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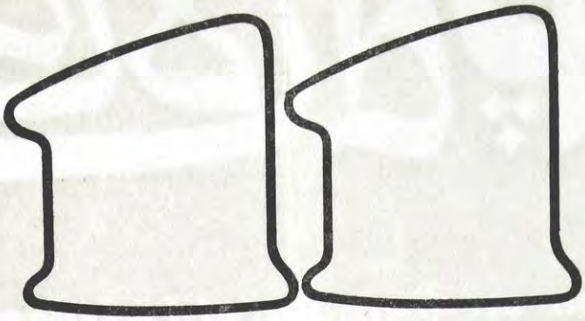
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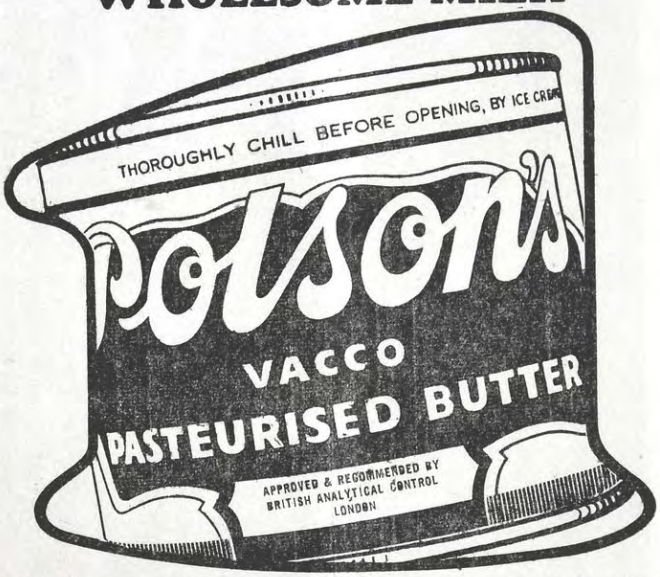
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Parsiana

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EDITORIAL

More Suppressio Veri

Mr. Dara Cama is greatly perturbed by my frank exposure of his incorrigible weakness of resorting to Suppressio Veri as I can see from his letter to me of 24th June 1970. He has to be aggressive to make his existence felt and for no other purpose. After reading the editorial of June issue of Parsiana he comes out saying that I had given my "autobiography". He wanted to know my morality and he got it. I have really come out with frank and bold enumeration of incidents from my life, some of which were not very flattering, but they were courageously given to the public because psychological assessment of others (such as Seth Dara and his brothers-in-arms) requires a clean and clear mind, unobsessed by inhibitions, whose presence tend to distort judgment. This is the normal desideratum in all and a rule in several schools of analytical psychotherapy that the analyst must himself be analysed, so that he does not introduce his own shortcomings in the assessment of other persons. Mr. Cama Don't forget — I am a past master in the art and am in a position to pin-point in you and others every deliberate deviation from truth, howsoever cunningly you may try to pass it on. I had the sense to write, you did not have the sense to understand the purpose of the portrayal of my life incidents. You are ever over anxious to make dents. You are never anxious to pursue truth. Now know some facts and revise your outlook :

You portray my senior brother Hirjibhoy and me as reckless desperados who indulged in amassing debt almost touching a million rupees. Please note we have not raised a pie, the debt came into our lap as Executors. As other Co-executors did we too could have passed the burden on to the Administrator General. But the Creditors pleaded that we manage the estate. Administrator General was not a paid post in those years. He charged Commission, collection charges, maintenance and repair charges — all that meant heavy drain on the estate. Debt was never mala-fide.

You throw mud at us for compounding. Wherever it was done such debt was a secured debt on immovable property obviously of a higher value but no price, as the city was then in the turmoil of political strikes, riots and Riot-Tax to boot. You are excused you did not know these details.

You understand Suppressio Veri correctly as tacit misrepresentation or hiding of truth. That is what I mean too.

(1) I have denied and refuted Jame-Jamshed statement of "bhagavi didha" so clearly in my previous issue that you had absolutely no ground to raise that point. This is deliberate misrepresentation.

(2) If you make a lofty claim of having discovered one and only God of your superb monothenism, I have fully acknowledged your greatness of soul but harbour doubt about your achievement. This too I have written on fully ere now. This is deliberately hiding what you know.

(3) You compare simple, honest, devout souls believing in Amesaspands, Yezatas etc. to Laila with many lovers and call them prostitutes. In your fanaticism you have given a go by to all sense of decency towards our ancestors — yours and mine. Well ! please yourself.

(4) Everywhere you see people deceiving one God—Apoirim —Do you ever see worship anywhere ? Have you ever seen Parsi girls and boys and women and men offering devotion facing the Altar in Agiari or Atashbeheram ? Where can you see them when you have the empty worthless boast of never having stepped into any of the above places of worship for last forty years ? You carry this bitterness in your heart as your trump card to fix yourself Reformer, whereas in all history real religious Reformers have offered devotion and harboured love. Don't beguile yourself into a Reformer. We know our moorings — you don't. Any Community can well afford to do away with such self-styled leaders and such meddlers with social peace.

(5) I read your unworthy talk that we believe and propagate perversion. I enjoyed this as a huge joke and laughed heartily at your vanity. You further believe that we follow our religion the way we do to entrap widows and other bereaved ones in distress. Sure ! You have a fine sense of social sympathy and therefore hold out red lamp marked "Beware of Pity".

(6) Prof. Richard Frye is **unquestionably a** learned man. His works are masterpieces on history and research in Persia. You write that he took as Zarathushtra a painter's concept (figment) of fravashi. Either you do not know what he meant to say or once

again apply formula of Suppressio Veri. He only traced down the history of that figure which at one stage was accepted as Ahura-Mazda's by some people. You confound Zarathushtra with Ahura-Mazda !

(7) Without understanding this and the purport of his slogan "NO MOBED NO PARSI" you write that "he must be having a lot of hardware in his head". I feel that you having the **Softie** (ice-cream) there makes you such an interesting specimen. You should be studied and not Zarathushtra. Indeed ! a suggestion has come from Mr. N. K. D. Naegaumwala of Poona that it would be better for the Parsis to talk less of Zarathushtra and more of His religion as it is. Your false enthusiasm only opens out infidelity amongst doubting Thomases without change of their basic convictions. What good is your mission ?

(8) You look upon the dead as waste matter for dust-bin and ceremonies and offerings of Sandalwood in terms of cost to others and profit to me. I do not look upon phenomenon of life-and-death in that casual manner. We are what we are as left by our ancestors and moulded by love and kind concern of all in our close contact. The less affluent the society the greater is their sacrifice and the more affluent we be the greater is our indebtedness. If they have left us healthy and wise they have left us really rich. My wife died over sixteen years ago and my brother Hirjibhoy died two months after her. Ever since then every month their Rojgar Ceremonies continue to this day. Not only that but as far as possible I personally attend the Ceremony and apart from the Panthaki Saheb's bill over and above that I pay something to every mobed doing the Ceremony for Baaj and Afringan every month and other extra mobeds on yearly Baaj of several other members departed even earlier than these two.

(9) The mobeds have a right to live on part of our earnings. Dasturji Sahibs are right in grumbling that we behedins willingly waste moneys in many ways. You may retort -- it is your money. Yes ! Labour Unions are taking up a new stand against unnecessary multiplication of higher paid managerial staff. They rightly say that they are maintained to their detriment. Of course spend your money but spare also for your mobeds and when you see one—feel—This is અાથવન અમારે and we shall lift him up. Running down solved no problem ! They have with their self-sacrifice kept alive the name, fame and spirit of Zarathushtra.

(10) I am not concerned whether the Gathas prescribe or proscribe ceremonies. I am not ready to believe that Zarathushtra after 15 years of meditation on Mount Ushidaren came out to preach only this much and no further, unless some divine comes forward with the name of his steno-typist, who took down his message. No Prophet has ever written a single word with his own hands. All their messages have been conveyed through their followers from time to time under shorter or longer intervals, in their own words, at their own places, in the language then current locally, reproducing as much as they could remember and convey from mouth to mouth. Distortion is unavoidable but at bottom the basis remains to show the roots and the origins of rituals. Our doubting them is no solution. Re-assess Gathas. If rituals did not exist Gathas could not proscribe them — and perhaps what the Gathas proscribe is not rituals but fanatical adherence to the rituals as an ally of faith instead of as an accessory to faith. Faith is not what we do but what we do it for. When we recite Avan-Yasht it does not make faith. It makes faith when we recite it with the avowed purpose of incorporating its spirit of purity in our faith and use Avan-Yasht as the medium. Even language does not matter. Heart has its own language and its own translation.

(11) You use the word psychopath given by me to you as a toy. You think that all those whom you like to call psychopaths should be in the asylum and not moving freely with you. Psychotics are detained, psychopaths are and will remain very much with us. They are super-sensitive minds capable of sublimating to the level of the genius if it is there or to degrading themselves to the level of criminality if it is there — with one peculiarity, namely, their inability for adjustment to the usual norms of society. No one can call you or me feeble-minded but they can call us psychopaths — you, for not being able to adjust yourself to the usual norms of our society and me for being so stupid as not to be able to grasp (your point of view). This you have already implied in between lines. Today my psychopathy is problematic-yours is patent. There are three behaviour patterns of psychopathy:

(a) **Predominently aggressive,** which you are against the large majority of the Community. When your direct aggression fails you take recourse to back-door activities allegedly of collecting signatures and writing or making others write letters to newspapers detrimental to your own Community. In your letter you have not denied

these subversive activities mentioned by me (P.8 'Parsiana — June 1970). If you have accepted my advice then we need not go any further in it.

(b) **Predominently inadequate** as you show by your evasions. I have shown you that you and Joshi were not stopped from entering the Hall on 1-4-70 but from spreading filthy pamphlets. You do not present the problem of rationality adequately, nor acknowledge my presentation. Further you do not acknowledge the purpose of my free and frank talk about myself. That necessity arose out of your idle inquiry about by morality. You dispense with all that in one word "autobiography". You glance over the important issue of "goondaism" mooted by you to cover your own preparations to the same end but which resulted in the unexpected. Why are you silent over all these points ? From what inadequacy in you do these omissions arrive ? Look in.

(c) **Predominently Creative** i.e. showing the essence of genius for good or evil. I have no claim to genius. I am only a pen-pusher. But tomorrow is another day. God forbid, you or I may turn out an evil genius to our Community. You and Your companions are already giving indications of exhaustion but are keeping up the show under your covert psychopathic trait of fruitless repetation Compulsion. I am aware of the commendable quality of persistence where prospect just seems to evade one but with you, with no prospects in sight, it has degenerated into condemnable obstinacy sinking you deeper into mud with each effort.

There is no reason for you to be apologetic about your intention to publicise your letter of 24-6-70 to which this is my reply. You may send it to press with note to its readers to read this reply of mine in July 1970 issue of Parsiana together with the previous issue that began your Suppressio Veri. Thanks.

Now a few words to my esteemed friend **Mr. Shiavax Vakil** I was ruminating on how to run you down. Your letter received meanwhile has completely changed my assessment of you. I regret my mistaken ideas. I now know that you were not only not acting for Dasturji Kaikhushru Kutar but despite being the attorney of his Marwari Creditors you used your good offices in compounding the debt and getting him releases but went one stage too noble to contribute to and initiate the necessary collection. I am not surprised to learn this of you because I know you are daily visitor to some

Agiari and harbour religion in your head and heart. From this good habit has emerged your goodness is understandable but what confounds me is your unholy alliance with a medley group which has nothing in common with you — neither your faith and fervour nor your talent and aptitude. I put it down to impulsive lapse that will correct itself in time. Still one thing more I cannot visualize correctly. You had accused Dasturji Kutar in court of law on mundane, monetary matters. You had not accused him in any Ecclesiastical Court or a Religious Council to disqualify him for appreance in a public meeting where he appeared as "a scholar in his own right" and we all gathered to hear him speak. Dasturji Mirza's status is beyond question.

It is better to know the opinion of all people about all of us. They may be an eye-opener and Mr. Vakil with his penetrating intellect may show us the way out. I have a feeling that the underlying trouble is with misunderstanding and confusion about who claimed leadership. I may clarify it.

The Chronological Succession of Leadership started with Cama and Hirjibedin with perhaps some remote control by Ervad Bode. Nobody else was in the field. The Community on the whole was feeling disgusted and was feeling irritated but exercised immense restraint even when Mr. Mistry was pestered by Anjumans, Institutions and individuals to do something in defence of the Community's Cause.

When he moved **much too late** you brand him as self-styled leader and kick up a row for what happened in Fiasco meeting. How long can people suppress their righteous indignation ? They showed their righteous anger at what they thought was at right time and place. For quite long time Nasser was designing to hurl Israel into sea. In the problem of aggression discussed in the United Nations nobody has given a decisive answer to the poser "What turns on who fired the first shot" when the two are on each other's throat ? The prosecution continued but on other grounds without solving the poser.

