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EDITORIAL

Parsiana wishes all its patrons, subscribers, advertisers, advisers and contributors of articles

A HAPPY NEW YEAR

Yazdezardi 1340.

Year Yazdezardi 1339 had been a year of many controversies, some with high lights on our ancient faith, some with oddities of obscurantism, some for hybrid mongrel breed, some for pure race, some for a sweeping iconoclasm of all old values and images.

It was a good thing. Many a good religion has sunk into oblivion for want of resistance for correction. Barring some rank nonsense the other discussions have revived interest in both our young and the old people. A lively atmosphere now prevails which I look upon as a good sign.

In this issue there is an interesting article by Mr. Jamshed Modi of Vancouver on anthropological concept of race and on negation of racial purity. The authors quoted therein are writers on their research findings and the reading of these volumes is mostly limited to students of that subject. The more widely read popular writer on the subject is Margaret Mead and I mention her here as in her opinion "pure race is a myth". The phrase "ethnic group" is suggested as substitute for the word race. The new look of the subject is forced on mankind, by new conditions of life operating in the world by what he calls "population explosion", "population implosion" and "population deplosion". Explosion would be all right if the larger numbers could be scattered to find living conditions for themselves. But the living conditions being not uniformly supportive the present increase is huddled into towns, which grow within themselves to become larger and larger cities causing "implosion" or bursting for space within. This is a term borrowed from the behaviour of atoms. As the in-rushing crowd is not uniform but vastly varied from all sources they and their progeny do not make a race but form ethnic groups without uniformity of their origin, culture or history. This constitutes "deplosion".

We as a small community have been totally urbanized and more so as many of us have cut ourselves off from Nature by selling off immoveable properties in villages or lost them by confiscation under the Land Reform Act. Contact of nature replenishes our "inanimate energy left by God or geology to mankind". We secure our re-adjustments from day to day with slow and/or abrupt changes in the phenomenal world. Urban life with all its appearance of ceaseless activity is basically humdrum motivated by the repetition compulsions of many a yesterday. Urban life is supported by gadgets, life in underdeveloped places is supported by nature. Gadgets adjust surroundings to man. In the latter man adjusts himself to surrounding. The voice of nature is heard early though faint. The man is ready, the family is ready, the village is ready to answer the call. In urban life nature and nature's creator are noticed less sharply and tendency grows in shallow thinkers to ask nature to mind its own.

"But in the future we cannot but have faith — for all the hope of humanity must rest on that faith — that a new guiding impulse, reinforcing natural instinct and becoming in time an inseparable accompaniment of it, will lead civilized man on his racial course. Just as in the past the race has, on the whole, been moulded by natural, and in part sexual, selection, that was unconscious of itself and ignorant of the ends it made towards, so in the future the race will be moulded by deliberate selection, the creative energy of nature becoming self-conscious in the civilized brain of man".
(Havelock Ellis — Psychology of Sex. Vol IV.)

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 And the wind may blow West
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June 27, 1970

Dr. P. B. Warden, Managing Editor
"Parsiana"
378, Grant Road
Bombay 7
India

Dear Mr. Warden,

I am writing to thank you for sending me a copy of "Parsiana", Volume VI, No. 4 which I received yesterday. The article of Rashid Shahmardan Irani on the results of his research tour to Iran was of particular interest to me. Although one might want respectfully to disagree with some of the statements and conclusions of the learned author, it seems fair to say that

he has presented a clear survey of the historical events which took place in post-Sassanian times. I am certainly looking forward to the publication on the history of the Parsis after the downfall of the Sassanian Empire.

With my best wishes for the continued appearance of "Parsiana",

Sincerely yours,

Mark J. Dresden
Professor of Iranian Studies

The Problem of Race in Anthropology

by

JAMSHED MODI

New Jersey — U. S. A.

Dear Mr. Warden:

You may recall that I wrote once before for PARSIANA. I was quite pleased with your Editorial remarks on that article.

The present article took a lot more work and study than the previous one, and I hope you will use it for publication. Thank you.

Sincerely,
Jamshed Modi

It was many years ago that as a new arrival to the United States, I boarded my first Greyhound Bus to travel from one city to another. As I Settled down in one of the high-back, inclinable seats, and looked around the softly-lit interior with its special reading lamps and tinted glass windows, I noticed a sign in a prominent spot up front: SEATING ON BOARD THIS BUS IS WITHOUT REGARD TO RACE CREED OR NATIONAL ORIGIN. BY ORDER OF THE INTER-STATE COMMERCE COMMISSION. Later it was explained to me that in the South, the "white" passengers would sit up front and the "colored" passengers would be expected to sit in the back, and that the sign was put up to make it amply

clear that on **this** bus (and all interstate buses) any person may sit wherever he pleases.

Now, in India I lived among all kinds of people, and I was told about the many "races" all around me, but most of the time I was not very conscious of them. I suppose like most other Parsees I was raised to believe not only that Parsees were a race unique, but that they were one of the "purest" races still existing. Except for occasional pleasure when I heard such a statement (usually by another Parsee) I was hardly more conscious of the term "races" than the shirt on my back. That sign in the bus was my first indication that in the United States, things might be different. A few years later I learnt about the historic Supreme Court decision of 1954, which demolished the "separate but equal" doctrine — the doctrine that schools for colored children may be separate, as long as they are equal in facilities, standards, etc.. Then, too, the Nazi atrocities of the thirties and forties figured much more in the papers and periodicals than they ever did in India. Over the years, continuing to the present day, it is extremely unlikely that the day's newspaper does not have some item involving race issues in some part of the world.

Therefore, as a **personal educational project**, I undertook to find out what is this thing called race, how do you tell who belongs to which race, and how do you distinguish a pure race from an impure race. Of course, when one talks of race one is dealing with a topic in the life sciences, the domain of geneticists, zoologists, biochemists, physical anthropologists, etc., and so to these people I turned. What some of them had to say was extremely interesting to myself, and since it is very relevant for us as a community, I would like to share my findings with my fellow Parsees.

One quickly comes to realize that the term race means different things to different people. Some people use it for national groupings; hence we hear terms like "the Japanese race" or "the English race", or "the Swedish race". Others use it to stand for religious groupings. One term frequently heard in this country is "the Jewish race". We ourselves speak of "the Zoroastrian race". At times the term race is used to denote historical origins, as implied in the term "Aryan race", a term which has accumulated tremendous notoreity today because of the Nazis' having used it. Still other people use the term race for color groupings, and we hear about the "white race", etc.. Finally, it is used to denote physical feature aggregates, and we hear terms like "the Caucasian race", or "the Mongoloid race".

Out of all such diverse usages of the term race, Ashley Montagu, Professor of Anthropology at Princeton University, discerns 2 notions in his book, **THE CONCEPT OF RACE**. One, he calls the

"social (sometimes mis-called the sociological) concept of race, the doctrine, to put it briefly, that there exist superior and inferior races". The second, he calls the biological concept of race which "has it that within a particular species there exist different populations of the same species which are distinguished from one another by the possession of certain distinctive hereditary traits". I suppose most Parsees who subscribe to the concept of race at all, probably harbour both these notions, that is (in reverse order) that Parsees do have certain distinctive hereditary traits and that these traits put us somewhere high up on the list.

The history of race concepts is quite interesting and even amusing. L. C. Dunn and Theodosius Dobzhansky, both Professors of Zoology at Columbia University mention in their book, **HEREDITY RACE & SOCIETY** that the term race is attributed to the French scholar Buffon who used it in 1749. Later, the German scholar Blumenbach (1775) decided to distinguish five races in man: Caucasian or white, Mongolian or yellow, Ethiopian or black, American or red, and Malayan or brown. Skin color was soon recognised to be to superficial a trait, so **anthropologists resorted to measurements on the body, particularly the head**. The rest of the history is best told in the authors' own words (p. 110):

"The use of **such methods led to a great multiplication of races**. Deniker, in 1889, recognised 29 of them... In 1933, Von Eickstedt set up 3 'basic races' ... 18 'sub-races', 3 'collateral races', 11 'collateral sub-races', and 3 'interme-

diate forms'. In 1950... Coon, Garn and Birdsell recognised **6 'putative stocks...and 30 different races. No agreement has emerged from such efforts as to what constitutes a race.'**

As for "pure races, Dunn and Dobzhansky write (p. 115) :

"If you say that something is a mixture you imply that pure ingredients which have been mixed together exist somewhere or have existed in the past..... Such notions are however definitely refuted by scientific data. Race mixture has been going on during the whole of recorded history...Nothing can be more certain than that pure races in man never existed and cannot exist."

The first few times that I encountered such categorical rejections of the race concept, I could not help feeling that either we Parsees need to revise our notions about ourselves, or somehow the world of science has overlooked the Parsees of India. With further reading I have come to suspect that the former is probably the case. Of course, there is no need to feel bad about having had erroneous ideas on the subject, because the anthropologists themselves formulated and pursued the theories of racial divisions in man, for many years. But that is the way it is with the acquisition of knowledge: further investigations invariably give rise to newer and more valid concepts. "Race", like the concept 'phlogiston' once used in combustion theory, and "aether" once used in electro-magnetic (radio) theory is fast becoming a relic from a bygone scientific era. However, whereas the anthropologists have moved forward from racial concepts, the Parsees have not.

Consider for example the views of Professor Frank Livingstone of the Department of Anthropology at the University of Michigan. In a 1962 article in *CURRENT ANTHROPOLOGY*, entitled "On The Non-existence of Human Races", he writes (p. 279) :

"In the last decade there has been a remarkable increase in our knowledge of the complexity of human genetic variability. To an increasing number of anthropologists the concept of race seems to be losing its usefulness in describing this variability. In fact for human populations among which some of us have worked, it seems impossible even to divide these populations into races...(I am not saying that) there is no biological or genetic variability ... but simply that this variability does not conform to the discrete package labelled races or sub-species. For man, the position can be stated in other words: there are no races; there are only clines." (Gene-frequency gradients).

One cannot easily shrug off the whole question of race as a mere technical point among academicians. Within our own lifetime, some 6 million Jews were systematically murdered at extermination camps in Auschwitz, Belsen and Dachau, because some people thought that Jews were an "inferior race". Race is involved in the atrocities of apartheid in South Africa; race is involved in the riots of the United States, and I leave it to the reader to think of similar instances of inhumanity in other parts of the world, in which the concept of race figured prominently. So there are considerable moral implications

of what we as a community believe about race.

There is a growing group of lay people and scientists who feel a moral and intellectual obligation to cease speaking of races. For example, on April 7 1941, Professor Montagu delivered a lecture before a meeting of The American Association of Physical Anthropologists, entitled: "On The Meaninglessness Of The Anthropological Concept Of Race". In it he tried to show that "the concept of race is a conception which in the light of modern experimental genetics is utterly erroneous and meaningless and that it should be dropped from the vocabulary of the anthropologist, for it has done an infinite amount of harm and no good at all".

