...Paurū — aēnāo ēnakhshā

Yāish sravahyeitī yezi tāish atha,

Hātā — Marānē Ahurā,

Vahishtā voīstā Mananghā;

Thwahmī vē Mazdā khshathroī,

Ashāichā sēngho vīdām. (62)

- B. At first the sinner might succeed
And thus earn fame to that extent,
Yet Ahura is well aware of these,
And knows all through His Highest Mind;
But truly Mazda, in His Might,
Righteously does uphold the Law.
- C. For a while, the wrong-doers often get away with their falsehoods. Their hollow initial successes appear to be very impressive. They earn a temporary power and fame. Their utter ignorance might be concealed behind a pompous show ! The din and clamour they make might serve to captivate the unwary. They might have an impressive following to back them up, but then it is always true that the lower the ideal, the greater the following ! **But Wisdom ever resides with the few !** Ahura-Mazda is undeceivable. His Universal Mind knows the ultimate Truth with absolute clarity. His Law is beyond violation ! Wrong-doers, in spite of their might, will rightly be brought to the dust ! Their Darkness will hide underground as surely as the True Light will manifest itself everywhere !

VERSE 7.

A. Aēshām aēnanghām

Naechit̄ vidvao aojoi hadroyā,

Yā jōyā sēnghaite,

Yāish sravi khvaēnā ayanghā;

Yāeshām Tū Ahura,

Irikhtem Mazda vaēdishto ahi. (63)

- B. Among all these sinners
None understands that progress is gained only through merit,
This is the lesson taught by life,
As they say, we are tested through the process of burning;
Of these. O ! Ahura,
You best know the final outcome O ! Mazda.
- C. The Daeva-Yasnis will not understand that we are ruled by the Law of Cause and Effect, and that as we sow, so we reap ! Our rewards and retributions, Heavens and Hells, are the results of

our own thoughts, words and deeds. There is no rosy path of achieving Salvation through the easy process of ceremonial observances. Life teaches us this lesson the hard way. If we refuse to learn it, that shall not put us outside its jurisdiction. ... **Happiness is to be gained only by making others happy ! Success is to be acquired only by working hard for it !** The true worth of Man is ascertained as he passes through the process of burning by humiliation. But Ahura-Mazda cannot be deceived by empty shows of false adulations. He only judges by personal merit.

VERSE 8.

A. Aēshām aenanghām

Vivanghushō srāvi Yimaschit,

Yē masyeng chikhshnushō,

Ahmākēng gaush бага khvāremnō;

Aēshāmchit a ahmī,

Thwahmī Mazdā ! vichithoi aipi. (64)

B. Among all these sinners

Yima the son of Vivanghvant is also known to be one,

Who for the pleasure of mankind,

Illuminated the world with radiant glory;

May I be considered different from these,

At the last dawn of reckoning, O ! Mazda.

C. Yima Khshaeta is King Jamshed of Peshdadian fame. He was the son of Vivanghvant. These two correspond to Yama and Vivasvat of the Vedas. As Zarathushtra is regarded as Master of the Spiritual World, so Jamshed is regarded as Master of the Material World. He brought prosperity, health, immortality and such other blessings upon mankind. He fell from Ahura-Mazda's favour due to his inordinate pride. Zarathushtra points out to us that all blessings flow to us from the repository of Ahura-Mazda. Being the favoured one of God, Jamshed in his false arrogance claimed divinity for himself. And so, he fell ! Our Prophet therefore cautions us to be constantly aware of our true relation with Ahura-Mazda and His creation, and never get puffed up with pride at the good stroke of fortune. Ahura-Mazda

lays low the mightiest, when ignorance props up their foolish pride! Zarathushtra would have nothing to do with any of these. What we visualize as success comes to sages and fools alike by turns! He envisages a different sort of success, which does not vanish with the passage of time. **He favours the success that comes to those who work for the progressive Mind, passing from its grosser to its most sublime state!**

VERSE 9.

A. Dush — sastish sravaō mōrendat,
 Hvo jyāteush sēnghanaish khratūm,
 Apō mā ishtim apayanta —
 ... Berekhdhām haitim Vangheush Manangho;
 Tā ukhdhā manyeush mahyā,
 ... Mazdā! Ashaicha yushmaibya gereze. (65)

B. The false teacher perverts the Scriptures,
 And through his doctrines the purpose of life,
 He deprives me of my desired wish —
 The high realisation of the Good-and-Loving-Mind;
 With the plaintive cry of my spirit,
 To Mazda and Righteousness do I complain.