Because of this you have hurled chastising invectives on the Community as fools, fanatics, hambugs, superstitious, uncultured unscrupulous ones despite being educated. The pages of history are open. You may find out the result of persistent irritation in any society, race or nation whom you consider educated and cultured and convince yourself that what happened was inevitable. Jashan Committee is the scape-goat. The rest is quibble. Forget it.

Orthodoxy and Tradition

Impact of Western Materialism on Zoroastrianism

Lecture *by*

Ervad Fariburz Nariman M.A., (Avesta-Pahlavi); G.D. Arch.

In a learned lecture delivered under the auspices of Rahnuma Mazdyasni Sabha on 28th January 1970 he emphasised a compact unity between Orthodoxy and Tradition and traced all Anti-Traditional and Counter-Traditional propaganda as insideous and/or open penitration of Western Materialism in the Zoroastrian beliefs, traditions and way of life. He had personally invited Ervad Bode to attend the meeting for exchange of views on this vital subject but Ervad Bode could not make it.

He started his theme by showing that all those who have lived under some misconceptions, to them even elementary truth causes moral or mental hurt. Secondly he admitted as a man of character that he cannot class himself as one totally uninfluenced by Western thought. Thirdly he stated that the point of view of his lecture was one firmly supporting the basic values in tradition and orthodoxy, which have played such significant part in the evolution of higher values which have made man a product of true civilization. He said even well-educated people have not understood these words in their true meaning and purport. He remarked that what Ervad Bode had preached was that true Zoroastrian religion consists in anti-orthodoxy and anti-traditionalism of it.

Here a plain question arises: Cannot a man with anti-traditional bias be of a religious mind? In the words of the great learned scholar of the philosophy of religions Rene Guenon the reply is emphatically "no" — He says **"actually religion being essentially a form of tradition, the anti-traditional outlook cannot help being anti-religious: it begins by distorting religion and, when it can, ends by suppressing it altogether" (Crisis of the Modern** World p. 90).

Further he says "Those who are qualified to speak in the name of traditional doctrines do not need to discuss with the "profane" or to engage in polemics, they have only to expound the doctrine as it is for such as can understand it..... However, they have a right to pronounce judgment if they effectively possess the principles that should infallibly inspire them" (Ibide pp. 98-99)

Nothing is further from truth than inplying ignorance in any sense in that term. Contrary to any such implication Fruithjof Shuon explains Orthodoxy in his Stations of Wisdom (p. 13) as follows:

"Orthodoxy is the principle of formal homogeneity proper to authentically spiritual perspective; it is therefore an indispensable aspect of all genuine intellectua-

lity : in other words the essence of every orthodoxy is the truth, and not mere fidality to a system..... To be orthodox means to participate through the medium of a doctrine that can properly be called traditional, in the immutability of the principles which govern the Universe and fashion our intelligence".

Orthodoxy is not just not thinking but something that needs nothing to think about. The thought contents have come down through the ages deeply rooted in the wisdom of the society. That makes for conviction, peace of mind and reverence for wisdom. Such attitude is proper to the really learned, whose behaviour is characterised by composure and self-effacement and where impression on others is made through example rather than through demonstrative conjectural precept.

Prof. Mary Boyce of London University is a personality of the above sort, a scholar in Avesta-Pahlavi under whom our Ervad Dr. Pheroze Kotwal read for his Ph. D. thesis. After completing his studies while returning to India he presented a mace to Prof. Boyce, who keeps it in her study room. The mace belonged to the grandfather of Ervad Kotwal.

During his recent visit to London Ervad Framroze Bode tried to seek contact of Prof. Mary Boyce through one Mr. Homi Dordi, an athornan resident of London. Prof. Boyce writes to Ervad Kotwal as under :

"I was visited this week by one of the London priests, Homi Dordi. Clearly an honest and well-meaning man but sadly under the influence of Bode who has been enlightening the London Community this week. Dordi wanted to bring him to me, but I declined. I did not like to think of your grandfather's mace looking down on such unorthodoxy".

Word enlightenment only means giving or imparting knowledge or information which can be lofty or can be low. Apparently Prof Boyce looks upon Ervad Bode's enlightening with suspicion.

Ervad Bode shouts himself sore with the Word "Asha" and the Avasta has a beautiful word "Asho-takesh" for orthodoxy, meaning philosophy of right or thinking righteous in terms of the Law (Takesh) of righteousness. Yet Ervad Bode flounders on it is surprising.

With the writings of Descartes skepticism and materialisim took roots in Europe. Caught under their influence Late Dastur Dr. Dhalla later followed by Ervad Bode advocated apostasy. Apostasy is abandonment of the long cherished principles and practices of one's faith under influence of doubt arising from Janus-faced two way thinking. The powerful inherent trait of his own ancient faith however still ruled supreme in Dr. Dhalla's mind and before starting to write his first book " રવાનની રાહબરી " in order to invoke inspiration from Dadar Ahurmuzd to enable him to write the book well he had a Vandidad ceremony performed. " દાદાર અહુરમઝદ મને પ્રેરણા કરે અને સુંદર શૈલીમાં ગ્રંથનું લખાણ કરવા પામુ તેવી મુરાદ માંગતા બેાળપણે મે આ વંદીદાદની ક્રિયા કરાવી હતી ". That was my first and my last (Vandidad). That was the point of time when

Dasturji Dr. Dhalla considered himself emancipated from the trammels of orthodoxy but I would say that was just the moment when he was caught up in the slavery to skepticism and anti-religious beliefs. Any plastic substance stretched too far increases its length and breadth but gets reduced to a minimum in thickness. "The broad mind is thus simply a narrow mind that has been flattened out".

The present day attacks on our ways of life are the froth and the bubbles of some flattened out minds under the duress of undigested skepticism and misunderstood materialism, arising out of the glamour of technology without the persons knowing the A. B. C. of Science or understanding the principles of scientifie outlook. Such man pronounces opinions and he gets claps from the crowd of narrow, flattened minds. Ervad Bode is fond of claps. The sound of the claps is to his ears more congenial than the performance of any maestro.

All the self-styled "progressives" and "reformers" denounce ceremonies setting aside principles they do not acknowledge and practices they do not approve of or pretend not to. **But every great religion has (1) Doctrinal part (2) Ritual part (3) Dogma.** Howsoever loud they may deny dogma in Zoroastrianism it is very much there staring at them and looking at us to be upheld.

Modifying ritual part to look progressive and assuming poses are the forms of hypocrisy. It is absolutely foolish to substitute Nirang with Haom water, soda water or portwine for that matter (Ervad Dr. Jamshed Unwala Ph. D. Hindi Graphic Vol. 54, No. 7 1945).

Mr. Jehangir Chiniwala had explained to Khurshid Pavri significance of Vendidad 19, 20, 21, 22 regarding Gaomez and Nirang, so far back as 1938 in Jame-Jamshid.

It is important to distinguish between the **Anti-Traditional** and the **Counter-Traditional** propaganda with regard to religious ceremonies. In the former there is only opposition or denial. In the latter over and above opposition and denial there are efforts to thrust on the unwary some abritrarily decided innovations. The former is comparatively less dangerous than the latter. With the advent of industrial revolution a new look overtook interpretations and explanations of matters religious. Many priests in Europe tried to look at rituals in the light of the new handle of **science, in an amateurish manner.** Lord Northbourne in his Religion in Modern World points out that Man's Attempts to explain religion in the language of science is really an attempt to explain the lofty in terms of the low. The basis and the objecive of modern science are so designed that the great, the noble and the incomparably lofty and idealistic in man's life have no place and science leaves no room for their consideration but out-right rejects them as of and because of no use to it. This is truly

just a way of looking in the language of science at the thing that does not belong to it and is not within the orbit of its approach.

The Anti-Traditional and the Counter-Traditional mentality which have destroyed the peace of mind and led to the decline of morality in the West and brought on untold miseries in Western homes are being insideously imported here. Beware of the glamour and be aware of your duty to keep at bay what the West has learnt to its despair. Einstein uttered in his moment of dejection "Why have we no happiness despite our immense technological advances, which have bestowed on us so many comforts yet no serenity ? "

Note : A word to the wise is enough is mankind's traditional experience. The great scholar Dasturji Dr. Dhalla held strong views and he expressed them openly. That was the knowledge part of him. He also had his equally lofty human side. He had a humane soul sensitive to the needs and desires of others. He openly declared "With all my own ideas I am after all a member of the large group my Community. and if a large number do not want my ideas I recede gracefully". That is greatness.

I do not believe Ervad Bode lacks that greatness. Whatever he believes his "sacred" mission he has delivered it, he now need not touch his incorrigible "profane" and oblige. Mr. Hirjibehdin has a weapon for contact but he has also got a head for foresight and will see the right and do the right and earn the gratitude of the community. The rest will find their own level. And pray ! All will unite to some constructive purpose. To me uplift of the Athornans is the key to the dissolution of discord and to secure the lever to heighten our status. My saying may look odd but it is said "Folk, do something odd to get even"; remembeing that man failed to fly as long as he tried to fly like Icarus by inventing wings to wear. Man succeeded to rise high only when rotating internal combustion engine was invented. Wasn't it odd ?

(P. B. W.)



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THE PARSIS TO-DAY

by

Dr. Homi R. Bana, M.Sc., Ph.D., F.P.S.,F.G.A.

In his article publjshed in Jame-Jamshed of 2nd April 1970. Mr. Nadar A. Modi has posed a question to the "Thoughtful Segment" of our community whether we want to live ? He has expressed concern at the quantitative dwindling and qualitative erosion of the community basing his arguments on the statistics given in a recent paper by Mrs. E. B. Gustafson of California University. He has also made references to old papers on the subject by Dr. M. B. Pithawala, Mr. B. Rustomji, Mr. S. F. Desai (1945) and Mr. Chandrashekhar (1948). From the reading of para two of the article some reformist priest may create misinterpretation that Mr. Mody favours conversion of juddins to increase the number. Further Mr. Mody has mentioned about the slow wipe out of races and civilizations like Aztecs, Hittites, Assyrians and Babylonians; and has expressed apprehension that we also may be wiped out by similar erosive process.

The very fact that Parsis survived for 1200 and odd years under conditions much worse than of the wiped out nations and civilizations, is itself a miracle of Zoroastrianism. Accepting this fact I or any other optimistic and faithful Parsi Zoroastrian should not feel doubtful about our survival for atleast another thousand years.

It is not correct to say that the community is not alive to this danger of slow erosion which has increased materially after 1948 due mainly to **(A) the Economic Downfall** arising out of (1) new economic trend, inflation and soaring cost of living throughout the country. (2) dwindling influence in government (3) lack of business opportunities in the country and outside (4) lesser educational and employment opportunities (5) mismanagement of the well established reputed Parsi business firms by the younger generation (6) and passing of the control of (entrusting key-posts to) and/or sale of such business houses to non-Parsis (7) drifting of our talented youths to foreign countries in search of better Job-service-business-educational opportunities. **(B) SOCIO-RELIGIOUS Downfall** due mainly to (8) increase in percentage of unmarried youths, divorces, youths marrying juddins, (9) deteriorating standards through bad company, frustrations, poverty and yellow press, (10) deteriorating condition of Parsi priesthood which is further weakened through heretic Fatwas of some so called high priests (11) silent general apathy and dislike for the priest-class amongst the laity (12) lack of religious training, religious influence and faith (ETEKAD).

Under the prevailing conditions when our microscopic community has to rely for its existence, solely on spiritual help and guidance from Almighty Ahuramazda and his Prophet Zarthushtra, in the the absence of our own State, our own Constitution, or anything that we can call our own defence forces except Faith and Religion; it would be suicidal to resort to conversion as a means of increasing the number. Perhaps in the final count the repercussions from the new co-religionists of the converted juddins may prove uncounterably harsh and may help quick decrease or total wipe out of our unprotected microscopic community. Some two decades back a group of Harijans wanted to leave Hinduism and proposed to take up Zoroastrianism en-mass. Our the then wise leaders late Sir Cowasji Jehangir, J.R.B. Jeejeebhoy and others discouraged the move from its very roots. Harijans thereafter became neo-Buddists. Parsis are alive to this danger and survive isolated through Faith. It is predicted that by about 2002 A. D. Zoroastrianism will revive in Iran and many from amongst the Parsis of India will honourably resettle in Iran under some arrangement or invitation from their Iranian blood brothers. Our youths, our children who will witness this great historical event should be kept informed and kept in readiness for the revival of our Faith. **Till 1944** did anyone know about the quick dissolution of the then powerful British Empire? If one believes in psychic predictions or the experience of the mystics, I recommend reading Paul Brunton's "Search of Secret Egypt", his experience in Pyramid after midnight and at the Tomb relics of Tootan-Khamen. There the reader will have to judge by himself the indications about the revival of the first religion of the world, the library of which is intact as shown by the Magi-keeper of the Pyramids to Brunton, reference being to no other religion but Zoroastrian religion. The prophesy is there also in Jamaspi. This is now corroborated by several world renowed astronomers and astrologers. In "A Gift of Prophesy — The phenomenal Jeane Dixon" by U. S. author Ruth Montgomery has lately predicted the birth of a prophet somewhere in the middle-east in 1962, **who will revive the most forgotten the first religion of the world.** ... ...