What significance does all this have for us as Parsees? I think we should cease referring to ourselves as a race, in any case cease referring to ourselves as a "pure" race. For one thing, referring to ourselves as a pure race makes some fanciful implications about others. For another, it places this aspect of Parsee ideology embarrassingly close to one which only some 30 odd years ago caused some of the greatest human suffering in recorded history — the racist ideology of the Nazi murderers. Clearly it is contrary to the best thinking of our times, and should have no room in the "religion of good sense", which is what our religion has often been called.

What are we then, if not a race? I prefer the term "ethnic group". The distinguished biologist **Sir Julian Huxley** pub-

lished a book in 1936 with the anthropologist A. C. Haddon entitled **WE EUROPEANS**, in which they say (p. 106) :

"Nowhere does a human group now exist which corresponds closely to a systematic sub-species in animals, since various original sub-species have crossed repeatedly and constantly. For the existing populations, the non-committal term ethnic group should be used... All that exist today is a number of arbitrary ethnic groups inter-grading into each other".

In reference to this, **Prof. Montagu** says :

"It was from this source, that is from Huxley and Haddon that I in turn adopted the term ethnic group in 1936 and have consistently continued to use it since that time...The term ethnic group is not offered as a substitute for race. On the contrary the term ethnic group implies a fundamental difference in viewpoint from that which is implied in the term race." (THE CONCEPT OF RACE, p. 17)

If a new communal attitude on race could be evolved, it would hold many important advantage for us Parsees. Firstly, it would serve to dissociate ourselves from concepts which are scientifically false and morally wrong. It would serve to keep the religion of good sense on the side of good sense and good morality. Secondly, it would shift communal attention on the real factors that unite us as Parsees—we declare that what distinguishes us, **in fact what makes us Parsees is not our blood and genes, but our ideas and ideals.** The Parsee community will

survive not by mere biological procreation, but requires ideological affiliation. I do not have to point out the significance of this for our rapidly declining Parsee population.

Thirdly, we will be making a positive contribution to the solidarity of certain Parsee families. I am thinking of the increasing number of Parsee men and Women, particularly in the United States, Canada and the United Kingdom, who marry non-Parsees. If we cease thinking of ourselves as a race, particularly a 'pure' race we allow no room for anyone to think of the spouses as second rate. The community recognises no division in the family, and the family feels one. And the couple who might otherwise have been hurt, alienated and lost to the community

might retain an attachment for it, and be more interested in raising their children in the Zoroastrian faith. That there is such an interest evident, for example, from a recent Newsletter circulated in this country, in which 2 such Navjotes were reported. This too has tremendous significance for our declining population.

To conclude, let no man fear that the loss of pure-race notions might destroy pride of membership in our community. I have full confidence that our modern, educated Parsees do not need the support of ego-satisfying myths to sustain their pride of membership. There is plenty of good in our ideology which will shine all the more brightly when the tarnish of false notions from a bygone era is removed.

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Intrusion of Dualism in The Zoroastrian Religion

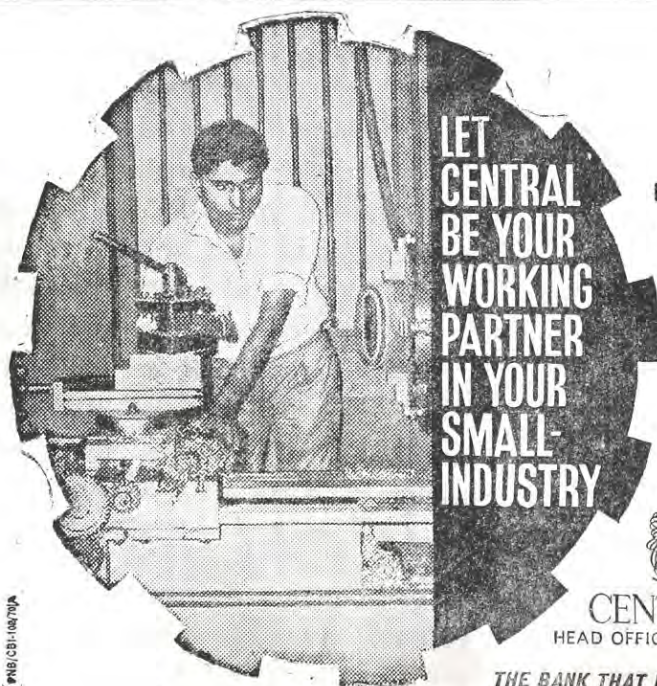
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Thousands of years ago, Zarathushtra, the prophet of Iran, preached monotheism to an idolatrous mankind. Zarathushtra was the first to acknowledge the unity of God and resolutely refused to be tempted or brow-beaten by the Daeva-worshippers. Zoroastrian ideas gradually influenced Judaism, Christianity to some extent, and finally Islam. Zarathushtra's contribution to religious thought has been recognised universally as both valuable and profound. His conception of God and the duty of man is singularly precise and clear. His teachings emphasis Monotheism.

Blasphemous views have been held about Zoroastrianism in the past and even today it has not been free from the charge of dualism. Zarathushtra was an avowed unitarian. When writers misrepresent the facts, they do a grave injustice to the basic tenets of the world's first religion. The theory that God heads the good spirits and the devil the bad ones is out-right un-Zoroastrian. Logically this implies the existence of two distinct and independent powers striving for the mastery of the Universe. But this concept is not in harmony with the Gathic philosophy of monism. The Zoroastrian concept is that Ahura Mazda is one God, Master and Creator of the Universe, independent of any every one, with no one as His rival.

Certain authors of the East and West have been deliberately partial in the interpretation of this ancient religion, calling it essentially dualistic. They take their inspiration from a verse in the Gathas which states that in the beginning there were two primordial elements — one Good and the other Evil. These writers conveniently forget that the Zoroastrian religion is a monism, that proof of such monism is found in the Gathas. **The dualism that scholars talk about is an ethical concept and not a religious dualism.** Such an ethical concept implies a confrontation of **Vohu Mano and Ahriman.** Vohu Mano or Good Mind is the sum total of all that is good in the Universe which has the full support of Ahura Mazda. Ahriman (Akarna Mano) is the Iranian counterpart of the devil and encompasses all that is evil in the Universe. Yet God reigns Supreme because He is the only True Good and His Perfection is absolute. Zarathushtra has prophesied that victory will go to Vohu Mano in the ultimate scheme of things. The 'whys' and 'wherefores' of evil we will probably never know satisfactorily, but Zoroastrian ethics is practical in positing oneness as its basic tenet, thereby reconciling God's Goodness and sovereignty with the problem of evil.

The charge of dualism is thus ill-conceived. Regarding the Ultimate Reality, Zarathushtra's affirmation stands bold and clear. Only One Principle governs the Universe and not two. The idea of two powers, two potentialities is basically repugnant to the context and contrary to the facts of His teachings. The so-called 'dualism' does not enter the domain of religion. **Monotheism is the key-note of Zoroastrian religion and monism is of Zoroastrian philosophy.** Hence the absurdity of confronting Ormuzd with Ahriman. **The complexities of the Universe must ultimately be attributed to one Eternal Uncaused Cause.** If Western authors would carefully examine what Zarathushtra originally said, they would not make sweeping statements about the inherent 'dualism' of the Zoroastrian religion.



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CONTRADICTION

An Englishman asked a Frenchman what he would like to drink. The Frenchman replied "Contradiction".

Englishman — "Never heard of it"

"Well said the Frenchman, "You put strong gin in the glass, then add soda to make it weak, then mix lime to make it sour and add sugar to taste less acid.

"You then hold up hand with the glass and say "Here's to you" and you drink it yourself."

"Here is to Mr. Dara Cama". I hold up my glass with water. Strong drink prohibited in public. All the best (in contradiction.)

He writes to the Times of India (14th June 1970) that Parsi priests indulge in distillation of liquor in their agiaris (fire-temple.) Subsequently he contradicts his own reckless statement apologising to the priests and the community as if he were threatened with legal and other dire consequences. He offered an explanation. "I would like to say that all they do is to pound Haoma (twigs) in water in a vessel. The Haoma plant is supposed to be intoxicant but if just pounded in water it could not possibly produce even a little percentage of liquor".

This was contradiction No. I disowned. This was followed by contradiction No. II contradicting the disowned contradiction explaining the apology as a mischievous attempt by some unknown person to belittle him. He alleges that the signature

on apology was forged and that he still approved of the mischief he did. He thinks that we are all out of our sense for lifting up to him our glasses containing only water which was boiled and never distilled.

The entire episode does not look innocent. There is a method in the madness and the method is contradiction as a spur to controversy. There is a lingering suspicion that behind all this correspondence there is only one man and if there is no second person there can be no forgery and no forger.

Mr. Cama likes the controversy to go on and harbours a belief that opposition to him in press and in public sustains and vivifies his nascent sense of grandeur. The community should guard against fostering that folly by clearly visualising the method in the madness and not feel upset by any amount and any number of contradictions. That purpose must be defeated by silent understanding.

There is a dictum from Wall Street — "Once you pledge, don't hedge". Once you commit yourself to buy or sell do not try to protect your commitment by hedging which is betting on both sides. If the deal is going good hedge is a handicap. If the hedge protects you you lose on the deal. Hedge may protect commodity. It cannot protect an airy nothing. Wherever the action and reaction are equal and

opposite the remainder in mathematics is zero; in physics it is Inertia and in sociology status quo.

From Bode-Cama-Hirjibehdin initial drive the initiative has passed on to the stalwart veteran Jame-Jamshed assisted by Parsiana. Their first united opposition resulted in status quo. In nature there is no Inertia — Nature is in incessant flux. The latent flux is always operative somehow, somewhere and is called "extension" or "spread". Our "spread" is powerful

based upon tradition and faith of the faithful and has to win because it is in tune with the infinite. However, we have to keep at bay the "minor spread" from what was once the "initial drive" now held back to resort to contradictions. We teach, they grumble. We stick, they wabble. Once God said "Let there be light"; and "there was light". Once more God said "Let there be light and we have switched it on.

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by

MAHYAR BYRAMJI PATEL.

“O ! Saki, let the red wine flow where the wild rose blows, for that is where I awoke to the beautiful song, pouring melodiously, from the ruby lips of my Beloved !”

“URVAKHSHANGHA GAYA JIGHAESHA, TAO KHSHAPANO
YAO JVAHI !”

— Yasna 62.10

“May you live a joyous life, the nights that you live!” — Atash Nyaish

INTRODUCTION :—

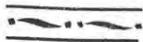
OPTIMISM IS THE KEYNOTE of the message of Holy Zarathushtra ! His teaching is best summed up as the effort to live the Religion of the Good-Life and of treading the Path to Happiness ! Monotheism is the root of his inspiration ! It is the foundation-stone on which rests his claim to a prophetic dispensation. There is no fury of fire and brimstone in his teaching, but only Perpetual Progress culminating in a Final and Universal Salvation ! Love and Wisdom are the two ever-watchful Guardians who help us on our way ! Zarathushtra never threatens us with the Wrath of Heaven, but always cautions us about the Immutability of the Cosmic and Moral Law ! He constantly warns us against the inadvisability and utter futility of attempting to throw our puny might against the Invincibility of Just and Beneficent Plans that unfold under the Dispensation of a Benign Divine Order ! Wisely, he teaches us to understand the Will of Ahura-Mazda, which manifests Itself as Universal Love ! The more we get ourselves attuned to the Infinite Voice of Silence, the more we shall be pursuing the Path to Happiness !