C. When the false teacher misguides us, he does us great harm. He twists the teaching of the Prophet to suit his own evil purpose. He leads us away from the Moral path, and leaves us poorer in spirit. Our ambition should be to develop our Minds to the highest pinnacle of perfection, whereby God-Realization might dawn upon us. The false teacher thwarts this aim and asks us to be satisfied with his poorer substitute of external worship of many Gods, Spirits and Nature! Our Awakened Conscience demands that we reject all false teachings, and only accept the message of the Prophet who exhorts us to be vigilant in living the life of constant personal merit. **Ahura- Mazda shall surely guide and help us when we unreservedly rely upon Him!**

VERSE 10.

- A. Hvō Mā — nā sravaō morēndat,
Yē achis̄tem vaenanghē aogedā
Gām ashibyā Hvarechā;
Yaschā dāthenḡ dregvatō dadat,
Yaschā vastrā vivāpat,
Yaschā vadarē voizhdāt ashaunē. (66)

- B. Such a man distorts my teachings,
Who declares it as most sinful to see
The Earth and the Sun with our eyes;
Thereby he aids and abets the vicious,
Thereby he destroys our pastures,
Thereby he hurls his might against the pious.

- C. The Prophet has nothing to hide. His life and actions are open books for all to gaze upon and learn from. He can stare at the Earth and the Sun with open frankness. **Light and Truth do not frighten him!** He can stand up to any test and can give satisfactory answers to all queries. Friends of the liars do immense harm to the cause of Truth. They seek to destroy the good that we do and hurl their vain and vile imprecations upon the pious. **Though they may speak in his name, in reality, they ... bring dishonour upon his teachings!**

VERSE 11.

- A. Taechit̄ mā morēnden jyotum̄,
Yoī dregvatō mazibish̄ chikoiteresh̄
Anguhishchā anghvaschā;
Apayēitī raekhenanghō vaedem̄,
Yoī Vahishtat̄ ashaunō,
... Mazdā! rāreshyan̄ Mananghō. (67)

- B. People like these corrupt our lives,
They regard the vicious ones as great
Ladies and gentlemen;
They stop us from reaching our goals,
The pious from the Best,
And Mazda ! they deflect our Minds.
- C. These Daeva-Yasnis with their pernicious teachings corrupt our
lives, and pave the way for our damnation ! They look upon
evil-minded men and women as ones worthy of emulation and
respect. **Their spiritual insight is either dormant or dead !**
Worldly greatness is all that they hanker after. With all their
show of respectful piety, they are corrupt to the core ! With
their wicked allurements, they distract us from our inner personal
quest for Truth. All things truly great are of no consequence
to them. It is part of their pleasure to beguile the virtuous from
the strait course of Rectitude. They divert us from our pious
pursuits.

VERSE 12.

- A. **Yā raonghayen Sravanghā**
Vahishtat shyaothanāt maretānō,
Aēbyō Mazdāo aka mraot;
Yoi Geush morenden urvākhsh — ukhti jyōtūm,
Yāish Gerehma āshāt varatā
Karapā khshathremchā Ishanām drujem. (68)
- B. They divert by their deceitful teachings
From the best course of action, mankind,
Mazda declares them to be vile;
They seek to destroy the life of Creation through their evil speech,
In place of Truth, they prefer the Devourers of Truth
An men with power of confusing with Untruth.
- C. The daevas divert mankind from the true course of Right Action.
Their teachings are clever but vile ! Ahura-Mazda is not to be
deceived by them, for He knows them for what they truly are. He
knows that they are destroyers of the Good Religion. They
seek to pervert the lives of the people by their false glamour
and speech. Their vain propagations are hollow substitutes for
a moral life !

VERSE 13.

A. Ya khshathra Gerehmo hishasat
Achishtahya demane manangho,
Angheush marakhtarō ahyā;
Yaēcha, Mazdā ! jigerezat kame
Thwahya Mathrano dutim,
Ye — ish pat daresat Ashahya. (69)

B. That power which the Devourer of Truth hankers after
Is of the abode of the Evil-Mind,
And shall be the destroyer of his own life;
These very ones, O ! Mazda, shall long and yearn
For the Message of Your Singer,
Who will help them then for the sake of Truth.

C. The power of Evil destroys those very ones who practise it ! At first, it appears to elevate them, but finally it shall devour them up. **It is not within the nature of Evil and Ignorance to do good even to its own votary !** A time will surely come when the very ones who use its evil tools will find those same tools attacking their own disillusioned selves. Errant ones realise their own folly, and yearn to retrace their footsteps. They shall hunger for the message of the Prophet and shall avidly take to the path of Righteousness. The Prophet and his followers shall accept them with open arms and rejoice at the final victory of the forces of Truth and Light over those of Falsehood and Darkness !