Some heretics and some misguided reformists who themselves or their near and dear ones have married juddins are prepounding the idea of conversion. This idea, as indicated earlier, will convert Parsis, a pure Aryan race into a nation of Half-castes, adulterated, non-genuine and spurious lot lacking in the original traits and characteristic for which we, Parsis are so far known. Our best scholars and biogenetists have shunned this idea as suicidal. I will quote a few of those valuable opinions. In Jame Jamshed of 26th August 1944, Mr. S. F. Desai has stated that the Roman, Greek, Assyrian, Egyptian and Iranian civilizations were wiped out because of inter-communal marriages. The powerful Irequois Confederacy of American Red-Indians which was quite a political power till 1600 A.D. is today almost extinct due to their intermarrying with white or black Americans. Similarly Incas of Peru, Maories of Newzealand are further instances of conver-

sion of minority to majority by their loss of all their worthy innate traits.

In Jame Jamshed of 26. 11. 1947 Prof. J. J. Asana suggested eugenical survey of our community and follow up of the data so collected for each family to bring about communal solidarity. In the same issue of Jame Late Prof. Maneck Pithawala stated that Proselytism would have washed away our community within a century of arrival in India. In Jame of 23. 5. 45 Prof. Asana lays stress on our specific Aryan blood and advocates its singular preservation at all costs. He states that **the germ-plasm (TOKHAM) can be permanently preserved even if the community marries within itself (ENDOGAMY).** The same arguments were repeated in their joint article by Messrs. Asana and Desai in Jame of 5. 11. 47. Jame's editorial of 26. 5. 1945 had supported the views of Asana-Desai and Pithawala. Majority of our community even today holds the same view, confirmed at intervals through unanimous resolutions by Parsi Anjuman meetings.

So far no one has given concrete steps and measures by which decrease in number can be prevented and all round condition of the community be improved. A list of significant causes is given below, which can be considered one by one for preventive and remedial measures against

(1) Socio-Religions downfall

(2) Social downfall

(3) Economic downfall

SOCIO-RELIGIOUS DOWNFALL :— Materially we seem to have advanced during British Rule but spiritually we have suffered irrepairably immense loss. Study of Avesta Pahlvi was rejuvinated and our scriptures were philologically studied and translated but misinterpreted in the absence of the knowledge about esoteric hidden meaning of Avestan Manthras. Christian missionaries basing their arguments on philological translations of our scriptures attacked our religion and were successful in converting some of our intelligent youths in late nineteenth century. However the esoteric explanations of our scriptures came to us in the first two decades of twentieth century and religion was understood much better through the school of Ilme Kshncom. But the rot had set in and had spread far deeper into the priest class than the laity. Some Dastoors picked up the arguments of Christian missionaries and started misinterpretation of our scriptures, ceremonials and religious observances. These Dastoors shattered the faith of nearly one fourth of our community and simultanously brought down the priest class from its exalted position of spiritual guide and philosopher to a lowly hireling of laity to chant Avesta on his behalf for his dead. As a result the intelligent sons of priests refused to take up priesthood as a life mission and a noble profession. Only those sons of priests who could do nothing better took up priest craft as a last resort. The intelligent devoted awe-inspring priest of seventh to eighteenth century who used to guide the laity spiritually, who used to teach religion to Zoroastrian child from very childhood, who used to perform, preserve complete Zoroastrian ceremonials and rituals, who used to establish Zoroastrian religious houses Agiaries,

Atashbehrams, Dokhmas, etc who used to perform minor miracles through Avestan prayers, who in his spare time used to copy religious manuscripts, study Religious books, suddenly vanished from our community and the void created was filled in by poorly educated commercialised grade mobed who could do very little from spiritual angle for the community. Most of them preferred such simple performances like Afringan where money can be earned easily to the higher liturgical ceremonies. Getting money-minded some unlike their forefathers tried to make easy money through gambling. Study of religion, writing of books etc were shelved. They thus damaged their own position in the eyes of laity. Actually the class of irreligious Parsis took advantage of this fall of priest class and began to advocate openly the selling off of our Agiaries and Dokhmas-Yellow Parsi Press also started publishing anti-religious anti-communal materials to encourage these heretics. This had a very bad effect on the moral of the community.

Some schemes formulated by wealthy Parsis for emancipation of priest class could therefore bear hardly any good results. Priests who can perform perfect higher liturgical ceremonies have grown so few today that hardly two dozen pairs (Joti and Rathvi) exist today at Navsari, Surat, Udvada and Bombay. We have a trust for emancipation of Udwada priests. We want to raise a pair of navarias who can be for lifetime, perfect yozdathregars. Even handsome monthly remuneration from the Trust without obligation just on an undertaking to take up priesthood. has not lured two priestly boys from Udvada to accept our offer. If priestcraft has fallen so low the community will have to think over the gravest of the grave problem as to who will look after our Atashbehrams, Agiaries, Dokhmas, Pavmehels and performance of higher ceremonials. Retired Priest class can fill the gap as a service to the religion. Under the circumstances Behdins can be allowed to perform minor ceremonies like Afringan, Sttom etc. after omitting certain words like ..... "Khish Ijashna Kard Hom Darun Yash Hom ?" **Instead of asking the question do we want to survive — to the community Mr. Nadar Mody ought have put this question — Do we want our priets class to survive?** If yes, we should take immediate steps to produce and support atleast two pairs of young priests every five years who are proficient enough to perform higher liturgical ceremonies through strict observance of Bareshnoom, for each of the cities like Navsari, Surat, Broach, Poona and ten such pairs for Bombay. Please remember that the existence of community will be inperilled in the absence of the strong learned devoted and highly esteemed Priest class. A seperate Punchayet of Dastoors, Athornans and priests can be formed as an enclave in Parsi Punchayet.

I suggest that Parsi Social Workers can do praiseworthy and religious job if they can undertake solely the match making job for Parsi youths. Social workers of various colonies should **unite to form a central matrimonial committee or Bureau** and try to arrange matching of partners. Parsi youths' clubs, and social gatherings may go a long way to encourage marriages of Parsi youths. It is, how-

ever, noticed that some selfish social workers try to gain best boys for their own daughters and once their daughters are married they suddenly retire from social work. In case they fail to entangle their daughters with the boys they desire they spread false rumours about the boys who did not select their daughter. Parsis should beware of such selfish social vultures and learn to ignore them. Under the garb of social work some also carry on business in blood. Some social workers just hold the label to increase their influence which they use to their advantage to attend parties, to get gifts and so on. Some collect funds through vulgar Tamashas in the name of religious and educational institutions but the funds are never accounted for, utilised on lavish after-show parties, picnics and gatherings of the social workers. A check on such practices can be enforced only by the donors if they care to see how their donations are utilised and whether they are in reliable hands.

Finally I appeal to the rich, the sethias, the businessmen, the Dastoors, the Akabars and the youths who are faithful to the Great Prophet Zoroaster, to read this resala with deep concern and prepare under all the odds and adversities to emancipate our Priest class, our young boys and girls and save the community from peril without surrendering to the reformist dogmas of conversion, cremation, Juddin marriage or Juddin Navjote.

May DAST-E-GAIB of our Holy Prophet, Holy Ameshaspentas, yazatas, Frohars and Soshyants assist us to revive our race and Religion — Atha Zamiad Yatha Afrinami.

(To be continued)

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NATURE'S UNDERTAKERS

India's eagle-kites and vultures fulfil an important function by devouring carrion. They are born for this function and are fully equipped for it as soon as they emerge from the egg. The capacious pouch of skin they have instead of a crop can accommodate vast amounts of meat. Vultures will often so gorge themselves on carrion that they are incapable of getting off the grounds, with what they have eaten before they can fly again. Their digestive juices are so corrosive that they can even dissolve and digest the bones of the big hoofed animals. But much as the vulture can devour at one sitting, he can also go without food for three weeks without suffering from it.

Vultures will notice a dead animal on the ground almost as soon as it has taken its last breath. It was only recently realised that vultures see, rather than smell, carrion. It was not known how they discovered their food until it was found out that they constantly patrol a certain area at heights where they are no longer visible to the human eye. A vulture's eye is a miracle of design and comparable to a first-class telescope. A vulture in flight not only observes the ground, but also keeps an eye on his fellows. If one of them swoops to the ground, all the others in the neighbourhood know that he has seen something to eat and come swooping down after him. This is the explanation of the sudden appearance of a whole flock of vultures around a dead animal. Vultures have no enemies in the animal kingdom. They need lay only one egg a year to preserve their species, and many types of vultures— as far as is known today — hatch out eggs only every two to three years. Even in the twentieth century the vulture still has an important hygienic function in India. He prevents sickness by clearing offal from the village steets and prevents the spread of epidemics among wild animals.

Text : Ludwig Koch-Isenburg
Courtesy : Scala International May 1970. Frankfurt am main. (West Germany).

Note : Nature has given life and ordained death. Disposal of the dead is not left entirely to chance but Nature also has given the world its own arrangement. A prominent perplexity with everybody during life is to be or not to be in line with nature. Nature has not forsaken death even. Shall we fall in or fall out from Nature in the method of the disposal of our dead ?

Amrita Pritam has something sensible to say : She is a versatile and prolific Punjabi poetess and novelist, always hopeful.

"Many futures have I
From the present saved !
Perchance the present too
Has been from the present saved".

IRAN LEAGUE NEWS

CYRUS THE GREAT

The Iranian Government is considering to celebrate the 2500 anniversary of the outstanding figure in Iranian history, Cyrus the Great, who ruled over the extensive Iranian Empire which he founded. He ruled from 550 B. C. to 529 B. C. It is not necessary to recount here his great achievements during the short reign. Some idea of his greatness can be gathered from his character as given in the **History of Persia** by Sir Percy Sykes :—

"Cyrus, who from being the King of a petty state rose to be the Lord of the mightiest Empire the world had up to that time seen, is one of the most attractive figures in history. As a general he excites our wonder by his victories, Lydia and Babylon each falling within a few months after the campaign had opened. His conquest of Lydia was perhaps the most magnificent achievement.....His manly beauty, his soldierlike qualities of bravery and activity, were apparently conspicuous throughout his life, and he never lost his virility through luxury and self-indulgence, as so many great men have done. His ideals were high, as he laid down that no man was fit to rule, unless by his own qualities, he was more capable than all his subjects. As an administrator Cyrus was not conspicuous, but his sagacity was great, and he showed himself both intelligent and reasonable, and thereby made his yoke incomparably lighter than that of previous conquerers. As a man he was admirable.....His humanity was equalled by his freedom from pride, which induced him to meet people on the level instead of affecting the remoteness and aloofness which characterized the great monarchs who preceded him."

The great Greek writer Xenophone in his **Cyropaedia** states of Cyrus : "He was able to extend the fear of himself over so great a part of the world that he astonished all, and no one attempted anything against him. He was able to inspire all with so great a desire of pleasing him that they ever wished to be governed by his opinion."

The French writer Gobineau says "Il n' eut jamais son egal ici-bas..... C'est un Christ en effet, un homme predestine par—dessus tous les autres." (He was a man who had no equal. ... He was a Christ in reality, a man predestined to rule over others).

Sir Percy Skyes concludes : "In conclusion, the evidence of Holy Writ, of the classical writers, and of the Persians themselves, all tend to show that Cyrus was indeed worthy of the title "Great". His countrymen loved him and termed him "father"; and we, too, may feel pround that the first great Aryan whose character is known in history should have displayed such splendid qualities."

Cyrus liberated the Jews from captivity when he took Babylon, allowed them to return to their homeland and helped them

to rebuild their temple in Jerusalem. Prophet **Isaiah** in his Book in the Old Testament has referred to him as the "Shepherd of the Lord." and also as the "Anointed of the Lord". It is hence not surprising that the present Government of Israel has offered to join the celebrations to be held in Iran in honour of Cyrus the Great."

The Achaemenian Kings were proud to call themselves Parsis and belonging to the Aryan race. Parsis all over the world should join the celebrations when they are held. The Iran League is organizing all help to Parsis who intend to visit Iran at the time.

IRAN AND BAHREIN.