He lived in an age which believed in many Gods, wherein each tribe, having a collection of several deities of its own, claimed control over magical incantations and rituals whereby through various sacrifices, most frequently bloody, it sought to secure the favours of these savage and wanton Gods exclusively for the benefit of its own adherents. The religious reform he introduced was of a momentous issue. **With one mighty sweep, he did away with every one of these deities, and installed Ahura-Mazda, the Monotheistic and Moral God in the hearts of all men !** Good thoughts, good words and good deeds were to be the only sacrifices to be offered to the Ethical God he introduced to his people ! Surrounded on all sides by believers in magical rites, fore-most amongst whom, perhaps, stood his own father Pourushasp, he proclaimed that the Truth of a Religion lay in its Moral Significance and not in any outward and ceremonial show ! Religion meant the perception, pursuit and practise of Truth ! Right Conduct and Moral Motivation received the Prophet's fullest attention. Boldly, he did away with the ancient practice of appeasing the various Gods with intoxicating and other gruesome offerings. He discountenanced the religious belief then prevailing, which allocated the favours of tribal Gods exclusively upon their own chosen people, and offered to all Mankind the One Universal God ! He addressed his message to all Humanity, regardless of all time and distance. Because of this, the voice of Zarathushtra is an Eternally-Living force, uniting all from far and near.

Lighting the Fire-of-Eternal-Truth from the unquenchable Sun-of-Righteousness, Zarathushtra fed it with the fuel of Love-and-Wisdom ! He protected it with the might of Divine-Power, and kept it glowing with the splendour of Faith ! Blazing with Perfection, the Fire shed its Lustre-of-Immortality upon a Waking-World ! Reverently, he stood before this Holy Fire, radiantly happy, and his uncontrollable heart burst forth into paeans of song ! The Enlightened-Seer arose, and faced the East. **The Sun-of-Truth shone brilliantly upon his beautiful, moon-like face ! Its reflected Light Illuminated the entire World !**

Hallelujah ! Hail and Rejoice ! The Herald of Bliss has arisen gloriously in the East ! The Virgin-Heaven has given birth to its most Resplendent Golden Star ! The Banner-of-Righteousness flutters proudly with its head raised high up in the sky ! And through every part of the seven regions of the World, champions of Mazdayasna rally around the focal-point of the magnificent trumpet-call :

“Mazdayasno Ahmi ! Mazdayasno Zarathushtrish !” — I am a worshipper of the One God Ahura-Mazda alone ! An Ahura-Mazda-worshipping follower of the Holy Prophet Zarathushtra !



Pronunciation of Vowels :—

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

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

A. TRANSLITERATION

B. FREE TRANSLATION.

C. COMMENTS.

GATHA USHTAVAITI — 1.
 THE SONG OF REJOICING.
 YASNA HA 43.

VERSE 1.

A. **Ushtā ahmāi yahmāi ushtā kahmāichit,**

Vasē-khshayās Mazdao dāyat Ahuro;

Utayuiti tevishim gat toi vasemi,

Ashem deredyai tat moi dao Armaite,

Rāyo Ashish Vangheush gaem Manangho. (102)

B. Happiness to those who bring happiness unto others,
 May the Ruler-at-Will Mazda Ahura give;
 Eternal-Life and Strength-of-Soul do I desire from Him,
 For upholding Righteousness grant me that, O ! Holy-Faith,
 The Radiant Blessings for living the life of the Good-and-Loving-
 Mind.

C. **There is only one way to be happy, and that is by striving to bring happiness into the lives of others !** Such is the Will of God, Ahura-Mazda the Omnipotent ! He is the only God

whom Zarathushtra recognises, whilst he rejects all other deities as the false-figments of primitive man's imagination. From Ahura-Mazda alone, the Prophet desires to acquire by virtue of his merit, the rewards of a Life-made-Eternal and a Soul-made-Perfect. He longs for the Blessings showered upon the Faithful, so that strengthened by it, he may act Righteously according to the dictates of a Good-and-Loving-Mind. He will bring Happiness to all Mankind, and that shall be the greatest source of his own Happiness !

VERSE 2.

A. Atchā ahmaī vispanām vahishtem

Khvāthroyā nā khvāthrem daiditā

Thwā Chichithwā Spenishta Mainyu, Mazdā !

Yā dāo Asha Vangheush mayāo Mananghō,

Vīspā ayarē daregojyātōish urvādanghā. (103)

B. Similarly, to them shall come all the best —

Who strive for Glory, to them shall Glory come

Through Your Enlightened and Most Holy Spirit, O ! Mazda;

You Righteously gave the Divine-Wisdom to those with the
Awakened-Conscience.

For daily enjoying long-enduring happiness all our lives.

C. They that strive for Glory shall surely be blessed with the best and most glorious rewards. There is no place for a capricious fate to work its favours here. Ahura-Mazda, is never to be deceived, such is His Enlightenment, and His Most Holy Spirit showers bounteous rewards and blessings only upon the deserving. One of the greatest blessings He has been pleased to grant us is a Discerning-Mind. We have to keep this Mind in a good and progressive condition. We have to put it to maximum use and awaken it to Divine-Consciousness. It must serve us as the most powerful instrument for establishing the Kingdom of Righteousness here upon Earth. **Happiness is an internal experience, and is at no time and under no circumstances conditioned by any external influence !** We experience pleasure and pain only according to our own inherent qualities. If we choose to mould our Minds in the Right way, we shall certainly enjoy unbounded Happiness for an unlimited Time !

VERSE 3.

A. At hvō Vangheush Vahyō nā aibi-jamyat,

Yē nāo erezush savanghō pathō sishoit —

Ahya angheush astvato mananghascha;

Haithyeng astish yeng a-shaeti Ahuro,

Aredro Thwavas huzentushe spento, Mazda! (104)

B. Now may that one attain to the Highest Good,

Who to us the Righteous Path of Bliss reveals—

For the material life as well as that of the spirit;

Leading upto the Truthful Existence where Ahura dwells,

Such a wise and holy one is in tune with You, O ! Mazda.

C. Our Prophet discloses that the Perfect-Teacher of the Most-Exalted-Knowledge is fully deserving of the highest rewards that the Almighty grants. **True Knowledge is meant for spreading and never for hoarding !** What is the worth of erudition if it is to eke out its life in a miserable and lonely haunt ? Knowledge is Light and only serves its true purpose when it Illuminates Universally. Gnana-dana, the philanthropy of Knowledge is the most meritorious of acts ! It blesses both, those that impart it, as well as those who receive it ! The true dispenser of Right Knowledge is to be prized over all other men ! He stands like a beacon-light, guiding our steps towards the Path to Happiness, and cautioning us against pit-falls. He helps us to make our way safely across the hazards of material as well as spiritual realms. The learning that he imparts is useful to us in this life and also in the life that we shall live in the here-after. He is Master of both, the acquired as well as the in-born Wisdom ! What he teaches us, opens the portals of Heaven for us, and leads us to the Presence of the Almighty. Such an initiate, by virtue of his wisdom, goodness and piety, most resembles the concept of Ahura-Mazda which we cherish.

VERSE 4.

A. At Thwā mēnghāi takhmemcha spēntem, Mazdā !

Hyat tā zasta ya-Tū hafshī avāo,—

Yao dāo ashish dregvaite ashaunaēcha;

Thwahya garema Athro, Asha-aojanghō,

Hyat moi Vangheush haze jimat Mananghō. (105)

B. Thus I recognised You to be the Most-Powerful and Holy-One,
O ! Mazda,

When I beheld You distributing our deserts,—

When You dealt out the fruits of merit to the False and to the
True;

Through Your Fire-of-Inspiration, replete with Righteousness,
To me shall come the strength of the Good-and-Loving-Mind.

C. Zarathushtra extolls the Greatness of Ahura-Mazda ! How Strong and Pious is the Mighty Creator ! He rules over us all single-handedly. He does not require any Lesser-Beings to keep His House in order. He is Self-Sufficient by Himself. **The entire army of Spiritual Beings required to maintain the Universe, is a mere figment of men's imaginations, who cannot conceive of the Immensity of God !** Ahura-Mazda is a Ruler-at-Will, and the entire Creation is a manifestation of His Divine-Wish ! It is His Cosmic Law which creates, just as it is His Moral Law that governs. Rewards and Retributions are meted out in accordance with well-regulated principles. His Vision reaches everywhere and marks everything. Virtue is suitably rewarded, and Vice is aptly punished. The Prophet is well aware that all who live according to the prescribed Moral Code will profit thereby. The Inner-Fire-of-Illumination shall awaken within the hearts of the pious, and the strength of the Awakened-Conscience will come to the aid of the Righteous.

VERSE 5.

A. Spēntem at Thwā, Mazdā ! mēnghī, Ahurā !

Hyat Thwā angheush zāthoi daresem paourvīm;

Hyat dao, shyaothana mizhdavan yacha ukhdha —

Akēm akai, vanguhim ashim vanghaove —

Thwā hunarā damoish urvaese apeme. (106)

B. Holy are You, O ! Mazda, thus have I recognised You to be, O !
 Ahura,
 When first I beheld You at the beginning of Life;
 Since You ordained that all acts and words shall bear appropriate
 fruit —
 Evil to the wicked, good blessings to the holy —
 Through Your Wisdom so shall it be with creation till the final
 consummation.

C. Ahura-Mazda is the Holy of Holies ! Zarathushtra is thrilled
 when he realizes that Ahura-Mazda has existed since all Eternity!
 He recognises Him to be the Cause of all causes, and also the
 Causeless-One. It is part of the Divine-Plan that no thought,
 word or deed shall ever go unrequited ! Heaven does not single
 out any one for meting out capricious judgements ! It rules
 according to the Divine-Plan. The wicked will be punished and
 the good will be blessed ! This Law is impersonal and inviolable !
 There is no element of wrath in the punishment of God, but it is
 only an effective corrective. **The Holy Father punishes the erring
 son with loving concern for the errant one in His Noble Heart !**
 The punitive rod is administered with a regard for the future
 well-being of the misguided. We have all of us to reach the
 Final Goal of Perfection and Immortality. It is the Infinite-
 Wisdom of Ahura-Mazda, that has laid down the path that leads
 to the Final Beatitude. The lighter the burden of our guilt,
 the more pleasant will be the journey, and more congenial the
 company.

VERSE 6.