VERSE 14.

A. Ahya Gerehmo ā — hoithoi,
Ni Kavayaschit khratush ni dadat,
Varechao hicha fraidiva,
Hyat visenta dregvantem avo,
Hyatcha gaush jaidyai mraoi,
Ye Duraoshem saochayat avo. (70)

- B. Him, the Sacrificer desiring to ensnare,
And the Wilfully Blind with the same bent of Mind,
These have directed their energies thus since ancient times;
They have resorted to the false ones for their help,
And in their wish to doom the living to death,
They hope for the Sophists help.
- C. The Devourers of Truth who are wilfully deaf and blind, have
all made an unholy alliance to destroy the preachers of Truth,
and desire to bring about the downfall of the Righteous. **Thus**
... **it has always been from ancient right up to the present times!**
They enlist the help of the sophists to serve their vile cause. In
their mad rush to bring about moral death and decay, they take
the help of those who are clever in falsehoods! **They parade**
... **their false piety and power, and lure the ignorant ones into their**
camp

VERSE 15.

- A. **Anāish ā vī — nenāsā,**
Yā Karapōtaoschā Kevītaoschā,
Avaish aibi yēng daintī
Nōit jyateush khshayamnēng vasō;
Tōi ābyā bairyaonte
Vangheush ā — demānē Mananghō. (71)
- B. Thus indeed are brought to naught,
Those that are wilfully deaf and wifully blind,
Through the very means that they themselves employ
For such can never rule over the living;
But both these two when realization dawns, shall be borne
To the abode of the Good-and-Loving-Mind.
- C. The Law of Cause and Effect is inviolable! Evil shall accrue
to the Evil, and Good to the Good! The preachers of Untruth,
in spite of all their wiles, might and following shall come to
naught! The false ones who are deaf and blind to the cause
of Truth shall collapse before the onslaught of the Just and the
Right. They that employ the weapons of darkness and ignorance
to serve their fell purpose shall fall victims to those self-same

instruments. **Darkness might rear up its ugly head, but its abode is always underground! It cannot rule in the presence of Light!** When realization at last comes to them, when truth shall manifest itself to them in all its glory, they shall then begin to repent of their wicked past. They shall revert to the teachings of the Holy Prophet and imbibe it in its true spirit. Doing away with all that is false and hypocritical they shall at last begin to walk with him.

VERSE 16.

A. Hamēm tat vahishtachit,

Yē ushuryē syaschit dahmahyā;

Khshayās, Mazdā Ahurā!

Yēhya — mā aithishchit dvaēthā;

Hyat aenenghe dregvato

Ēēanū ishyēng aṅghayā. (72)

B. With certainty this is the highest good,
That we follow the true teaching of the wise;
You are All-Powerful, O! Mazda Ahura,
Even over those who intend to menace me;
Therefore the invectives of the impious
Upon Your True Devotees shall be of no avail.

C. Zarathushtra is full of faith in Ahura-Mazda! He does not even for a moment doubt the invincibility of his God! He knows that the knowledge he imparts is flawless and conducive to the greatest good. It is important that we implement that in to our lives. Ahura-Mazda is quite capable of protecting the True against the False. **The Faithful have no cause to fear the threats and invectives of the profane!**

(To be continued)



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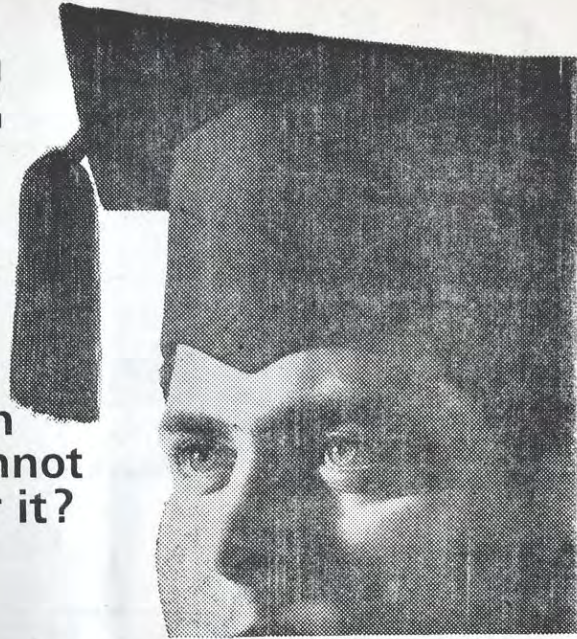
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