Iran had laid claim to the Sheikhdom of Bahrein as being part of the country. It was ruled by Iran during the 17th and 18th centuries. When talks of independence were mooted there, Iran agreed to abide by any decision which people might take. A plebiscite was held under the auspices of the United Nations. The people opted for independence and a resolution was passed by the United Nations in favour of such independence. There are several other such petty principalities in the Persian Gulf area.

IRAN AND INDIA.

Fresh ties were proposed between the two countries of India and Iran. Special committees were appointed to probe into questions of mutual trade promotion and steps have also been taken to implement them. The two countries have also agreed to build a road leading to Afghanistan so that goods imported by Afghanistan can be transported across the country from an Iranian port, avoiding a long route through Karachi.

LADY MANIJEH MASANI PASSES AWAY

...**Lady Manijeh Masani widow of late** Sir Rustom Masani passed away in New Delhi on April 14, 1970. Sir Rustom Masani always took keen interest in the affairs of the Iran League and promoted its activities. Sir Rustom joined the League as a life member in 1923 and was for many years its Vice-President. It was an irony of fate that he expired only four days after his being elected President of the League. The Managing Committee of the League passed a suitable resolution expressing its sorow at the passing away of Lady Manijeh Masani.

EXHIBITION OF INDIAN ART IN IRAN.

Mr. and Mrs. Kekoo Gandhi of Bombay were invited to Iran by the Minister of Art and Culture of Iran to arrange an exhibition of modern Indian artists in Teheran. They went to Iran with good works of art and it attracted good attention from people of culture in Iran. H. I. M. the Shahbanoo took great interest in it and appreciated the works of art shown in the exhibition. The Minister for Art and Culture arranged a cocktail party in their honour and 400 guests were present at it. Mr. K. Gandhi gave a lecture under the auspices of the Rotary Club of Teheran on the subject of "Cultural Relations between Iran and India" which was much appreciated.

TOMBS NEAR MARATHON.

Discovery of two tombs near the site of the battle of Marathon fought between the Greeks and Persians in 490 B. C. once again reminds us of the exaggeration to be found in the stories of ancient Greek writers who greatly inflate the number of combatants on both sides. The tombs are near the site of the old battle at Marathon and their size at once show that the number engaged must be very small. As remarked by P. Kersasp in his **Studies in Ancient Persian History** a punitive expedition was sent to curb the rapacity of the Greeks. Herodotus has given an impression of a Persian invasion thereby exaggerating the importance of the battle. The tombs now found might well expose the falsity of the Story of Herodotus.

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જરથોસ્તી દીનનું હયાત ધર્મશાસ્ત્ર

લેખક :—જહાંગીરજી ચીનીવાલા

卐

"અષ" ની ઇનેાઇ વ્યવસ્થા, દુસ્તી નીસ્તી અને ગેતીમાં પડેલી છે.
અને ઇલ્મે ફ્રેનુમના સાહીત્યમાં તેનેા સુંદર ખ્યાલ પેશ થયેલેા છે.

卐

"વંદીદાદ" ના ફરમાનેા જીવન દરમીઆન હમદીનાએ અપાઇ ઉભી કરવા
માટે અપાયલાં છે. જેમાં જુદદીન લગનની સાફ મનાઇ છે.

"જરથોસ્તી ધર્મશાસ્ત્ર" ના સબંધમાં, હાલના જમાનામાં, પારસી કેામમાં "દીન એેા આઇન" યાને દીનની પાક સંસ્થાઓ અને ફરમાનેા જે કદીમ રેવાજને તરીકે ચાલી આવેલાં છે, તેનેા ભેદ અને પ્રભાવ છે. જુદદીન પ્રકરણને અંગે, કેામના કેાઇક આગેવાનેા, દીન દસતુરેા અને ધર્મ અભ્યાસીઓ પાસે ધર્મશાસ્ત્રની શાહદતેા માંગતા રહે છે. આપણા પાસે "માંઘ્ર"નું કીમતી સાહીત્ય મેાજુદ છે, પણ "રેતોત યસ્ન" નામના ખાસ ઇલ્મની મદદ વીના, તેમાંથી દીનના ફરમાનેાની સીલસીલાવાર શાહદત કાઢી આપી શકાતી નથી. **અવસ્તા માંઘ્રના સાહીત્યની બાંધણી "રેતોત યસ્ન" નામના ખાસ ઇલ્મ ઉપર થયલી છે,** એમ ખુલાસેા કરનાર ઇલ્મે ફ્રેનુમનેા મકતબ છે. **ગેલ્ડનર જેવા અવસ્તા પહેલવીના સાંવા પણ લખી ગયા છે કે અવસ્તાના લખાણેા બરેાબર સમજી શકાતા નથી. કેામના જાણકાર આગેવાનેા આ વાત જાણે છે?**

ઉસ્તાદ સાહેબ બહેરામશાહજીએ, પેાતાની ઇલ્મી-અતથી, અવસ્તા પહેલવીની હાલની નીશાણના મુનસફ મીનત્ર ધર્મ-અભ્યાસીઓની ખાત્રી કરી આપી, કે હાલના કયામતના જમાનામાં જરથોસ્તી દીનના એેતેકાદની બાંગકે દીની પરબે, દીની એેતેકાદના ચેરાગને રેાશન રાખવા, કેમાવન્દ કેાહના અશેા જરથોસ્તી આબેદેાએ તેઓની મારફતે ઇલ્મે ફ્રેનુમને હાલની પારસી કેામમાં પાછેા વહેતેા કર્યો છે. આશેામેાગી ફતવાઓ આપનારને ઇલ્મે ફ્રેનુમ માન્ય નહી હેાય; તેમાં તાજુબ થવાનું જરાયે છેજ નહી.

બહેરામશાહજીએ જે જે આગાહીઓ કરી હતી તેમાં દીનનેા આશેામેાગી પ્રચાર વધતેાજ રહેશે અને કેામના જમાનાની જુંડી અસરથી એેતેકાદના બાંગકેાડ થશે, જુદીન લગનેા અને જુદીન નવજોતેા વધતીજ રહેશે એમ કહેવુ હતું. તેની સાથે સાથે બહેરામશાહજીએ એમ પણ કહેલું હતું કે છુપા જરથોસ્તી આબેદેાને નામની કેાઇક બનાવતેા પણ વખતના વહેવા સાથે પારસી કેામમાં પેદા પડશે. આમાં પણ જબુન આશેામેાગીનેાજ કેાઇક પ્રકાર પેદા પડવાની આગાહી છે. આવા ખુબ કકેાડા જમાનામાં દીની એેતેકાદ અને દીની સંસ્થાઓની પારીકતની પાસબાની "બુન્યાદ" ની પાસબાની મારફતેજ કેમ થઇ શકે છે, તેની ચર્ચા છે.

પારસી આબાદના કું Racial Parsi રેસીઅલ પારસીની ચર્ચા કરી ગયેા છું. અંગ્રેજી શબ્દ race રેસમાં, ડીસેન્ટ Descent અથવા લીનીએજ Lineage એટલે જે પુરૂષ કે સ્ત્રીથી હમદીન ઉતરી આવેા હેાય, તેની "બુન્યાદ" નેાજ અર્થ છે. એમાં જેને અંગ્રેજીમાં Pedigree પેડીગ્રી કહે છે તેનેાજ ભર્મ છે. ઘેાડા, બીલાડી, કુતરાં જેવાં ચેાપમાં બનાવરેાની પેડીગ્રી એટલે તેઓ કંઇ બુન્યાદના છે તે હાલના જમાનામાં તપાસવામાં આવે છે. પણ ઇનસાનની બુન્યાદની કેાઇ કનવાર કરતું નથી. "બુન" યાને માનવના બીજ (seed) માં જે ખુબી આવી આવે છે, તેનેા અમુક ખ્યાલ તેા હાલની સાયન્સની દુન્યાને છે. **દરેક માનવના બીજ અથવા બુનમાં બીજું નાનું બુન હેાય છે કે જેમાં પૂર્વજોનેા ધાર્મીક એેતેકાદ સીંચાયલેા હેાય છે,** તે જ્ઞાનનુ

પ્રકરણ હાલની સાયન્સને જરાયે જણાયલું નથી. જરથૌસ્તી દીનમાં જુન્યાદને ઘણી અગત્યની જગા આપવામાં આવેલી છે, પણ જુન્યાદની જરથૌસ્તી સમજનું જે તાવીલનું અસલ સાહીત્ય હતું તે અથવા પામેલું નથી. આમ છતાં, પારસી કોમ ઉપર જુદીન નવજોતોની આફત આવી, તેનું કારણ પણ આપણા પારસીઓના પુર્વજોનો બાપેદાદે ચાલી આવતો જુન્યાદ નોજ અમુક જુલજથી ખ્યાલ છે. આવા જુલજથી ખ્યાલમાંથી અનીતીમાંથી પેદા પડેલા બેઅદ કરજન્દો કોમમાં દાખલ થયાં હતાં.

મુંબઇની હાઇકોર્ટમાં ચાલેલા જુદીન ઝગડામાં, જસ્તીસ દાવર ખાસ લખે છે, કે પરદેશી રખાતના પારસી બાપના બીજા લોહીના ફરજન્દોને છુપછાપ નવજોત કરાવીને કોમ અને દીનમાં લેવાની ઈન્તેજારીનું કારણ પણ "જુન્યાદ" નોજ અમુક ખ્યાલ હતો. પારસી બાપના જુનનું ફરજન્દ તકરરોહ થઈ જશે, એ ખ્યાલ જુદીન સાથે અનીતી કરનાર કોઇક હમદીનોમાં વદીક મોજુદ હતો, જો કે જુન્યાદની પરવાદી જુદીન સાથના ખતીબ સંબંધથી નહી કરવી, તે ખ્યાલ તેઓને નહી આવ્યો.

જ્યારે **બહેરામશાહજીએ "જરમ" નું એટલે કૃવાનોના વર્ગીકરણનું પ્રકરણ સમજાવ્યું અને પાંચ મુળ ધર્મોની અપની યોજના સમજાવી** ત્યારે જુદીન નવજોતોની વિરૂધતા કરવા છતાં, કુદરતનો આ નિયમ તો સમજાયોજ છે કે જ્યારે પારસી બાપ કોમ જુદીન સ્ત્રી સાથે રખાત તરીકે ખતીબ સંબંધ કરે, અથવા હાલના જમાનામાં કહેવાતા સીવીલ મેરેજ કરે, પણ જે બીજા લોહીના ફરજન્દો તેવા સંબંધથી પેદા પડે, તે ફરજન્દોના બાપના **જુનમાં યાને બીજમાંથી જેમ તેના નવ પહેડીના બાપદાદાઓની શીકલ, ગુણો, અવગુણો ઉતરી આવે છે, તેજ મુજબ તે જુનમાંથી પોતાના બાપનો દીની એતેકાદ પણ કુદરતને અચુક કાયદે ઉતરી આવેલો હોય છે.** જુદીન માતાને પેટે જન્મ લેવાને લીધે, પેલી બાપની જુન્યાદમાં ફરક પડે છે, **છતાં જેને "વેરેન" અથવા ધર્મોકિ એતેકાદ કહે છે, તે તો બાળકના બાપનોજ બીજા લોહીના ફરજન્દોમાં પણ અમુક રીતે ગુપ્ત હોય છે. આવાં બાળકોની નવજોતનું ત્યારે શું?** તેઓની નવજોત કરવી કે નહી કરવી?

બહેરામશાહજીએ ઉંડાણથી સમજાવ્યું હતું કે આવા ફરજન્દોની બાનદાની જો કે ઉતરી જાય છે છતાં **તેઓની નવજોત જુદા પ્રકારે અને જુદી વીધીએજ કદીમ ઇરાનમાં સરકારી નેગેહબાની હેઠળ કરવામાં આવતી હતી કે જેની ઉપર મગવ અનજુમનનો મોટા બન્દોબસ્ત હતો.** જો કોઇ ઇરાની જરથૌસ્તી જુદીન માતાને પેટે ફરજન્દ પેદા કરે, તો પહેલાં પેલા બાપને અમુક દીવાઓમાંથી પસાર થવું પડતું હતું. પેલી કોમ જુદીન બાનુ સાથેનો વહેવાર તેને તોંડી નાંખવો પડતો હતો અને પેલા તેવા કોઇક બદનસીબ નીરદોષ બાળકને, જરથૌસ્તી વાસના (Association) માં તુર્ત મુકી દેવાતું હતું, અને પછીજ તેના બનાસરે (Atoms of body) ને પોષવા માટેની "સીશુઇ" નામની બાસ કીયામાંથી તે બાળકને દીન દસતુરો પસાર કરાવતા હતા. ત્યારબાદ તે બાળકની બાસ કુદીથી નવજોત થતી હતી. આમ થયા પછી પણ આવા બાળકોના બાનદાનીના કદતરો અલાયદા રહેતા હતા. કારણ તેઓની બાનદાની ઉતરેલી ગણાતી હતી. પણ પહેડી બાદ જ્યારે દીનદસતુરોની બાકી થાય, કે બાપી જુન્યાદ બા કાનુન અમુક મરતબે ઉપર ચહડી રાકી છે, ત્યારેજ તે બાળકનાં **ત્રીજી પહેડીના તેવાં ફરજન્દોની બાનદાનીનું કદતર બદલાતું હતું.** જો બાપ જુદીન સ્ત્રીનો સંબંધ નહી છોડે તો તેવાં ફરજન્દોની નવજોત કરવા દીનદસતુરો સાફ ના પાડતા હતા. કારણ બાપની મોજણી અને બાંદેબરી વીના તેવાં બાવાં બાળકોની ધાર્મીક વીધીઓ થતી હતી નહી.