A. Yahmī, Spentā ! Thwā, Mainyū ! urvaesē jasō,
 Mazda ! Khshathrā, ahmī Vohū Mananghā,
 Yēhya shyaothanaish gaethāo Asha fradente;
 Aeibyō Ratush sēnghaiti Ārmaitish
 Thwahyā Khrateush yēm naechish dabayeiti. (107)

B. When, O ! Holy Spirit, Your Goal is reached,
 O ! Mazda, there with the Divine-Power and Good-and-Loving-
 Mind,
 There works of Righteously-lead lives advance;

To these the Prophet teaches Holy Faith
Born of Your Wisdom which no one may deny.

- C. The Righteous soul advances to the Goal where the Holy Spirit, that is Ahura-Mazda resides. The Faithful shall be accompanied by the Divine-Power and the Awakened-Conscience which they have acquired by leading lives of Rectitude. To these advanced souls, the Prophet imparts the Revelation he brings from Ahura-Mazda, which he has gleaned through his inner-receptivity. The Wisdom which the Prophet displays is God-Inspired and born of Holy Faith. **None may deny the authenticity of the Prophet's message, nor the Divine source of its origin !**

VERSE 7.

- A. **Spentem at Thwā, Mazdā ! mēnghī, Ahurā !**

Hyat mā Vohu pairi-jasat Mananghā;

Peresatchā mā : "Chish ahi ? Kahyā ahi ?

Kathā ayare dakhsharā ferasayai dishā

Aibi thwāhu gaethāhu tanushichā ?" (108)

- B. Holy are You, O ! Mazda, thus have I recognised You to be, O !
Ahura,

When the Good-and-Loving-Mind awakened within me;
One asked me : "Who are you ? To whom do you belong ?
What path do you pursue when assailed with daily doubts
That pertain to your body and mind ?"

- C. **When Zarathushtra became proficient in Wisdom, he realised the full Grandeur of Ahura-Mazda !** He learned to get acquainted with Ahura-Mazda through his inner-perception. He began to shower Ahura-Mazda with his heart-felt adorations. When he went on in this strange manner, someone, getting surprised at his behaviour began to question him : "Who are You ? To whom have you given your heart ? Why do you behave in this manner ? Whose songs of praise do you sing ? How do you meet with the daily requirements of your physical and mental needs ?" This was a reflection on the God-Intoxicated state of Holy Zarathushtra. He was steeped in the condition of God-Realization ! Ahura-Mazda had taken full possession of his sensitive heart.

VERSE 8.

- A. At hōi aoji : Zarathushtrō paourvim,
Haithyō dvaeshāo hyat isōyā dregvaite,
At ashaunē rafenō khwyēm aojonghvat;
Hyat ābushtish vasase khshathrahyā dyā,
Yavat ā Thwā, Mazdā ! stāumi ufyāchā. (109)
- B. I answered him so : Firstly, I am Zarathushtra,
The inveterate foe, with all my might, of the followers of Untruth,
But to the Righteous, I shall be the bearer of the joy of the Inner-
Life;
Therefore I pray for the acquirement of the Divine-Power for all
time,
Whenever I sing my songs of praise to You, O ! Mazda.
- C. Zarathushtra answers the questioner accordingly; He informs him
that firstly, He is named Zarathushtra. **It is his mission in life
to fight the Evil of Falsehood, Ignorance and Wickedness !**
He is unsparing when assailing the Unrighteous. He is deter-
mined to resist and repel them with all his might. He never
appeases them, or compromises with them. But to the Righteous,
he is the bearer of Constant Joy ! He shall side with them till
the day we reach the final Consummation of Life. He seeks for
the Might of Divine-Power, whenever he prays to Ahura-Mazda,
for he knows that none may ever harm those whom Heaven pro-
tects ! None can similarly withstand the onset of the Virtuous,
who have Ahura-Mazda's Divine-Power to help them. Ahura-
Mazda is the Most Potent of all Allies. All Power and Strength
flow out from Him alone.

VERSE 9.

- A. Spentem at Thwā, Mazdā ! mēngihī, Ahurā !
Hyat mā Vohū pairi-jasat Mananghā;
Ahyā ferasēm : "Kahmāi vivīduyē vashī ?"
At ā Thwahmāi Āthre ratām nemanghō,
Ashahyā-mā yavat isāi manyāi. (110)

B. Holy are You, O ! Mazda, thus have I recognised You to be, O !
 Ahura,
 When the Good-and-Loving Mind awakened within me;
 One questioned me : "Who do you wish the most to know ?"
 I answered that I would dedicate my homage to His Fire,
 And esteem Righteousness over all else whilst I have the will.

C. The Holy Prophet re-iterates that he was astounded by the Magnificence of Ahura-Mazda, when Divine-Consciousness first dawned upon him ! Someone queried further : "Whose thoughts occupy your mind all the while ? In which direction do your thoughts become absorbed ?" He answered that he was fully absorbed with contemplating the Divine-Spark within him. **Zarathushtra was deeply engrossed with the task of fanning the Inner-Spark-of-Illumination into a Mighty Conflagration !** Zarathushtra was pursuing the Path of Self-Illumination, and was well aware that living a life of stead-fast Rectitude was most essential for all spiritual progress.

VERSE 10.

A. At Tū mōi daish Ashem hyat mā zaozaomī,
 Armaiti hachimno it arem;
 Peresacha nao ya Toi ehma parshta,
 Parshtem zi Thwa yathana tat emavatam,
 Hyat Thwa khshayas aeshem dyat emavantem. (111)

- B. Then grant me Your Rectitude, for which I yearn,
 Full of Holy Faith have I become;
 You may question me with all Your queries,
 Your questions only tend to make me strong,
 For through Your strength You make me powerful.
- C. Zarathushtra assures Ahura-Mazda that he is full of Faith in Him, and is quite fit to receive the responsibilities which the prophet has to bear. He is bursting with Righteous zeal to carry out the mission entrusted to him. He finds himself growing in the Wisdom of God, and believes that he is now in a fit position to answer all the queries put to him about his Prophetic mission. He is full of confidence in his capabilities to answer and satisfy the yearnings of all who thirsted to know about the new Dispen-

sation he had come to fulfil. He finds that he is fully competent to meet any adversary in Religious controversies. **Flawless Knowledge makes him strong, bold and invincible!** How can anyone match him in Wisdom and Strength, when the source of his Powers is Ahura-Mazda Himself?

VERSE 11.

A. Spentem at Thwā, Mazdā ! mēng̃hī, Ahurā !

Hyat mā Vohū pairi-jasat Mananghā;

Hyat Khshma ukhdhaish didainghe paourvim;

Sādrā-moi sas mashaeshu zarazdaitish

Tat verezyeidyai hyat moi mraota vahishtem. (112)

B. Holy are You, O ! Mazda, thus have I recognised You to be, O !
Ahura,

When the Good-and-Loving-Mind awakened within me;

When through Your Teaching I first grew wise;

In my difficulties with Mankind, Faith sustains me

To carry on my purpose which You have told me is the best.

C. Zarathushtra is astounded by the Glory of God, when his Inner-Perception awakened from within, and revealed to him what none other had ever perceived before ! He acknowledges that he owes all his Learning to the Source of all Wisdom, which is the Creator Himself. This puts the lie to the belief that a human preceptor is indispensable for attaining to Spiritual-Insight ! Ahura-Mazda is quite capable of imparting direct Knowledge to those that yearn to know ! **At all times and under all conditions and eventualities, our approach to Ahura-Mazda should always be direct, and never through that of any other agency, whether human or divine, ecclesiastic or lay !** Our Prophet finds Mankind un-receptive to the noble Message which he brings, but this does not lead him to despair, for he is well-grounded in Faith. Ahura-Mazda has assured our Prophet that the Mazdayasni-Daena is the Best Religion in the whole wide world, and is the Only One most acceptable to Him ! **The Eternal-Truth of this Mighty Religion shall live through the vehicle of this and all other Future Creeds, and traversing through all Lands, shall endure upto the end of Time !**

VERSE 12.

- A. Hyatchā moi mraosh : "Ashem jaso frākhshnenē !"

At Tū-moi noit asrushtā pairyaoghzhā;

Uzeredyai para hyat moi a-jimat

Seraoshō Ashi māza-rayā hachimno,

Yā vi ashish ranoibyo savoi vidayat. (113)

- B. When I was told : "Pursue Righteousness wisely !"

You did not tell me then of things un-heard-of before;

But did so when from within me arose

The Inner-Voice-of-Infallible-Intuition, accompanied by the
Blessing of Divine-Illumination,

Which allotted the proper reward and retribution to both the sides.

- C. It is easy enough to hand out the mandate : "Be Righteous !"

But what is this Righteousness ? How may one become Righteous ? This requires to be very carefully considered. It requires an Inner-Illumination to answer these questions. **Those who**

pursue a Spiritual-Life learn to draw their attention Inwards !

When we develop our Minds to attain to a state of Selflessness, our Mind becomes Good-and-Loving. When the Mind has proceeded along these lines, an Inner-Awakening takes place within us. Unfathomable Intuition begins to guide us unerringly.

Divine-Illumination enlightens us from within. We being to discriminate between Right and Wrong with dependable precision.

We become fully aware of the Law of Consequences which brings us our rewards and punishments as we rightly deserve them !

VERSE 13.

- A. Spentem at Thwā, Mazda ! mēngih, Ahurā !

Hyat mā Vohu pairi-jasat Mananghā;

Arethā voizdyai kamahya tem moi dāta,—

Daregahya yaush yem Vao naechish dareshd ite, —

Vairyao stoish ya Thwahmi khshathroi vachi. (114)

- B. Holy are You, O ! Mazda, thus have I recognised You to be, O !
 Ahura,
 When the Good-and-Loving-Mind awakened within me;
 In order to attain the gratification of my desire, grant me that, —
 Life of such a long duration, which no one before has dared to
 ask You for,
 The best of existence, which is in Your Divine-Power to bestow.
- C. When Illumination first came to Zarathushtra, he realised the
 Splendour of Ahura-Mazda ! He became aware that He alone
 was the Gratifier of all pious wishes. It was the devout wish of
 the Prophet to live a long life and personally attend to the
 successful completion of his mission. It was no easy matter to
 induce the Daevayasnis to give up their perverted beliefs and false
 practices, and to convert them to the enlightened ways of the
 Mazdayasnis ! All this would take a great deal of time and effort
 to bring to fruition. If Ahura-Mazda would only grant him a
 long life, he would work with tireless energy to bring the Best
 of Existence within the reach of Human Experience. **It was his
 ardent desire to establish a Heaven on Earth ! To bring Paradise
 within the reach of all men !**

VERSE 14.

- A. Hyat nā fryai vaedamno isvā daidit,
 Maibyo, Mazdā ! Tava rafeno frakhshnenem;
 Hyat Thwā Khshathra, Ashat hachā frashta;
 Uzereidyai azem saredanao sēnghahya
 Mat taish vīspaish yoi-Toi Mathrao merenti. (115)
- B. What the wise adept bestows upon his favoured one,
 Upon my followers, O ! Mazda bestow, Your all-refreshing Bliss;
 Which is within the keeping of Your Divine-Power, by reason of
 Rectitude;
 Awake, O ! Champions of the Sacred Teaching
 And all those who are mindful of Your Revelation.
- C. The Master-of-Wisdom lavishes all his love, knowledge, skill and
 care upon his beloved disciples ! Zarathushtra regards Ahura-
 Mazda as the Sole Preceptor and Benefactor of his followers.
 He does not lay claim to any Divinity, but regards Ahura-Mazda

alone as the Inspirer of all his thoughts, words and deeds. Accordingly, he depends upon Him to bless his followers with the choicest Blessing of a never-ending Bliss. Ahura-Mazda, Who is Omnipotent and Ever-Righteous alone can confer this supreme gift upon the deserving. **The Prophet exhorts the champions of Mazdayasna to arise and attend to their duties and obligations! The Sacred Revelation has to be broadcast over all the seven regions of the World!** The new adherents will be keeping their eyes fixed upon the veterans to learn by precept and practice.

VERSE 15.

A. Spentem at Thwā, Mazdā! mēngī, Ahurā!

Hyat mā Vohu pairi-jasat Manangha;

Dakhshat ushyai tushna maitish vahishta;

Noit na pourush dregvato khwyat chikhshnusho,

At Toi vispeng angreng Ashauno adare. (116)

B. Holy are You, O! Mazda, thus have I recognised You to be, O!
Ahura,

When the Good-and-Loving-Mind awakened within me;
Declaring to me that quiet meditation is the best pursuit;
Let no man be a compromiser with the Leaders of Untruth,
For they always regard the Righteous as their foes.

C. How Great and Good are You, O! Creator-of-Matter and Lord-of-Spirit! Now does my Awakened-Mind perceive You distinctly for the first-time! I declare that You are the Holiest of the Holies! You are the Fountain-Head of all Wisdom! **You lead me to a quiet spot and there reveal Yourself to me, as I meditate upon You in solitude.** Knowing You, I too have grown full in Wisdom! This have I learnt from You that the man of perfect integrity keeps himself aloof from all those who are steeped in Untruth. He will never have anything to do with them, for it is their mission to distort, pervert and destroy the pristine Religion of Righteousness, which is the essence of Mazdayasna. They look upon the virtuous with malice and scorn in their hate-filled hearts. Keep them far away from me, O! Ahura-Mazda, for I wish to be saved from their evil pollution. Thus sings Holy Zarathushtra, when Realization dawns upon him.

VERSE 16.

A. At, Ahurā ! hvo mainyūm, Zarathushtrō

Verentē, Mazdā ! Yastē chishchā Spenishtō;

Astvat Ashem khwyat ushtānā aojonghvat.

Khvēng dāresoi Khshathroi khwyat Ārmaitish,

Ashīm shyaothanaish Vohu daidit Mananghā. (117)

B. Therefore, O ! Ahura, for his own spirit does Zarathushtra
Choose, O ! Mazda, that which is Your Holiest Spirit;

May the life-of-flesh be strengthened by Rectitude.

With Sun-like brilliance may the Divine-Power abide with Holy-
Faith,

May Blessings be showered upon works inspired by the Good-
and-Loving-Mind.

C. Zarathushtra has made his irrevocable choice ! He has dedicated his body and soul to the service of Ahura-Mazda ! He has recognised Him to be the Holiest and Purest Spirit, Who is the Good, Wise and Loving Creator of all. He prays that the human-body with its many frailties and limitations may be strengthened by pursuing the course of Righteousness. He longs for the attainment of the Divine-Power of the Selfless-in-Spirit, whose main function is to enable us to uphold and execute the behests of the Universal Law, when it clashes with the interest of our own selfish-pursuit. He prays for the help of Holy-Faith, so that he might find guidance and succour when he is pressed by difficult times and conditions. He calls upon Ahura-Mazda to shower His choicest Blessings upon those who follow the dictates of the Good-and-Loving-Mind. **Repeatedly, he sings : "Happiness only comes to those who bring Happiness into the lives of others!"**

(To be continued)

The article under my name Faribourz
Mariman was the report of my lecture
and not reproduction in July 1970 issue of
'Parsiana'.

Although I am coming from the priestly
class I am not a **navar**, and hence it was
incorrect to call me 'Ervad'. There are
some misprints and errors.

On Conversion and Converts in Zoroastrianism

by

Dasturji Dr. Hormazdiar Kaiyoji Mirza M.A., Ph.D.

Neither in the Gathas nor in the entire Avestan literature is there any reference or hint suggestive of the practice of conversion. There is no such word as CONVERSION in that language.

History is devoid of incidents of enforced conversion even in the days of the then Mighty Iranian Empires. With the advent of Zarathushtra our forefathers had not given up our original Mazdyasni daen. Zarathushtra only corrected and purified the original Mazdyasni Religion and even today we are Mazdyasnis in faith and Zarathushti by elimination of unwanted and correction of undesirable elements by Zarathushtra in the original daen. Therefore today we are Mazdyasni Zarthushtis. **Zarathushtra did not establish a new religion he corrected the old existing one. We are not converts from Mazdyasni daen but Mazdyasni mended, amended and re-vivified by Zarathushtra.**

Ervad Kavasji Kanga's English-Avestan Dictionary contains no word in Avasta to mean Conversion. Except Dr. Eruch Taraporewala and Shri Jetindra Mohan Chattarjee none have given the translation "Convert" to any Avestan word. (Probably the word is used by them in some interpretative sense and not as literal meaning).

Dastur Dr. Hormuzdiar Mirza delivered a very enlightening lecture on some historical aspects of Zoroastrian Religion under the auspices of Jashan Committee, Bombay. He said at present propoganda is going on in favour of Conversion of non-Parsis into our fold. The topic is presented before the ignorant public in the form of false arguments utterly lacking studies, understanding or authority in supporting such wild and childish statements such as that Gathas enjoin Conversion and Avasta supplies corroboration. Childish talk is circulated that Prophet

Zarathushtra converted King Vishtaspa. For this there is no support either from history of the religion or from Avestan literature.

Many persons talking loosely miss an essential issue that Gayomard was the first person in Iranian Avestan lore to hear direct from heaven the commandments of Dadar Ahurmuzd. That way **Dadar Ahurmazd's own daen Ahurmazdi or Mazdyasni daen came into existence** amongst the people of Iran since Peshdadian dynasty which was the oldest known organised Society. Hoshang, Jam-

shid, Faridun, Haoma, Kaikhushru and such other Soshyants thereafter established Mazdyasni daen. That fact is stated in Avasta. Zarathushtra was born ages thereafter in the time of King Vishtasp. Zarathushtra devoted 10 years of his life to prayer, meditation and devotion in the solitude of Ushidaran mountain. It was during this time that he got intuitively more messages from Mino Yazadas about our daen, upon these revelations Zarathushtra acted, corrected, modified and preached his messages. That is what we acknowledge in our daily prayer while reciting the words "Mazdyasni Ahmi, Mazdysno Zarathushtris" I am a Mazdyasni, I am a Zarathushti Mazdyasni" This is known in Avasta also as "Ahurish Zarathushtris" or the Zarathusti daen as given by Ahurmazd. Our forefathers have never forsaken our original Mazdyasni Daen nor have we.

We read of King Vishtasp in Avasta of Kyani period but there is nowhere any mention or even suggestion of Conversion. Zarathushtra never claimed to have converted Shah Vishtasp. It is clearly stated in Avan Yasht that Zarathushtra prayed and pleaded "May I make King Vishtasp think according to Daen, May I make King Vishtasp utter words according to daen and May I make King Vishtasp act according to daen". This implies that the daen was already there in existence. All that Zarathushtra wished for was that King Vishtasp shall listen to the call of the conscience and live and act as said above. It is never stated anywhere by the Prophet that King Vishtasp shall give up his own original daen in which he was born and assume and adopt a new daen of Zarathushtra.

According to the Gathas King Vishtasp was a righteous friend (અથેા મિત્ર) of Zarathushtra. Farvardin and Jamyad Yashts describe Vishtasp as one supporting daen and the pillar of strength of Hormuzdi Zarathushti daen. There are several such descriptions of Vishtasp in Avasta but nowhere is there any suggestion or insinuation of Conversion to a new faith. **Avastan vocabulary has no equivalent for Conversion.** Ervad Kavasji Kangaji's Dictionary of Avastan language contains no such word. There are innumerable translations of the Gathas but except for Dr. Taraporewala and Shri Jotindra Mohan Chatterjee no one has accepted Conversion as legitimate translation and the present day ignoramus propagandists are the only ones to welcome and accept this erroneous version because it suits them and not because they know the intricacy of the Avastan language. The peculiarity around it is that these ignoramuses accept these translators' version when it suits them and discard the very same authors' other versions when they do not suit them.

Gathas describe man as mortal to suggest the idea of life after death and emphasise the eternal law of cause and effect applicable also in the other world where Minoi Justice prevails precisely. It is difficult to understand why Gatha 30-11 is put up for favouring Conversion by persons doing false propaganda. Gatha 30-11 only clearly states the law — "good to the good, punishment to the sinners and that law is good for all times." Where do the distortionists see Conversion in this simple straight-forward mention of the inexorable law?

Gathas mention the Turanians as enemies of Iranians. From that simple fact also the opportunists seek some hint of Conversion. Far from it. The real fact is that Shah Faridun distributed his Kingdom amongst his three sons. Iraj, a word which phylogically is allied to Iran, got the main portion of Iran. The area which his son Tur got came to be known as Turan and the remaining part went to Salm. Because of jealousy amongst brothers Iraj was murdered and Turanians waged a war against Iran. But all that is political matter that had nothing to do with religion in the beginning but just as when a war is going on it changes phases and Turanian Arjasp made Zoroastrian religion the largest of his vengeance. Despite that tension many Turanian families were staunchly on the side of Zarathushti daen. They both were basically Iranians even though in opposing military camps. There is no question of Conversion in this historical episode and one wonders wherefrom the opportunists see into it the suggestion of Conversion.

Iranian Kings in their history of thousands of years never resorted to converting persons of other faiths. Members of other faiths lived at peace in the Hakhamani, Arshkani and Sassani Empires: not only that but the Iranians protected and also helped the believers of non-Zoroastrian religions. For this reason the names of some of the Akaemanian Shehshahs are written in letters of gold in ancient history. In the Treaty between Rome and Iran both countries pledged freedom of faith to their subjects.

The opportunists in their propaganda for Conversion are bringing in the fact of some Iranian Kings having married outside. That may have been the misuse of Royal prerogative but that was not the custom in the Society. The protagonists of Conversion appear to be ignorant of or are deliberately suppressing their horrible consequences as recorded in history. This led to strife and quarrels between members of the Royal families and further led to fissiparous tendencies in the Kingdom. That led to jealousy, intrigues, plottings and political murders and resulted in untold evils. Sassanian Empire of 400 years fell in a few decades.

In ancient days Iranians had settled in India as can be confirmed from ancient Sanskrit archives. They did not try to preserve their identity and got merged in the masses and nothing is now left of them except reference in books of history.