હીન્દમાં બાપણા અથોરનાનોના નેક પુર્વજોને આવોજ સબોટ એતેકાદ હતો, તેથી અશો અથોરનાનો કદીબાવી નવજોતો કરતા હતાજ નહી. કોઇ ફયાકુયાઓએ છુપછાપ પડોસાની કાલચે કોઇક બાવી દીનના કદમાનથી વેગણી કહેવાતી નવજોતો કાંઇ કરી. બની આ કારણેજ, પારસી અનજુમનો, જુદીન નવજોતોની વિરૂધજ ઠરાવો કરતી બાવે છે. જુદીન કેસમાં ધર્મ બબપારસીઓએ જે ભયંકર ભુલ કાંધી અને જુબાની આપી કે અશો જરથુસ્ત્ર સાહેબે "દએવ-દસની" ઓને બદલાવ્યા હશે, તેના કરતાં પણ બહુ મોટી ભુલ તો તે જમાનાની પારસી પંચાયતના ટ્રસ્ટીઓએ કાંધી, કે પોતાના બભાવનામામાં તેઓએ એમ કબુલ કરી દીધું કે પારસી બાપ અને જુદીન માતાઓના ફરજન્દોની જુદીન નવજોતો કરવાનો પારસી કોમમાં રેવાજ છે. કોઇક જુરી જબાર અને જુજજુજ છુપછાપ કહેવાતી જુદીન નવજોતો થઇ હતી, પણ જેને સાધારણ રીતે પણ "રેવાજ" કહે તેવું કાંઇ બનેલું નહી અને જ્યારે અંગ્રેજી સરકારના કસતમ (custom) ના કાયદા

મુજબ આવી ચુપચાપ અને ગુજગુજ નવજોતોના બનાવને કોર્ટે તપાસ્યો, ત્યારે અભિપ્રાય દર્શાવ્યો કે કાયદાપુર્વકનાં કસતમ (custom) તેને ગણી શકાયજ નહી. તે છતાં જવાબદારોએ અયાયનામામાં તે બાબતને માન્ય રાખેલી અને કબુલેલી હતી તેથી, કોર્ટ પણ નાચાર બની ગઇ હતી.

કુદરતમાં જે કાંઇ નીરમાણ હોય તે બન્યા વીના રહેતુંજ નથી. પારસી કોમમાં જુદીન લગનો વધવાના હતાં અને તેજ કારણે કોમની પડતી આવનાર હતી, તેથી બધાંને કુદરતે ચાપ ચબડાવી. એક મરતબે જ્યારે હું સુરતમાં ગયો હતો, ત્યારે બહેરામશાહજીને બાસ અરજ થયલી કે તમો "સીશુધ"ની ક્રીયા શું અને કેમ થઇ શકે તે સમજાવો અને તેને લગતો બંદોબસ્ત ઉભો કરાવી શકાશે બહેરામશાહજી એ જવાબ આપેલો કે માફ કોઇ માનશે નહી અને ઉલટું કોઇકોને બદલું મલશે, તેથી બહેરામશાહજીએ આ બાબતમાં ચુપકીદીજ પકડી હતી.

ઓરથોડોક્ષ એતેકાદના કોઇક ધર્મગુરૂઓને પણ મરહુમ સર કસતમ મસાનીએ સુધારાવાલાઓનાજ તરફેણદાર બનાવ્યા, કોઇ કોએ તો મારી આગળ કબુલ્યું હતું કે અમો છેતરાયા અને તે સાહેબોએ એવી ભુલભુલામણીમાં ચઢાવ દસતુરોના સલ્લાહનામાને ટેકો આપ્યો, કે **જુદીન નવજોત કરવાની હાલનો સરકારી કાયદો ફરજ નાંખે છે. આવું કાંઇ છેજ નહી અને હતું પણ નહી.**

આ સલ્લાહનામાં પછી જુદીન નવજોતો થયા છે. **દસતુરજી ડા. હોરમઝરીયાર મીરઝાં અને મરહુમ દસતુરજી કેકોબાદજી મેહેરજીરાણાએ, તે સલ્લાહનામા ઉપર સહીઓ મુકી નહી** અને સુધારાવાલાઓના વાજીંત્રોએ આ નેક દસતુરોની કોઇક જાહેર પ્રજાતીઓની જાહેરાતો કરવાની બંધ કરી, જેની તેઓએ કનવાર કરી નહી.

હું ઘણી વખત લખી ગયો છું કે બહેરામશાહજી થીઓસોફીને નામની "ભુતલેહીન" માર્ગની સર્વે ધર્મોના અંદરના બાતેનવાદના કોઇ બીજાણુવાલી અને રૂહાનોના ધર્મોકરણની "જરમ"ની "અય"ની વ્યવસ્થાને માન્ય નહી રાખનારી ફીલસફીની આ નીશાળના સંબંધમાં, કોમને કોઇક ચેતવણી આપી ચુકા હતા. જરથોસ્તી દીનમાં જે સરોશ યજદના મહાન કાર્યનું બાસ પ્રકરણ છે અને દરેક પારસી જરથોસ્તી કુરતી પાદીયાવના અમલથી માંડી, જીવતાંઓ અને ગુજારેલાંઓના રૂવાનની પ્રગતિ માટે જે ક્રિયાઓ કરે છે અને કરાવે છે, તેમાં સરોશ યજદની મદદની જે ઉંડી ફીલસુફી છે, તેના મધ્યબીન્દુથી પારસી થીઓસોફીસ્ટોને બહેરામશાહજીએ જેમ જ્ઞાનમય રીતે જણાવ્યું હતું કે જો તમો થીઓસોફી અને તે જે મુળમાંથી બાહેર પડી છે, તે જુદા જુદા ધર્મોના કોઇક સ્થાપકો તરફ ભુલભુલામણીમાં પડી જઇ વહેવાર રીતે ફીદા થઇ જશો, તમારા પ્યારા પેગામબર અશો જરથુસ્ત્ર અને તેઓના જરથુસ્ત્રોતેમો, રાએનીદારો, અને જયનશીનો તરફની તમારી "હુદમ" થવાની, તમારા ઉશતાનની અને બાતેન વિચારની ગતીમાં બતરે ઉભો કરશો.

આમાં કદમીઅતનું ઘણું ઉંડું પ્રકરણ છે. જરજરસી જરમની જરકતથી દરેક હમદીનની અંદર સરોશ યજદનું રાજ્ય, તેના "જુન"ના પ્રભાવ તરીક જન્મે પેદા પડેલું હોય છે અને પછી સાચાં જરથોસ્તી જીવનથી, તે સરોશનું રાજ્ય બળવાન બનતું રહે છે, તેની ઉંડી કેફીઅત સમાયલી છે. મરહુમ જેહાંગીર બીમાદલાલે દીની કદમીઅતના આ પ્રકરણને અંગે ખુબ ચુનોચેરા બહેરામશાહજી સાથે કરી હતી. આખરે જ્યારે "કૃષ્ણામુર્તી"ને લગતું પ્રકરણ થીઓસોફીના મંડળમાં પેદા પડયું, ત્યારે થીઓસોફીની ફીલસુફી તરફના પોતાના મર્યાદીત માન સાથે, તેઓ કદમે કદુમ તરફ પુરેપુરા ખેંચાયા હતા અને કોમમાં કદુમનો પ્રચાર કરવા ખુબ કનતેજાર બન્યા હતા. આ બીના સર્વેને જાણીતી છે.

પારસી જરથોસ્તીઓથી જુદીન લગનો નહી કરી શકાય એવી પારસી જરથોસ્તીઓની પુરાતન માન્યતા સાચા થીઓસોફીસ્ટોને ગળે ઉતરેજ નહી તેજ મુજબ મોબેની બકતી, ક્રીયામાર્ગ, આતશબહેરામ આતશબાદરાનના પાવીકત, દોખ્માની ક્રીયા એ બધામાં થીઓસોફીમાં એતેકાદ મુકયા પછી તેઓ બરોબર જરથોસ્તી એતેકાદ ધરાવી શકેજ નહી. તેમાં કનવર સરકલવાલાઓની હાલત જુદીજ બને છે.

પારસી કોમ અને જરથોસ્તી દીનની કઠંગી પરિસ્થીતી આ કારણે પેદા પડી છે, કે દીનની સંસ્થાઓની પાયદારી-માટે પુરતું "સઓષ્યન્તો માંત્ર"નું સાહીત્ય હાલમાં બચેલું છે પણ જરથોસ્તી ધર્મના ફરમાનોના ઉકેલ તેમજ પુરવારી માટે "તાવીલ"નું જે અસલ દીની પહેલવી સાહીત્ય હતું તે બચવા પામ્યું નથી. આ કારણેજ હાલમાં વિદ્વાન ધર્મઅભ્યાસીઓમાં મતભેદો પડી ગયા છે. આવો મતભેદ હાલના જમાનાની તાસીર જોતાં અને પારસી જરથોસ્તી કોમની નસીબની નાશાદ ગતી જોતાં નવા રાએનીદાર આવે ત્યાં સુધી દુર થઇ શકવાનો નથી.

બહેરામશાહજીએ ખાલેસ ફ્રેનુમ આપ્યો હતો અને થોડો કહ્યો પણ કરાવેલો છે. પરંતુ બહેરામશાહજીની હયાતી-માંજ એવી નુકતેચીની થતી હતી કે હજમે ફ્રેનુમહયાત અવસ્તાના માંગ્રમાં પડેલો છે. તે દેખાડવાને કોઇ ફ્રેનુમ સાહીત્ય પ્રગટ થયું જોઇએ. બહેરામશાહજીને ખબર હતી કે આવું સાહીત્ય પણ પ્રગટ થશે અને તેને લગતું કામ તેઓએ મારા પહીલા બાબ ફરામરોઝને. ખાસ દીની અમલ વડે કરવાનું ફરમાન આપેલું, કે જે દીની અમલ બાબ ફરામરોઝ ઉપર દેમાવન્દના ખુદ અશો આબેદોજેજ મોકલ્યો હતો.

મરહુમ ડા. માકેકજી રાવર એક ધુરંધર કાર્પસોલોજીસ્ટ અને જરથોસ્તી ધર્મના હયાત સાહીત્યના પ્રચંડ અભ્યાસી હતા. અવસ્તા પહેલવીની મુંજબ ખાનેની પેઠે મદરેસાના તેઓ માનવંત સુપરીનટેનડન્ટ હતા. જ્ઞાનપુર્વક તેઓનો એતેકાદ એારથોડોક્ષ હતો અને તેઓ કહેવાતા સુધારાવાલા પીદવાનોનું વારંવાર ગોથા મોહડું બંધ કરી દે તેવી દલીલો કરતા હતા. હાલના જરથોસ્તી ધર્મના કાર્પસોલોજી મુજબ-ના ધર્મઅભ્યાસની ખુબી તેમજ મર્યાદ તેઓ પુરેપુરી સમજતા હતા.

મને બહેરામશાહજીએ ભવિષ્યવાણી કહેલીજ હતી. કે જ્યારે કોમમા ધાર્મીક દોરવણીના અંધારાંદી પેદા પડીને ઉભી રહેશે ત્યારે હજમે ફ્રેનુમની સંગીત ધાર્મીક દોરવણીનો અમુક પ્રભાવ કોમના દીનદાર વર્ગની ઉપર પડશે અને બધા દીનયાશીદાર વિદવાનો અને દસતુરો હજમે ફ્રેનુમની મકતબની દોરવણી તરફ નેગાહ લ જાવશે.