May be that now a days a few mobeds under temptation of money are performing Juddin Novjots and Juddin marriages but they are thereby exposing the Community and the religion to danger of extirpation. Violent and vicious propaganda harmful to the general long term good of the Community are causing a clash of interests which is clearly undesirable and unworthy.

It is an open question why a man born in one religion of his forefathers should give it up in favour of another new one. It is very suggestive why those who advocate Conversion of others to Zoroastrianism never explain the why and the whereof of such a change. They epitomise our religion into good thoughts, good words and good

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deeds as the be all and the end all of our religion. Do they imply that other religions have contrary beliefs to the above ones ?

Despite adverse records in history of harm and damage suffered by various nations who encouraged Conversion why are we keeping our eyes closed to their dire consequences ? Those propagating conversion are doing great dis-service to the Community. Parsis are the very Community that has already suffered most under the mania for Conversion by the Arabs. For a small Community like ours conversion campaign is open enmity to our religion and to our group.

If we believe that religion is made by man then only can we change it like a new coat. But our religion is the religion sent

to us by Ahuramazda. Conversion and faith in Religion of Revelation are incongruous. God has given us our Religion under His own Laws of making up an appropriate set of beliefs of His own Choice and man takes birth in an environment best suited for him to carry out the allotted mission in life. Just as a man cannot change his parents he cannot change his religion because the whole is one complex unity of purpose divine. It is our Prophet and our Ancestors who have put us in charge of our divine heritage. Our Ancestors suffered a good deal and sacrificed much to preserve promote and defend this divine heritage and pass it on to a succession of generations. We pray to God to help us fulfil our allotted mission.

Amen :

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“Poona Mobed's Fund”

(ESTD. JUNE 1966)

(Under the auspices of the Poona Zarthosti Seva Mandal)

1st Vice Pres. Mrs. Gool Wadia : 2nd Vice Pres. Mr. Savak Patel Chairman, Mr. Bejon F. Boywala : Hon. Treasurer Mrs. Aimy Master Hon. Secretary Mrs. Frannie Boywala.

Members of the Managing Committee

Mrs. Mehroo R. Boga, Mrs. Tehmi S. Poonawala, Dr. K. Feniwala, Mrs. Aban Bhathena, Miss Frannie Vakil, Mr. Hormasji Kanga, Mr. Marzban Kaikobad, Ervad Rustamji Kotewal.

This Poona Mobeds' Fund was started in sacred memory of late Mr. **Jehangirji R. Sopariwala**, by his daughter Mrs. Mehroo R. Boga who was deeply touched by the economic stress and social condition of our poor Mobeds, who attended the first four days death ceremonies of her father.

To her it seemed expedient to take some immediate steps for the amelioration of these poor priests. A meeting of friends and well wishers of our Athornans was, thereafter, called at her residence, East Street, Poona on 27th June 1966, with a view to find ways and means for their amelioration.

A small fund was raised on the spot :

Donations, Patron, Life and Ordinary Members were invited to meet with the

planned activities for this fund for the future.

Donations from Re. 1/- to any amount above Rs. 1,000/-

Patrons Rs. 500/- and above

Life Members Rs. 100/-

Ordinary Members Rs. 12/- per year.

AIMS AND OBJECTS OF THE FUND:

To enlighten our community of Poona of the very sore and sad economic and social condition of our Parsi Priests in Poona.

In view of the above, to take steps to raise their living and social status in keeping with the sacred dignity of their profession.

The fund does not envisage giving of cash doles.

However, it aims at giving free medical aids to our Athornans and their families through its fixed panels of Doctors. Hospitalization and operations are being taken care of.

Subsidised and/or free grain on their ration cards is being given.

Educational aids, by way of giving school, college fees, school, college books and other necessary equipments needed by their children are being resorted to.

On important festive occasions like our New Year or Jamshed-i-Naoroze, the Fund distributes amongst our Mobeds and their families **Gift Parcels** containing uti-

lity articles for their home consumption, Sudras, Kushties, utility cloths like Muls, Long cloth, Jama-Pichories, daglies, legas and Pugri cloth, Pakav, Tea, Sugar, Gol, Grams etc.

During its short existence, we have collected, roughly Rs. 15,000/- and spent Rs. 4,000/- in numerous aids given to our Mobeds and their families, leaving on hand a balance of over Rs. 11,000/-.

We are presenting to our local Athornans, with families, Rs. 75/- worth of household articles, like Pakav, Tea Sugar, Gol, Grains and 10 Yards of Long Cloth, each. To each single individual mobed, Mulmul and Long Cloth pieces worth Rs. 50/- each. These as Pateti presents. I shall deem it a favour if you, Sir, would thoroughly study our various efforts to ameliorate their social and financial condition, and we would feel grateful if you would further give us your valued suggestions to better their status.

End of 1968, we inaugurated a **"Small-saving-cum-Aid" scheme**. In this, every participating Athornan can pay into this Pool 2% of his monthly income. At the end of the year, every such member's account will be credited with an equal amount of his collection from the Fund. This, though a very insignificant scheme, yet is introduced primarily for five years on trial, with a view to provide even a meagre saving plus the aid from the Fund, at the time of retirement of our Mobeds from their priestly profession.

Our Fund further aims at giving our **Parsi School Children some Primary knowledge of our sacred religion** through

holding extra hour classes at their respective schools.

Arrangements are afoot to hold monthly **lecture-cum-reading meetings for our Athornans** as well as for all those Zoroastrians who are interested in such a move.

It is intended to hold prize giving Elocution Competitions on simple religious subjects for the youngsters of our community.

During the past year a group dinner and a social were held and our Athornans and their families were pleased to join. The dinner was very lavishly hosted by Mrs. Sopariwala and Mrs. Mehroo Boga, who gave a very happy time to all who joined in this function. This dinner could very likely be the very first one in which the whole Athornan group with their wives were invited to partake of a very happy and sumptuous fare.

To widen their knowledge and to give them a good time we intend taking these friends to sight seeing spots of interest, Industrial Concerns and other educational centres.

We fervently request all those who read through this report to kindly come forth with whatever donations that they can willingly give to enlist themselves as Patrons, Life Members and/or Ordinary Members, to keep our torch burning, for this laudable cause.

Dasturs and Mobeds have been the torch bearers of our Sacred Zoroastrian Religion for the past over 1300 years, since we landed on the shores of our adopted land, India.

"No Mobeds, No Religion" is the age-old saying. Advancement of our Mobedi Tola, is the advancement of our Ancient Zoroastrian Religion.

The Fund is systematically managed by an active group of selfless workers, holding every month its meeting, wherein all matters pertaining to aids to be given and all other matters are being discussed and decisions taken therein.

Pray you, send us your names and your valued donations to enable us to enlist you as our esteemed supporters.

Thank you all !

6, Salisbury Appartments,
Salisbury Park, Poona-1.
Mrs. Frannie Bejon Boywala,
Hon. Secretary,
Poona Mobeds Fund.

To Readers of Parsiana I heartily recommend this modest but earnest and most useful Fund for their liberal support.

I am its Life Member. I personally know Mr. Bejon Boywala, Mrs. Amy Master and a few others. I am impressed with their earnestness of purpose and zest for self-less service. Donations and lump-sum fees constitute the corpus of the Fund. To make ordinary membership fee of Rs. 12/- per year readily available for distribution. I hereby once again become ordinary member and have sent the amount to the above address from my belief that many a mickle makes a muckle. Give whatever you like. The cause is worthy and so are its workers.

The beginning of all great things are small. Let us all make a success of this experiment. A successful experiment is a diminutive of a vast universal fact and an exercise in handling it — when we will handle one for all our Mobeds — Amen.

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LONDON NEWS

Dr. Sohrab Byramji Warden of London has passed away

FUNERAL ORATION

Although in his expressed wish and arrangement, Soli had donated his body to the Paddington General Hospital for medical research and dissection by students, because it was not in the Will, his Barclay's Bank Executor and Trustee told us that they were not obliged to carry out this wish, and Cremation was then carried out at Golders Green at which a large number of our people were present. At the conclusion of the Religious ceremony and after the coffin was taken in Mr. Moos delivered the Funeral Oration :

"Mrs. Rose Warden, Mr. Jimmy Warden, Dr. Soli Karani, Ladies & Gentlemen,

With our sacred Prayers on our lips and with deep love and affection in our hearts, we have committed the mortal remains of our elder Brother and Friend of all to the care of Ahura Mazda.

May our Sorabji Byramji Warden, our very dear Soli to us all, rest in Peace and receive the rich reward of a lifetime of Righteousness and Service given by Soli to a multitude of people.

This is not a day of mourning, but a day of thankfulness that this World of ours had been blessed with a person of the quality of our Soli, as an example to us all of uprightness, clean and righteous living, and a helping hand to all those who came to him for help of any kind.

Our Soli has passed from our midst, but he is living on the other side of the veil, and I am sure that he has earned a special place in Pairi-Daeza or Paradise, to rest and to enjoy the fruits of his labour and work on this Earth.

In our Religion as in other true faiths, there is no such thing as death being the end of all existence, but it is a promotion to higher realms of activity and service, which Soli will surely take up after he had rested a while.

Our Soli's life is that of triumph over physical affliction which he suffered during all his life and in spite of recurring handicap of asthma, he achieved far more success than even thoroughly healthy and capable people achieve.

Our Soli lived well and to a venerable age of 82, and in that he had the exemplary help of a wife, Rose, who understood him and kept him active throughout all the years of their marriage.

The numerous acts of kindness will be remembered by countless friends in this country and in India, and his deeds and acts were such that he could never be forgotten.

Apart from that his relationship and services to The Parsee Association of Europe, and his generous benefactions

could only be appreciated properly by friends who were very close to him and to his heart. Soli was a pillar of strength to us all. A friend has departed from us, but never in the real sense.

So I say to Mrs. Rose Warden, to his near and dear relatives in this Country and in India, that we were all privileged to have known and loved this God's Good Man. We shall all miss him. But we do not begrudge him the casting aside of his frail body, as thereby he will shine in the Glory of Ahura Mazda, as he really was.

On behalf of the Committee of this Association, on behalf of our Dasturji Saheb and the Members of our Community, I offer to Mrs. Warden, Mr. Jimmy Warden and other members of the family our deepest sympathies, and may they all have the courage to bear this great loss, and may they keep our Soli's memory green as long as we are alive.

May the Blessings of Ahura Mazda be on our Soli, and on all those who have come from far and near to pay their last respects.

"Glory Be to Ahura Mazda".

THE INCORPORATED PARSEE ASSOCIATION OF EUROPE

"Zoroastrian House," 88 Compayne Gardens, London, N. W. 6.

Report of Memorial Meeting held in honour of the late Dr. Sorab Byramji Warden at Zoroastrian House on Sunday, 2nd August, 1970 at 5 p.m.

A large gathering of Members and friends attended. Mrs. Rose Warden and her relatives and Mr. J. B. Warden, the brother of the deceased represented the families.