તાજેતરમાં પ્રો. ક્રાઇ નામના કાર્પસોલોજીસ્ટ વીદવાન કામા ઓરીએન્ટલ ઇન્સતીત્યુટમાં આપણે આપી ગયા હતા. મારી હાજરીમાં તે વિદવાને એવો મત પ્રદર્શીત કર્યો હતો કે અવસ્તા વાંચવાની મેહનત છે, પણ તેનો મર્મ સમજાઇ શકાતો નથી અને પહેલવી વાંચવાની મુશકેલ છે, પણ જો બરોબર વાંચી શકાય તો તેનો મર્મ સમજવો મુશકેલ નથી. વળી પુર્વે ગેઇગર જેવા મહાન જરથોસ્તી ધર્મના અભ્યાસી અને સાંવા પણ મેં ઉપર જણાવ્યું છે તેમ એવો ખુલ્લો અભિપ્રાય આપી ગયા છે કે આપણાથી તો અવસ્તા પુરેપુરી સમજાતી નથી, પણ કદાચ પેલા મોશયોગ જે આવવાના છે તેઓ જ્યારે પધારશે ત્યારે સમજાતા થશે.

હું આ ચર્ચા કોઇ ખાસ મકસુદથી કરૂ છું. જ્યારે બહેરામશાહજી બહેરમાં આવ્યા. ત્યારે મરહુમ કામાજી જેવા ધુરંધર કાર્પસોલોજીસ્ટે હજમે ફ્રેનુમને જર-થોસ્તી ધર્મના બાતેનવાદ અથવા દીની બાતેન ફીલસુફી તરીકે સ્વીકાર્યો. કામાજી મુંજર થાય અને પછી સ્કોલરોની દુનયામાંથી ખુદ ઓરથોડોક્ષ એતે-કાદના સ્કોલરોએ અને દસતુરોએ અવસ્તા અભ્યાસના બીકટ પ્રશ્નો જેવા કે જુદીન લગનો-નવલેતો. ફીદ્યામાર્ગ, ભુન્યાદ અંગે કોઇ પણ જાતની ખાસ પુછપરછ બેહેરામ-શાહજી પાસે કરી નહી.

બહેરામશાહજી એમ તો બોલ્યા હતા કે ફ્રેનુમ માટે મતા નથી, છતા મને એમ માનવાનું કારણ છે, કે પારસી કોમનું નસીબ જોર વધુ જરૂરસતેદ છે. કામાજીના મુંજરવા પછી સ્કોલરોની દુનયામાંથી હજમે ફ્રેનુમના ખુલા-સાઓ. સ્કોલરલી રીતીએ મેલવવાનો કોઇ પણ વ્યવસ્થીત ચળવળ પેદા પડીજ નહી. ત્યારે બહેરામશાહ માણસ થયા હતા. જરથોસ્તી દીનની શોમ ઓલ કરનારી મંડળીમા બહેરામશાહજી નયા હતા અને કામાજીના આમંત્રણથી તેવી સભા મલી હતી ત્યાં તે સભામા બહેરામશાહજીએ અમુક ખુલાસાઓ આપેલા અને કામાજીએ તે બધા સ્વીકારેલા. પણ તે બાબની કોઇ નોંધજ બની નથી.

આપણે ભવિષ્ય માટે કાંઇ કરતા નથી. જુદીન પ્રજાને આંગે પેદા પડેલી આખી અર્થીતા. હાલના માનવંત અસલી ઓરથોડોક્ષ એતેકાદના વિદવાન ધર્મઅભ્યાસીઓ ઘણો અસરકારક જવાબ. હજમે ફ્રેનુમની રીલસુરીના ખુલા-સાઓ. મલી રહેતી અવસ્તા પહેલવી અને પાઝન્દની શાહદતોની સાથે સાથે પેશ કરીને આપી શકે છે. જેમ કોઇ માનવંત યુરોપીઅન કાર્પસોલોજીસ્ટ સાવાંઓની થીઅરીઓ અવસ્તા અભ્યાસમાં પેશ થાય છે, તેમ હજમે ફ્રેનુમની રીલસુરીના સમજ પેશ કરવાની જરૂર છે.

કરવરદીન વસ્તમાં મઝદા અહુરા એમ કહે છે કે કુવધીની મદદથી મે બધું કીધું છે. હજમે ફ્રેનુમની મકતબે, અહુ અનામાસ્વાઓ અસુના. ફ્રેહર્ય-ચીથ્રે, અહુરા, મઝદા, અહુરામઝદા, મઝદાઅહુરા, અહુરમઝદ, અમશાસપન્દો, યઝદો, ચાયાઓ, મીનો, દએનો એક સીલસીલાવાર ખ્યાલ પેશ કર્યો છે "અફરજયન્તીમ" માં માનવની સમજની પુરેપુરી બહેરના ખ્યાલનો unfathomable ના ખ્યાલનો સમાવેશ થયલો છે. એટલે ત્યાં જે વસ્તુ ઉપર માનવનો વીચાર જરાય ચાલેજ નહી તેનો મર્મ છે. "અનામાંસ-યાઓ"નો એમજ મર્મ છે કે માનવનો વીચાર અને તેની ગતી જે વસ્તુ ઉપર ચાલી શકેજ નહી. તે છતાં અહુનવર, કવધી રતોતયશ એ બધાંને અફરજયન્તીમમાંથી નીકલેલા "અગ" યાને ભાગો કહેલા છે અને તેઓનો

ખાલી "અનામાંથ્યાઓ" થયેલા છે. છતાં આમ ખાલેલા પડીને પડે ચાઈ ગયેલી વસ્તુઓને, યઝેઇન, રશનુ અને આરમઇતીના પ્રભાઓવાલી કહી છે અને ત્યા આવા ચણ પ્રભાવો જે પેદા પડી રહેલા છે તેને "અપ" અથવા મિનોઇ ખ્યવસ્થા કહી છે.

આવી રીતે "અપ" ની મિનોઇ ખ્યવસ્થાની કુદરતમાં ઉસુલ કહેલી છે. કુદરતના અહુનવરના પસ્તાનમાં "અપ"ને કાયદે મઝદા, અદુરા, અદુરામઝદા, અમશાસપંદો, ઇઝદોનું "ચીઝ" નીજ રૂપથી મારફતે ફળદાઇ થઇને ઉભું રહે છે. તેજ સીલસીલામાં માનવનું ચીઝ પણ જાહેર પડે છે કે જેની ઉંડી હકાયત છે. જ્યારે નીસ્તી યાને નાશવંત જગત પેદા પડે છે. તેમાં ઇનસાનના ચીઝ તરીકે ઉરવાન અને ફ્રશોદંઘહના ભાગો નીચે ઉતરે છે અને રૂવાંનો અમૂક નાનો ભાગ કરોડદર તરીકે તેઓનો હમરાહ અને દોસ્તદાર બને છે. જેથીતો આવી રીતે બારણ કરનારા માનવીનું પ્રગતિકરણ પણ અપના મીનોઇ ખ્યવસ્થા મુજબજ ચાલી રહ્યું છે. **બધાજ માનવોને દાદારે એક સરખાં પેદા કીધેલા છે. એમ જરથોસ્તી દીનમાં કહેલું નથી. જરથોસ્તી દીનમાં "પન્ચતદ-એય" પાંચ વર્ગના રૂવાનોના પાંચ જાતના એતેકાદને લગતા પાંચ ધર્મોની હકાયત છે. કજ-રાનેના ૬૯ માં હામાં તેની શાહદત છે. વળી ગાથામાં અશો જરથુસ્ત્રનું વચન છે કે મારા વચનો ભેદથી ભરપુર છે.** માંત્રના ભેદને ખોલવાની ચાવી હુનુમ છે, જેને ગાથામાંજ અશો જરથુસ્ત્રે પોતાની દીનને યુગે યુગે ચલાવવા પધારનાર સઓશ્યન્તોની મતા કહેલી છે.

માઝદીયસની જરથોસ્તી દીનમાં તેનો પોતાને. Origin of evil એટલે બદીના મૂળનો ખ્યાલ છે. માનવના રૂવાનમાં રૂવાઓ નામની કોઇ ખામી હતી, જેને સુધારવા તે ખામીના ભાગમાંથી હાલનું માનવનું શરીર બનેલું છે. **આ શરીરના જડ સુક્ષ્મ ભાગો છે. જડ ભાગને સુક્ષ્મ ભાગ જીવતો રાખે છે અને પ્રગતિ કરાવે છે. આ કાર્યમાં પણ અપ પડેલી છે. વંદીદાદમાં આવી અપને પોંહચવા અને પેલા રૂવાઓમાંથીજ પેદા પડેલી અનેક દરૂજીઓને આંધવાના અને અપોઇનું કુવ્વત ઉભું કરવાના નિયમો છે જેમાંનો** એક પાયારૂપી નિયમ આ છે, કે **દરેક માનવે પોતાના ધર્મના એતેકાદની અને પોતાની જરમની યાને પોતાનાજ વર્ગના રૂવાનની રય એટલે રૂહાની પ્રકાશ સાથે જન્મેલી સ્ત્રી સાથેજ પોતાનો લગ-નનો સંબંધ ઉભો કરવો અને ફરઝન્દોને જન્મ આપવો.** આમ કરવાથીજ માત પીતાના આત્માઓની ખોજનમી પેદા પડે છે અને તેઓને ત્યાં જન્મેલા ફરઝન્દો, પોતાનો આત્મીક કબજો કરે છે, પોતાના માબાપદોના આત્માઓની પણ ખોજનમી ઉભી કરાવે છે

જરથોસ્તી ધર્મમાં બહાળ પ્રથા પણ નથી અને બુદીન લગનોની પણ છુટ નથી. માઝદીયસની જર-થોસ્તી ધર્મ, કુદરતમાં જે વિષયમાં છે તેનુજ નામ માઝદીયસની દીન છે. જરથોસ્તી દીનની મારફત કુદરતની અપની મિનોઇ યોજના મુજબજ બીજા ધર્મો પણ માઝદી-યસની દીનના વિષયમના બીજા ચાર પગથીઆઓ છે. કુદરત પોતાની અપની મીનોઇ યોજના મુજબ, આ જગતમાં છેવટે વિષયમાં ઉભો કરાવશે, કે જેવું જરથોસ્ત પછી અને નવા ઝરથાને દરેગોખદાતની શરૂઆતમાં, જેતીમાં ઉતરતી અનજુમનમાં બને છે. બુદીન લગનો વિકૃતની દલીલોમાં આ અમલનું દ્રષ્ટીબીન્દુ છે, જે ઇકમે કુદરતની મદતથી જ્ઞાનપુર્વક અને અપરતાની શાહદતો સાથે બતાવેલું છે.

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GATHA: THE SONGS THAT ZARATHUSHTRA SANG:

by

MAHYAR BYRAMJI PATEL.

The Paths of the truly Virtuous are indeed strewn with fragrant flowers and heady with pleasant perfumes, but these rise behind, not before their footsteps, lingering sweetly, exotically, compelling our admiring attention for them, long after they who caused them have gone !"

"IDHA VOHU VASTRAYA, UYAMNA ANAUYAMNAI-SH DASTE !" — Visperad 15.1

"Here perform good and industrious deeds, and offer help to the virtuous-needy !"

INTRODUCTION :—

MAZDAYASNA, THE RESOLUTE FAITH IN ONE GOD to the severe exclusion of all others, is a matter of personal conviction, preference and acceptance. No power on earth can ever dislodge it from minds and hearts where once it has taken firm root from within. It is frivolous attempting to indoctrinate Mazdayasnis with other beliefs, particularly those of the Daevayasnis, which, among other perversities, believes in many Gods, when once its abiding Reality has torn asunder the veils of Ignorance and penetrated through the dark corridors of Falsehood. A true Zarathushtrian is a believer who has unreservedly accepted the Prophet of Ahura-Mazda as the most perfect and exalted messenger of the Supreme, because of the eminence and rationale of the Revelation that he imparted, and who sees by the Light of an Inner-Conviction. The best Zarathushtrian is one who is so through the perception, appreciation, acquirement and implementation of its correct and undistorted knowledge. Here, personal choice, inner conviction and willing conversion are matters of great consequence. Those that are merely born within

the Fold, and look upon themselves as Zarathushtrians because of it, but who lack these driving and essential qualities must perforce remain satisfied with calling themselves good Parsees at the most ! They have yet to be truly converted to the Religion of the Prophet to which they profess allegiance. **Irrespective of all other considerations, they ALL are truly and undeniably staunch Zarathushtrians over whom Zarathushtra with his Eternal-Message holds his wise and loving sway !** To deny any these distinctions is the perversity of the fools. Time and time again, Holy Zarathushtra reminds us that Mazdayasna confines itself to no earthly barriers, but is Universal in its outlook ! Zarathushtra is a World-Redeemer, and Ahura-Mazda is the God of all ! The Religion he preaches is a way of life that all may pursue, and contains knowledge that all may study with profit ! We are all children of the same parents, whose Father is Ahura-Mazda, and whose Mother is the bountiful Earth that nourishes us so well ! It is our part as appreciative children to vie with each other in serving our Sire and His Consort well. Our Prophet teaches us how we may best do so. Saoshyant, the future Prophet, casts his anxious and expectant eyes towards us all whilst we stumble and grope ! Thus, alternately faltering and steady, we make our way towards the Light that forever shines and beckons us onwards, higher and higher, till we reach our journey's end in the Kingdom of the Endless-Lights, and make our abode with Ahura-Mazda in the House-of-Songs !



Pronunciation of Vowels :—

a as in abide; e as in echo; i as in in; o as in odd; u as in pull

ā as in after; ē as in ate; ī as in eel; ō as in ode; ū as in pool;

ą as in aunt; ṇ as in announce;

A. TRANSLITERATION

B. FREE TRANSLATION.

C. COMMENTS.

GATHA AHUNAVAITI — 7.

THE SONG OF THE HOLY WORD.

YASNA HA 34.

VERSE 1.

A. **Yā —Shyaothanā, ya Vachangha,**

Yā Yasnā Ameretatātem

Ashemchā Taēibyo dāongha,

Mazdā ! Khshathremchā, Haurvatāto;

Aēsham Toi, Ahurā !

Ēhmā pourutemāish dastē. (87)

B. Those Deeds, those Words,
Those Prayers by which Immortality
And Righteousness You grant to them,
O ! Mazda, And Divine-Power with Perfection:
Theirs and Yours, O ! Ahura,
May we remain for all time foremost with our offerings.

C. **The Sacrifices most acceptable to Ahura-Mazda are our pious acts, good words and prayerful hearts !** We must always be zealous with these offerings. Ahura-Mazda is quick to reward the virtuous. He blesses us for living morally, and makes us strong and righteous, when we observe His Law. Perfection and Immortality are the rewards that we most desire. If we persist in our efforts to be good at all times, remain steadfastly true in all our dealings and be foremost with the offerings of our simple hearts, these shall be most acceptable to our Maker, and we shall have won the way to His Heart.

VERSE 2.

A. **Atchā i-Toi manangha,**

Mainyushchā Vanghush vispā dātā,

Spentakhwyachā neresh shyaothanā

Yehyā urvā Ashā hachaitē,

Pairigaēthē Khshmāvato

Vahmē, Mazdā ! garōbish stutām. (88)

B. Verily thinking of You alone,
Giving You the entire attention of the Good-and-Loving-Mind,
With the acts of a holy man
Whose soul is in unison with Righteousness,
Approaching one that is like You
Worshipping Mazda, with songs of praise !

C. Zarathushtra explains the attitude of the true devotee. All concentration must be on Ahura-Mazda alone. The Mind must learn to become attuned to the Infinite. **One must at all times act as a perfect instrument in the Hands of the Almighty !** All pursuits must have Good for its ultimate aim. One should emulate the holy man who has dedicated his life to righteous living. That is the correct approach by which we may gain access to the abode of the Highest Bliss. Our prayerful hearts shall then worship Ahura-Mazda with true devotion, singing songs of adoration and thanksgiving. Herein, we are informed that it is the combined practise of Gnana Knowledge, Karma—Action and Bhakti-Devotion, that leads us to the portals of Divine-Life ! A life so lived, culminates in Sat-Chit-Ananda, Pure Existence-Knowledge-and-Bliss as disclosed in the Vedic Scriptures. It is the abode of the Ashavan, the highest Ideal of the devout Zarathushtrian !

VERSE 3.

A. **At Tōi myazdem, Ahurā !**

Nemanghā Ashaichā dāmā, —

Gaēthāo vīspāo ā-Khshathrōi,

Yāo Vohū thraoshtā Manangha, —

Āroi — zī hudāongho,

Vīspaish, Mazdā ! Khshmāvasū savō. (89)

B. We bring You offerings, O ! Mazda,
Our Adoration to Righteousness we pay, —
Whatever we own in Life throughout Your Kingdom,
Which came to us as fulfilment through the Good-and-Loving-Mind,—

Because from up on high where sages dwell,
Amongst You all, O ! Mazda come Powerful Blessings.

C. **Who are we to offer our mite, to the One that has All to give ?** And yet, we find that there is a deep-seated urge within us to offer our all to God ! The most satisfying gift that we can bring to Ahura-Mazda is the complete surrender of self with all our tawdry possessions. All the earthly belongings that we own have come to us from the Kingdom of God as rewards for leading righteous and pure lives. We now make a gift of all our possessions, once more to Ahura-Mazda whereby we declare ourselves to be completely dependant upon Him ! All the pious saints and sages that ever lived, dwell in the Abode of Bliss, where Ahura-Mazda resides. From there on high, Ahura-Mazda is pleased to accept our humble and spontaneous offerings, and rewards us with His Powerful Blesssings. When we make an oblation to Ahura-Mazda, by offering Him sweet-smelling sandal-wood and incense, we ask the Holy Fire to carry up the delightful fragrance to the Abode where He dwells amongst all the great and good ones of all times and places, and we find a deep sense of satisfaction engulfing us as the Flame rises upwards, carrying along with the pleasant aroma the still sweeter emanation of our Good Thoughts, Good Words and Good Deeds ! Ahura-Mazda delights in these offerings and rewards us abundantly in return.

VERSE 4.

A. **At Toi Atrem, Ahura !**

Aojonghvantem Asha, usemahi

Asishtim, Emavantem,

Stoi rapante chithra-avanghem;

At, Mazda ! daibishyante

Zastaishtaish dereshta-a enanghem. (90)

B. And Your Illuminating Fire, O ! Ahura,
Resplendent with Righteousness, do we hail
Full of Blessings, full of Strength,
For ever helping the true believers;
But, O ! Mazda upon the perverse
With swift hands brings discomfiture.

C. Here, Zarathushtra speaks about the Fire-of-Inner-Illumination. It is a Fire very sacred to Ahura-Mazda ! It blazes with the fuel of Righteousness ! It brings blessings and strength to the

virtuous, forever helping them with its deep insight. By its magnificent radiance, it brings enlightenment upon the pure in heart. By its burning fury it pulverizes the wicked. **Fire is the most perfect symbol of Ahura-Mazda !** Materially, it represents Light, Spiritually it symbolises Truth ! This Fire seeks out and glorifies Truth, just as it tracks down and exposes Falsehood. Even in its exterior and material sense, it is the most primordial, essential and useful of all the elements. Nothing can ever exist without it ! Nothing can ever compare with it ! **It is the most perfect instrument for carrying our prayers and oblations to Ahura-Mazda !** And so, whilst we devote our worship to Ahura-Mazda alone, we do not refrain from extolling Fire, Whom the Avesta symbolically calls the Son of Ahura-Mazda !

VERSE 5.

A. **Kat Vē Khshathrem ? Kā Īshtīsh ?**

Shyaothanāi, Mazdā! yathā Vā hahmī,

Ashā, Vohū Manangha !

Thrāyoidyāi drigūm yūshmākem,

Pare-Vāo vispaish pare vaokhemā

Daēvaishcha khrafstraish mashyaishcha. (91)

B. What is Your Divine-Power ? What is Your Wish ?
What Works please You, O ! Mazda, So that I may be one with You,
In Righteousness, with the Good-and-Loving-Mind !
So that the virtuous-needy who belong to You may be protected,
For Your sake, we shall contradict all
The Daevas and violent men.

C. We must know what the Wish of Ahura-Mazda is, before we attempt to act in accordance with it. We would also like to know the true measure of His Might. Once this is revealed to us, we can devote ourselves to fulfilling His pleasure with all the strength at our command ! We will be Righteous and Pure-Minded for we know that He expects us to be so. Of course, the Prophet knows that it is the command of God that the meek and lowly should be protected by the high and mighty ! **The concept of Zarathushtrian benevolence limits itself to aiding and serving the**

virtuous-needy but does not extend itself to encouraging the idler and the parasite! Zarathushtra declares that he is well prepared to go against the might of the False Daevas and Wicked Men, for he reckons that such is the Will of Ahura-Mazda. He expects us to do the same under similar circumstances.

VERSE 6.

A. **Yēzī athā sta haithīm,**

Mazdā! Asha, Vohū Manangha,

At tat mōi dakhshtem dātā,

Ahyā angheush vispā maethā,

Yathā Vāo Yazemnascha

Urvaidyāo stavas ayenī paitī. (92)

B. If now, in truth You do exist,
O! Mazda, with Righteousness and the Good-and-Loving-Mind,
Then to me some such token give,
Which endures through all changes of life,
So that Your devote Worshipper
A fetter-less soul and praiser I may be.

C. Of course Ahura-Mazda does exist! Zarathushtra is well aware of that. What the Prophet needs is some perpetual indication that would assure us for all time to come that **He is a Personal God Who rules by Righteousness, Wisdom and Love!** Nothing seems to endure in the Material World that lies about us. We are surrounded by change and decay on all sides! Only that which persists through all this transformation is the Ultimate Reality! Zarathushtra would build his Eternal-Religion of the Good-Life on the solid foundation of this Ultimate Reality alone, if he desires to have it endure for all time to come. Customs, traditions and values all change with the passage of time and place! Truth alone is immutable! He will not be satisfied till the Absolute Truth is revealed to him. Zarathushtra turns to Ahura-Mazda for guidance with a prayerful heart. He worships Him with all his soul, knowing Him to be the Changeless-One, the Eternal-One! It is his ardent desire to know the Deathless-One and His Immutable Laws that govern all Life!

VERSE 7.

A. **Kuthrā Tōi aredrā, Mazdā!**

Yōi Vangheush vaēdenā Manangho

Sēnghush raēkhenāo aspēnchīt — ...

Sādrachīt chakhrayō usheurū?

Naēchīm tēm anyēm Yūshmat,

Vaēdā Ashā athā-nāo thrāzdūm. (93)

B. Where are Your devotees, O! Mazda,
Who have realised the Good-and-Loving-Mind
Through spiritual teaching, who from happiness—
And misery have set their intellects free?
None other do I know but You alone,
With Righteous Knowledge set us free.

C. They that have subdued their passions have conquered human nature! To be free of the two despotic masters, Elation and Depression, is real liberty! Where are those Self-Realized devotees of Ahura-Mazda who have gained victory over themselves? Where are they who have disciplined themselves to lead the truly spiritual life? **Right Knowledge sets us free from the wheel of suffering!** Zarathushtra has tried many human preceptors to give him correct guidance, but they all have dissappointed him. Now he turns to Ahura-Mazda Himself, and implores Him to be his mentor. None other has the Wisdom that would set him free! None other need be an intermediary between any man and his God! We all of us must make our direct approach to Him for Divine-Illumination. Where the effort is steadfast and sincere, and the impulse for Self-Realization is over-whelming, Ahura-Mazda never fails us, but is always pleased to give us a direct perception of the Reality! Know the Truth and be free!

VERSE 8.

A. **Tāish zī-nāo shyaothanāish byēntē,**

Yaēshū as pairī pourubyō ithyējō, —

Hyat at aojyāo, naidyāonghem;—

Thwahyā, Mazdā! āstā urvātahyā,

Yōi nōit Ashem mainyantā,

Aēibyō duirē Vohū as Manō. (94)

B. With these acts do they threaten us,
And danger lurks amongst us many,—
What strength they use against the oppressed; —
Your Dispensation, O ! Mazda they defy,
Who pay no heed to Righteousness,
From them far away remains the Good-and-Loving-Mind.

C. The wicked are emboldened to assail the virtuous. They disregard the Rule of Law. They consider that Might is Right. They try to over-whelm us with their brute strength. The lives of the virtuous are in peril. The Justice of Ahura-Mazda does not seem to bother the profane, and they flout all sense of fairness. They flaunt their unrighteousness with impudence ! From such, the Good-and-Loving-Mind keeps far away. **Virtue does not find suitable soil for growth amongst the Vile !** They are the creatures of darkness and Light does not attract them !

VERSE 9.

A. **Yōi spentām Ārmaitīm,—**

Thwahyā, Mazdā ! berekhdhām vīdushō,—

Dush-shyaothanā avazazat,

Vangheush evistī Manangho;

Aēibyō mash Ashā syazdat,

Yavat ahmat auruna khrafstra. (95)

B. Who the spirit of Holy Devotion,—
Which is Yours, O ! Mazda, and is greatly esteemed by the wise,—
Through Evil-works spurns,
Being ignorant of the Good-and-Loving-Mind;
From them completely, together with Righteousness, recedes,
As from us do the uncouth vile.