Mr. Jehangir D. Moos, the President of the Association, took the Chair, with Dasturji Saheb Dr. Sohrabji Kutar, and Vice-President, Dr. (Mrs.) Shirinbanoo Kutar and Hon. Secretary, Mr. Cyrus Mehta on the rostrum.

The Chairman requested all those who had come to pay their tributes to the late Dr. Sorabji Byramji Warden to observe two minutes silence upstanding in honour of the deceased.

CHAIRMAN'S ADDRESS AND TRIBUTE

The star that shone so brightly in our Association for past fifty years and more is no longer visible to our dimmed eyes, but the same star is shining ever brightly in another sphere in a better World free from the handicaps and turmoils of this World — a World which is a battle-ground to which the righteous and the noble are heaven sent to play their parts for the evolution of Man. It has been ever thus throughout the long history of Human Beings.

And who was not the friend of Soli? My Motabhai (Elder Brother) has departed at the conclusion of a highly successful mission on this Earth — the mission being of living with us as a Brother, an utterly loyal friend, a generous heart hiding inside a frail body, a dedicated worker not only in his own chosen field of healing people, but also a dedicated worker in the cause of his Zoroastrian Community in Gt. Britain and elsewhere, sometimes misunderstood, but always coming up with words and deeds and indeed thoughts which could be an example to all of us of how a Man should behave, think rightly, and live rightly, no matter what the odds.

Born 82 years ago in a family famed for its righteousness and religious zeal, our Soli during his College years took up Avesta & Pehlavi our sacred languages -- but innate wisdom goaded him on to his true destiny.

The Spring of 1914 saw Dr. Warden in England as a student of Dentistry. Soon on the outbreak of the First World War on the 4th August, 1914, Dr. Warden joined up as a Lieutenant in I.M.S., and for four and a half years he served in France, Mesopotamia, Egypt, India and England as the Medical Officer with his Regiments. At the conclusion of the War he resumed dentistry and was soon qualified. Thereafter he took a course of Radiology in Germany and took Diploma of Medical Radiology and Electrology, and settled down in practice in England. He carried on his Practice well into his seventies, before honourably retiring.

Persons who are destined to be servants of Humanity are **born with that quality**, and for them it is not enough that a Man may work and enjoy the fruits of his labour in comfort. The narrow limits of such a life were not enough for Sohrabji-- a man could not live by bread alone. While there was so much to be done on the spiritual side, the uplifting of Humanity by personal example, Sohrabji could not take a back seat and let opportunities for doing good to Human Beings slip by him.

Our Sohrabji threw himself heart and soul into the activities of our Association for the service of Zoroastrians as giving him the best opportunity for pouring out his generous heart. Nor could he be satis-

fied with service of his own community alone. He did considerable work for the emerging Independence for India. Sohrabji loved people, he was happy in their company, as a member of various Indian Institutions, Medical Societies, cultural movements, and in turn he was highly respected and loved by those with whom he came into contact.

It was my priviledge to have known Soli, my Motabhai, for a long period of years intimately, as a friend, a colleague, a co-worker, with people having similar ideals and objectives. There were most refreshing sides to his Character; there was not a mean streak in his entire nature -- he had the generous nature of an ancient Iranian King but was limited by the arrow extent of an individual. He never spoke evil of anyone, nor do I ever remember Soli using an unworthy word -- he was entirely free from jealousy, seldom showed anger, there was no malice of any kind for anyone. He hated injustice, meanness in people, exploitation, the common human frailties.

Sohrabji was an optimist throughout his life. Afflicted by periods of Asthma for the best and the total part of his life, he was a living example of the power of mind over body, and he won through each time without a complaint or self-pity which he never displayed in all these years I have known him.

I remember the number of times we discussed the problems of life, family life, the problems of our Zoroastrian Association in Europe, the larger outer problems of this World and its people, their aspirations,

their deficiencies, and it proved to me that he was remarkably at the centre of life as is known to us. And it came out that all this was the result of his knowledge, insight and belief in his Religion of Zarathushtra. In this world living in the midst of people of all kinds it is difficult to practise the cardinal principles involved in Humata, Hukhta and Huvareshtha. Sohrabji was trying hard and very largely succeeding.

A few words about his relationship with our Association. I remember well over forty years ago Dr. Warden was giving his support and co-operation to our Association during the days of our illustrious President, Chairman & Trustee, the late Sir Muncherjee Meherwanjee Bhowna-gree, K.C.I.E., when our Association, though small in numbers, was vital to our Community.

In the year 1937 Sohrabji was elected a Member of the Managing Committee of our Association and he had the record unbroken by anyone, before or since, of having served on the Committee continuously. During this period Dr. Warden filled the post of Hon. Secretary for five years during the second World War. Thereafter he was elected Vice-President and also the highest office of President was filled by him with dignity and high purpose.

Apart from giving his Honorary Services in ample measure he was a patron of our Association. He knew the needs of our people and he did all he could to donate collect Donations, Subscriptions, etc.

When the new Scheme for a Larger Zoroastrian House with House of Prayer was started in 1957 he threw himself whole-heartedly into it. He did everything in his power to collect Donations for its purpose. **For three months Soli and I ran a campaign in India to interest our best in India and very largely succeeded.** I remained in India for further three months during which I had the co-operation and help of his brother Dr. Pesi Warden and his Sisters Mrs. Aimai Spencer, (now deceased) Mrs. Goolbanoo Adenwalla and Mrs. Jerbanoo Patel.

The Result of the success of that Scheme is today visible in this noble edifice and this enlarged Institution, this House of Zarathushtra which is being utilised by all the members of our Community for Worship, for Weddings, confirmation and other ceremonies, Lectures, cultural meeting Social meetings and for such other purposes. The dream which we shared with Dr. Sorabji, our Dasturji Saheb Dr. Kutar and Dr. Mrs. Kutar, and the members of our Committee **was translated into reality and we were able to establish a £45,000 Institution successfully and with provision for its continuation into the foreseeable future. Such an achievement could only be brought about by stalwarts such as our Sohrabji and others who were resolute and dedicated to the religious cause, in the midst of a society which is breaking up unfortunately, only temporarily I hope, into permissiveness and irreligious chaos.** Sohrabji was a truly religious man without making a show of his inner character.

In his own profession of Medicine and Dentistry, Dr. Warden worked very hard, inspite of occasional bouts of Asthma, but these attacks were not so frequent, as to take away from him the well-deserved credit of having his best professional services to a large number of his patients, as could be testified by a number of our members and friends who were ministered personally by Dr. Warden. (Congress members going to London were his patients for dentistry — amongst them Shri Vithalbhai Patel.)

In 1932 Dr. Warden married and he has been looked after by Mrs. Rose Warden who saw to all his creature comforts and has been a companion for all these years, sharing the happiness and responsibilities of a wife.

On behalf of the Members of our Association gathered here today, and others who have been prevented from coming, on behalf of his friends and on behalf of my wife and myself I express to Mrs. Warden, to his brother Mr. Jimmy Warden, to the members of Dr. Warden's and Mrs. Wardens' Families in England and in India our expression of our deepest feeling in their great loss, and may they have the grace of God with which to remember and cherish the memory of our dearly loved Sohrabji.

I thank you all who have come from far and near to pay your tributes and to honour the memory of a Man who can be taken as an example in our own lives in human relationship and behaviour.

We salute our old comrade and we give our thankfulness to God for the presence in our midst of our Sohrabji for so many

years. Sohrabji, we will not deny you the **rest and peace and the Blessings of the Almighty in Paradise which you have well deserved on this Earth. We shall meet again.** We have decided to bury our Soli's ashes at our Brookwood Cemetery, and I propose to place a Memorial Plaque in our saggree at Brookwood. The Trustee has limited our expenses to £100 for funeral and such other expenses. However, we shall see to it that nothing is done which would be less than worthy for our Soli.

Glory be to Ahura Mazda.

Thereafter Dasturji Saheb Dr. Sohrabji Kutar, recited passages from the Gathas appropriate to the occasion and gave a translation of same in English, and he also paid his religious tribute to Dr. Warden upholding his life and righteousness of life.

The following other Speakers also paid their tributes and one and all admired the wonderful life and achievements of this God's Good Man, the Grand Old Man of our Association.

Dr. Rustom M. Post who was a colleague of Dr. Warden spoke of their college days at the Grant Medical College in Bombay and how they came to England together and settled down.

The following expressed their sentiments

Mr. Rustam Medhora, a friend of many years.

Mr. Nariosang Maneckji Dhalla, a Trustee of the Association.

Mr. Cyrus P. Mehta, the Hon. Secretary of the Association

Mr. Rustom Kumana, life member and former chairman of Scindhia Steamships, London.

Mr. Pestonji B. Press representing the younger members and an official of the Borough Council of Race Relations.

Mr. Behli R. Irani, Committee Member
Mr. Shahpur Captain, Committee Member & financial adviser

Mr. Summers, a near relation of Mrs. Rose Warden, expressed much surprise and deep satisfaction that Dr. Warden was held in such high esteem and honour.

Mr. Rutton Shroff, a Committee Member.

Mrs. Rose Warden's niece also paid her tribute.

Mr. Kaiku Shroff, an elderly member and friend.

Dr. (Mrs.) Shirinbanoo Kutar, the Vice-President, besides paying her tribute to Dr. Warden, also spoke about Mrs. Rose Warden who had looked after her late husband for so many years and without which Dr. Warden could not have survived for so long. also read a hand-written tribute of Dr. Warden to his wife thanking her for looking after him and acknowledge all she did for him.

Mrs. Rose Warden at the conclusion of the Tributes thanked all those who had come to honour her husband, on her own and on behalf of her family.

Mr. Jimmy Warden, the brother, thanked the Committee on behalf of his family in India and his own behalf for arranging the Memorial Meeting, and the Speakers for their tributes.

Telegram from the Warden Family in Bombay was read.

Also letter from Lady Frainy Dhunji-bhoy Bomanji from Harrogate.

A sheaf of letters of condolence produced at the Meeting.

At the conclusion of these proceedings, the Hon. Secretary, Mr. Cyrus Mehta read out the Resolution of Condolence and the same was put to vote by the Chairman and was carried unanimously in silent agreement.

RESOLUTION

"It is hereby Resolved at this Memorial Meeting, convened by the President, Vice-President, and Committee of The Incorporated Parsee Association of Europe to place on record the outstanding Services and Benefactions of our Past-President, Honorary Member and Committee Member Dr. Sohrabji Byramji Warden over a period of half a century and these Services be and are hereby acknowledged with gratitude."

It is also Resolved that the deepest sympathies of all present, be conveyed to Mrs. Warden, in this Country and other members of his family in India.

This concluded the proceedings of the Memorial Meetings

The Chairman thereafter invited all those present to proceed to the Dining Hall for Tea.

The Portrait of Dr. Warden was prominently displayed throughout the proceedings with flowers.