C. Devotion is very tender. It requires special care to foster and grow. It will not flourish on harsh soil. **Devotion is a special quality of the truly great, and takes its root only in wise Minds**

and loving Hearts! It comes to us as a rare gift from Ahura-Mazda. But there are wicked and perverted people who due to their gross and evil minds do not correctly value it. They consider it to be a thing of weakness and as such, to be of no consequence. They scorn the spirit of Devotion, because they do not have the necessary insight which correctly values great virtues! They glory in their worldly might, and perform dark deeds recklessly! Their Conscience has not as yet awakened, and the journey of the Mind from the Gross to the Sublime State has not yet commenced. They wallow in vice, and seem to find their pleasure and satisfaction in it. From all such people, every Good Quality keeps away, and Devotion and Righteousness deserts them. Good keeps Evil at a safe distance just as much as Wickedness prefers to dissociate itself from Righteousness.

VERSE 10.

A. **Ahyā Vangheush Manangho**

Shyaothanā vaochat gerebam hukhratush,

Spentamchā Armaitim,

Damim vidvāo hikham Ashahyā,

Tachā vispā, Ahurā!

Thwahmi, Mazdā! Khshathroi ā voyathrā. (96)

B. On these the Good-and-Loving-Mind
Works and teaches to uphold the wise-man's speech,
Of Holy Faith and Devotion,
The root of wisdom is the Eternal-Law,
And all this O! Ahura,
Is Yours O! Mazda, Through Divine-Power and Knowledge.

C. **It is the duty of wise men to make false ones retrace their steps, by imparting to them True Knowledge!** The wise have to be indiscriminately good and loving, if they set out to reclaim the wayward and the lost. They have to be patient as they impart true values of individual virtues to those who upto then had no regard for any higher values of life! Teaching abstract virtues like Faith and Devotion to the grossly mundane is no easy matter. They who desire to save others must first of all have set themselves free! The physician must have healed himself before he

sets out to heal others! He who sets out to preach the Eternal-Law must himself have first of all mastered it! It is always more effective to teach by personal conduct than by mere verbosity. The wise man must first learn the Eternal-Law. Then, he must live it! Ahura-Mazda is the one sure source from Whom the wise man may enlighten himself, before he sets out to enlighten others. His is the Divine-Power and Illuminating-Mind. From Him, we draw our Inspiration, Strength and Wisdom.

VERSE 11.

A. **At Tōi ubē Haurvāoscha,**

Khvarethāi ā Ameretatāoscha,

Vangheush Khshathrā Manangho;

Ashā mat Ārmaitish vakhsht

Utayūiti, Tevishi;

Taish ā, Mazdā! vidvaesham Thwōi ahi. (97)

B. And Yours are both, Perfection
And Glorious Immortality,
The Good-and-Loving-Mind with the Divine-Power;
Righteousness sustained assuredly by Holy Devotion
Eternal-Life and Strength-of-Soul;
Through these, O! Mazda, You are Wisest over all.

C. Ahura-Mazda is the repository of all the virtues and blessings that we aspire to. **It is important for us to know what God is like!**
... **It is much more necessary and important for us to emulate Him, and be God-like!** Righteousness, Awakened-Conscience, Divine-Power, Holy-Devotion, Perfection and Immortality are all His attributes. It is up to us to develop these noble traits within us. We have to work for them and acquire them. The Wisdom of Ahura-Mazda, Who is Wisest beyond all, dawns upon us as we grow stronger in spiritual pursuits! Ahura-Mazda alone is the mighty reservoir of all that is of esteemable valuable, and the way to reach Him is through our practice of the spiritual discipline enjoined upon us by His chosen Messenger, Holy Zarathushtra.

VERSE 12.

A. **Kat Toi razare? Kat vashi?**

Kat va stuto? Kat va yasnahya?

Sruidyai, Mazda! fravaocha;

Ya vidayat ashish rashnam,

Sisha-nao Asha patho,

Vangheush Khvaeteng Manangho. (98)

B. What is Your Code? What Your wish?
What is Your praise? What Your worship?
Reveal these, O! Mazda, explicitly;
So that we might be blessed for our beliefs;
Teach us the paths of the Righteous,
Which the Self-Realized tread with their Awakened-Conscience.

C. What is the Eternal-Law that brings us Happiness and Freedom-from-Pain? What is the Wish of Ahura-Mazda, by which we may be in tune with Him? By what words shall we sing our songs of praise for Him? How shall we worship Him, so that He might find our offerings most acceptable? We must know the Will of Ahura-Mazda, if we intend to escape from the lot of suffering that commonly falls to the portion of men. Upto the time of the Prophet, the common form of worship was through the performance of vain rituals and the offering of futile sacrifices. Zarathushtra clearly altered all this. We can only call the blessings of God upon us when we personally lead righteous lives, and tread the path of Self-Realization by awakening to the Moral-Law that guides us from within. We must learn to live in conformity with the dictates of the Good-and-Loving-Mind. This, above all, will put us in accord with the Infinite! **Rewards follow the footsteps of the Righteous, as determinedly as Retributions pursue the tracks of the Vile!**

VERSE 13.

A. **Tem advanem, Ahura!**

Yem moi mraosh Vangheush Manangho—

Daenao Saoshayantam,—

Yā hū-kareta Ashāchit urvākhshat,—

Hyat chivishta hudābyo,

Mizhdem, Mazdā ! Yehyā Tū dathrem. (99)

B. That is the path, O ! Ahura,
Which as You told me is of the Good-and-Loving-Mind—
It is the Religion of all the Prophets,—
That good deeds inspired by Righteousness carry far,—
Which is the vision of the long-sighted,
Whose gifts, O ! Mazda come from You.

C. **There is but one path that leads to Salvation and Happiness. It is the path of Right-Action, inspired by the Universal-Mind !** All Prophets come to teach us this vital lesson, that as you sow, so shall you reap ! People who live the Moral-Life shall find themselves blessed for all time. A good deed once performed starts a whole chain of pleasant re-actions and rejoices the hearts of many ! All those who are right-thinking, good-hearted and sweet-tongued are really very far-sighted, because what they achieve is very enduring and tremendously uplifting. They are God-inspired, who embark upon a mission of loving-selfless-service ! The rewards they receive are not ephemeral and subject to discontinuation. Ahura-Mazda provides them with the Highest Bliss which is Eternal, before which all other pleasures pale into insignificance !

VERSE 14.

A. **Tat zī, Mazdā ! vairīm**

Astvaite ushtanāi dātā

Vangheush shyaothanā Manangho;

Yoi zī Geush verezene azyao,

Khshmākam huchistīm, Ahurā !

Khrateush Asha frado verezenā. (100)

B. That surely is, O ! Mazda the desired-reward
Which is conferred upon the living humans
Whereby we work inspired through the Good-and-Loving-Mind;

They truly and abundantly serve the Good-Creation,
Who collaborate with Your Divine-Plan, O ! Ahura,
Wisely co-operating with Your Righteous Will.

C. The best reward for doing good, is the greater capacity to perform still greater good ! There is no satisfaction comparable to that of knowing that we have played our part well in some worth-while cause ! We pour ourselves out in actively doing some great and selfless work, only to find ourselves strangely replenished with greater energy of body and mind ! The pleasure of giving far exceeds the pleasure of receiving ! They who strive to bring happiness into the lives of others will be pleasantly surprised to find that their own happiness far exceeds that of those whom they wished to serve ! If we only realised how much trouble we store up for ourselves when we act in miserly fashion, and also how much happiness we bring into our own lives when we act magnanimously towards others, then a lot of our self-inflicted bitterness would miraculously vanish, and the bliss that we ourselves had exiled from our lives would once more return ! But this transformation requires a lot of re-adjustments in our thinking system. We must learn to look upon All Creation with the Eyes of God ! This is only possible, when we begin to live as righteously as He desires us to live, and when we train our errant Mind to stop thinking in a grossly selfish manner, and educate it whereby it may absorb itself into more sublime thinking, devoting itself to Universally philanthropic pursuits. **Only those who consume their whole lives in fulfilling the Divine Purpose of Ahura-Mazda shall find themselves saved ! The rest shall all be lost !**

VERSE 15.

A. **Mazdā ! at mōi vahishtā**

Sravāoschā Shyaothanāchā vaochā;

Tā-tū Vohū Manangha

Ashāchā ishudem stūtō ;

Khshmākā Khshathrā, Ahurā !

Ferashēm vasnā haithyēm dāo ahūm. (101)

B. O ! Mazda, hence to me the best
Of Teachings and Works reveal;
All these, impart through the Good-and-Loving-Mind
And through Righteousness for which I yearn and pray;
Through Your Divine-Power, O ! Ahura,
Bring regeneration if You will, truly, into my life.

C. Zarathushtra implores Ahura-Mazda to reveal to him the noblest Revelation ! He yearns to know what works are most beneficial to perform. He depends upon Ahura-Mazda to answer him directly through his Inner-Perception. His Good-and-Loving-Mind is finely receptive to the Inner-Voice-of-Infallible-Intuition. He will adhere strictly to the virtuous path enjoined by Rectitude. He yearns and prays for Enlightenment, which is entirely in the dispensation of Ahura Mazda. He seeks for the help of the Divine-Power which will enable him to be resolute in the fulfilment of the dictates of his Awakened-Conscience. It is his pious wish that his whole life may be transformed and regenerated, whereby he may become willing and strong to perform the mandate of Ahura-Mazda ! He seeks to serve as a willing instrument in the hands of the Beloved Almighty. His self-surrender is complete and without any reservations. Now, whatever he thinks, says or does, is done in a spirit of sacrificing to the Lord ! **The Beast-within-Man has been immolated at the Altar of the Supreme, and only the Beautiful Spirit remains, bent in adoration and service !**

END OF : GATHA AHUNAVAITI-1 to 7.
THE SONG OF THE HOLY WORD.
YASNA HA 28 to 34.
VERSES 1 to 101.

Rejoice !
For us is born the Illuminated-One !
Zarathushtra Spitama !
Resplendent Star of the Golden-Dawn !

(To be continued)

Sir Nusserwanji Phirozshah Engineer

Born : 22-1-1884

Died : 12-6-70 aged 86 years.

Nusserwanji was one of our self-made men who rose from a family of limited means to a high level in life by dint of hard work and devotion to any task in hand. He was educated in Byramjee Jeejeebhoy School and The Elphinston College and both of these Institutions he kept dear to his heart for raising him from ignorance to brilliance. He was earnest and studious thirsting for knowledge, which he pursued with Zest without neglecting the adage "mens Sana in Corpore Sano" and took interest in sports with particular fondness for tennis.

He was tall, fair, with cut features and imposing personality amicable in nature with humility characteristic of men of worth.

He started his legal career with Messrs Mullan & Mullan Solicitors and soon changed over Messrs. Payne and Co., Solicitors, with whom he worked for ten years and in 1921 got himself enrolled as Advocate on original side in Bombay High Court. The court was dominated by all European Attorneys and Counsels in those years and he was one of the stalwarts with Sir Chimanlal Setalvad, Sir Jamshedji Kanga, Mohamedali Jinnah Vicaji Taraporewalla, Bhulabhai Desai and such other legal lumunaries who gradually and firmly made their mark bringing the Indian lawyers high in esteem. Later he was pitted against Bhulabhai Desai in the wellknown Azad Hind Force trial in the Red Fort of Delhi in which Bhulabhai was the Advocate for defence of those officers and Nusserwanji was the Advocate from the side of the then Government of India. In those years loyalties were divided and the case was an International Sensation.

In 1936 Nusserwanji was appointed an Additional Judge in Bombay High Court. His detailed knowledge of law and cases and quick grasp of issues involved enabled him to dispose of cases quickly and precisely. His judgments were respected as erudite and precise. He had the calibre and qualities befitting any eminent judge. His humility was conspicuous. He never threw his weight either as a judge or as an advocate, never resorted to any tactics to confound the opponent and was kindly and helpful to juniors. His strength rested on his full grasp of law. In 1938 after acting for two years as a judge he reverted to his vast practice. In 1942 he was appointed Advocate General of Bombay and in 1945 he became Advocate General to the Government of India in Delhi till 1950. His merits got recognition and he was knighted.

Sir Nusserwanji, though ever so busy, spared time and money and together with Lady Jerbai Engineer opened Amelioration Nursery and High School for Parsi children. He established Parsi Amelioration Centre with two hostels for Parsi Women and an Industrial Institute giving employment to Parsi Women. They also established Social Service Centres in Delhi and Surat. His courage and fortitude never forsook him and he died after a long illness patiently borne.

May his Soul rest in peace.

MOBED—Our Urgent Problem

આપણાં પ્રીય મોબેદ ટોળાની ઉન્નતી માટે મુંબઇની પારસી પંચાયતે ફંદ ખોલ્યું છે જેમા દરેક જરથોસ્તીએ પોતાની ફરજ સમજી ફાળા મોકલતાજ રહેવું જોઇએ. તમારો ફાળો તુરતા તુરત મોકલવાની PARSIANA તમને યાદ દેવરાવે છે. જાનેવારી ૧૯૬૮ ના અંકમાં પૂરી વીગત વાંચશો.

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