BOMBAY DIARY ON LATE SOHRAB WARDEN

is the minimum that Parsiana must insert. He was from his college days a member of The Vegetarian and Temperance Society of Bombay and a member in the true spirit in sympathy with the cause

espoused by the society. He never drank, he never smoked and never ate meat. He was a true vegetarian and at heart a natural member of Jiv Daya Mandali. His heart melted at the suffering of any human being in distress. He passed from Grant Medical College in first batch of M.B.B.S., in 1914 and though away from home since then (with occasional visits to India) he remained deeply attached to the family till the last day of his life and remained equally attached to his land of birth. Unlike some shallow minds who disown their native tongue in one year of stay abroad he corresponded in Gujarati. He respected customs and religious rites and rituals. It was his wish that all his ceremonies be performed in Fasli Fire Temple and there should be no excuse for omission of any ceremony from the orthodox list after his death. Mr. Jehangirji Moos writes from London that all the ceremonies that they could perform in London are done and will continue to be done. Here in Bombay we, his family members, likewise have all his ceremonies performed and have a programme to complete them in toto including the prescribed number of Vandidad as also Mukhtad in due course. We all believe in life after death. We all harbour the hope to meet again. Some of us have already started reciting 100,000 Atha Ahuvairyo for the salvation of the soul of the deceased.

We all believe in the effectiveness of ceremonies performed by priests and prayers recited by ourselves. "This is no machination — Those will gain best who

are sincere and have divined the people's instinct by passionately trusting their own" (George Santayana).

It is not known to many that the idea behind securing a larger Zoroastrian House in London was to start a Dad-gah where fire could be kept and attended to night and day. The sincerest exponents of this idea were Dasturji Dr. Kutar, Mr. Jehangir Moos and Late Dr. Sohrab Warden and all others who now form the committee. An elderly parsi lady willing to come over to London was invited to take charge of the new building and institution of Dadgah but due to international immigration rules, despite all assurances by the Parsee Association that she will not try to earn her living by any other employment and that the Association will maintain her for their own religious welfare immigration permit was not given. Even a whole-time mobed was not out of the picture but it was not in the luck of the Zoroastrians of Europe to get a Dad-gah. Some indiscreet person had written in a newspaper that as a Setayashgah is established in London our Parsis will now go ceremony crazy in England too.

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5. Sukhadwallas :— Faredoon & Burjor, Princess St., B'bay 2. Banaji Fire Temple, Charni Road., Bombay 2.
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“ગાથામાં અને અવસ્તા સાહિત્યમાં કોઈ પણ ઠેકાણે વટખાવવાની કશી વાત, વીગત કે ઈશારો વટીક નથી”

“ડૉ. તારાપોરવાલાએ ગાથાના તરબુમામાં Convert શબ્દ વાપર્યો છે, પરંતુ અવસ્તામાં એવો અર્થ ધરાવનારો કોઈ પણ શબ્દ નથી”—એરવદ કવસજી કાંગાની અંગ્રેજી અવસ્તા શબ્દકોષમાં Convert શબ્દ મળતો નથી”

“ધરાની શહેનશાહતોના વખતમાં કદી પણ જરથોસ્તી પ્રજાએ વટાળ પ્રવૃત્તિની નીતિ ધારણ કરી નથી”—“જરથોસ્તી દીન સ્વીકારવાથી આપણા વડીલોએ પોતાની આગળી મજ્દયસ્તી દીન તજી દીધી નથી”—“જેમ એક માણસ પોતાના માઆપ બદલી શકતો નથી તેજ મુજબ તે પોતાનો ધર્મ પણ બદલી શકતો નથી”

“દીની તવારીખની કેટલીક બાબતો” ના વિષય ઉપર ભાષણ આપતાં દસ્તુરજી ડૉ. હોરમઝદીઆર મીરઝાનું
ધાર્મિક માર્ગદર્શન.

દસ્તુરજી ડૉ. મીરઝાએ “દીની તવારીખની કેટલીક બાબતો” ઉપર પોતાનું ભાષણ આપતાં જણાવ્યું હતું કે કોમમાં એકવાર ફરીથી જુદદીન ચળવળ જોશબર સાથે છે, પરંતુ તે જુદા સ્વરૂપમાં ચલાવવામાં આવે છે. હાલે એવી દલીલો રજૂ કરવામાં આવે છે કે: “દીનમાં વટલાવવાનું ફરમાન છે” અને આ મુજબ દીનનું નામ આગળ ફરી જુદદીન નવજોત અને જુદદીન લગ્નોને ઉત્તેજન આપવાની કોશિશ થાય છે. આ માટે વગર આધારે, વગર અભ્યાસે, વગર સમજે, બચ્ચાં જેવી અસંગત વીગતો બહેરમાં રજૂ કરવામાં આવે છે.

કલ્પીત વાતો.

આવી જુદદીન ચળવળનો પ્રચાર કરવા માટે હાલે એવી વાતો કરવામાં આવે છે કે: “પયગમ્બર સાહેબે શાહ વીસ્તારપને વટલાવ્યા હતા.” આવી વાતો કરનારાઓ માત્ર પોતાની કલ્પના રજૂ કરે છે, તેને દીની સાહિત્ય કે દીની તવારીખનો કશો ટેકો નથી.

મજ્દયસ્તી દીનની અતી પુરાણી હસ્તી.

અવસ્તા પ્રમાણે ધરાની પ્રજાના પહેલા પુરૂષ ગયોમર્દે દાદાર હોરમઝદના ફરમાનો પહેલાં સાંભળ્યાં હતાં. આ મુજબ દાદાર હોરમઝદની “હોરમઝદી” અથવા “મજ્દયસ્તી દીન” ધરાની પ્રજાની શરૂઆતથીજ હસ્તીમાં હતી. તે પછી હોશંગ, જમશેદ, ફરેહુન, હોમ, કેમશર જેવા સોશ્યલિસ્ટોએ દીની સેવાઓ બળવી અને તેથી તેની નોંધ અને તેઓની યાદ અવસ્તામાં કરવામાં આવી છે. તે પછી કયાની પાદશાહ વીસ્તારપના વખતમાં અશો જરથોસ્ત જન્મ પામ્યા. તેઓએ ૧૦ વર્ષ સુધી ઉશીદરેન પહાડની એકાંત જગ્યામાં રહી, બંદગી અને મનન કરવામાં પોતાને વખત ગુજાર્યો. આ સમય દરમિયાન તેઓએ મીનો યજ્ઞો મારફતે દીનનો વધુ પ્રચાર મેળવ્યો. આ મુજબ ધરાની પ્રજાની શરૂઆતથીજ મજ્દયસ્તી દીન હતી. તેમાં અશો જરથોસ્તના મીનોષ દીની પ્રચારમતના વધારા સાથે તે મજ્દયસ્તી જરથોસ્તી દીન તરીકે ઓળખાઈ. આજ કારણથી આપણે દરરોજ ફક્તી બાંધીને અવસ્તા ભણતર

ભણતાં દાદાર હોરમજદને આપણી ઝોળામ આપે છીએ કે :

“મજદયસ્નો અહમી મજદયસ્નો જરથુશ્ત્રીશ” “હું મજદયસ્ની છું, હું મજદયસ્ની જરથોસ્તી છું.”

“જરથોસ્તી દીન”

આ મુજબ અવસ્તા પ્રમાણે આપણે મજદયસ્ની જરથોસ્તી દીન પાલતારા છીએ. એ દીનને અવસ્તામાં “આહુ-ધરીશ જરથુશ્ત્રીશ” વાને “અહુરમજદની તેમજ જરથોસ્તની દીન” એ નામથી પણ ઝોળાખી છે અને તેને પાછળથી ટુંકમાં “જરથોસ્તી દીન” તરીકે ઝોળાખાવી છે. આ દેખાડે છે કે જરથોસ્તી દીન સ્વીકારવાથી આપણા વડીલોએ પોતાની આગળી મજદયસ્ની દીન તજ દીધી નથી.

અવસ્તા સાહિત્યમાં વટલાવવાની વાતજ નથી.

ગાથામાં અને બીજા અવસ્તામાં કથાની શાહ વીસ્તારપ વીધે લખાણો મળે છે, પરંતુ કોઈ પણ ઠેકાણે વટલાવવાની કશી વાત, વીગત કે ઇશારો વટીક નથી. આ ઉપરાંત અશો જરથોસ્તે શાહ વીસ્તારપને મજદયસ્ની જરથોસ્તી દીન કેવી રીતે શીખવવા ઇચ્છ્યું હતું તેની વીગત અવસ્તામાં જળવાયલી છે. આવાં યશ્ત પ્રમાણે અશો જરથોસ્ત યંદગી કરી દુઆ ગુનરે છે કે : “હું શાહ વીસ્તારપને દીનના વીચાર પ્રમાણે, દીનના વચન પ્રમાણે, દીનના કામો પ્રમાણે ચલાઉ.”

અત્રે વટલાવવાની કશી વાત, વીગત, કે ઇશારો વટીક નથી. અત્રે એમ નથી કહ્યું કે શાહ વીસ્તારપ પોતાના આપદાદાની દીન તજ દે અને નવી દીનમાં વટલી જાય !

ગાથા પ્રમાણે શાહ વીસ્તારપ પયગમ્બર જરથોસ્તના “અશો મીત્ર” હતો અને ફરવરદીન અને જમ્યાદ યશ્ત પ્રમાણે શાહ વીસ્તારપ “હોરમજદી જરથોસ્તી દીનની યાજ્ઞ અને ટેકા” સમાન હતા.

આ પ્રમાણે અવસ્તામાં શાહ વીસ્તારપ વીધે અનેક લખાણો મળે છે, પરંતુ કોઈ પણ ઠેકાણે વટલાવવાની કશી વાત, વીગત, કે તેવો ઇશારો પણ નથી.

એવો કોઈ પણ શબ્દજ અવસ્તામાં નથી.

અવસ્તામાં “વટલાવા” કે “વટલાવવા” માટે કશો શબ્દ નથી. એરવદ કાવસજ કાંગાની અંગ્રેજી — અવસ્તા શબ્દકોષમાં “convert” શબ્દ મળતો નથી. ડૉ. તારાપોરવાલાએ ગાથાના તરજુમામાં એ અંગ્રેજી શબ્દ વાપર્યો છે, પરંતુ અવસ્તામાં એવો અર્થ ધરાવનારો કોઈ પણ શબ્દ નથી. ગાથાના અનેક તરજુમાઓ થયા છે, કોઈક

સાહેબો માત્ર તારાપોરવાલા અને ચેતરજીનાજ તરજુમાં માન્ય રાખે છે અને તે સાથે વળી ફરેક જરથોસ્તીએ એજ તરજુમા માન્ય રાખવા એવી જીદ કરે છે ! ખરી વાત આ છે કે માત્ર તારાપોરવાલા અને ચેતરજીનાજ તરજુમા માન્ય રાખવાની અને રખાવવાની જીદ કરનાર પોતે, વખત આવે ત્યારે પોતાની મતલબને ખ તર, તારાપોરવાલા અને ચેતરજી બન્નેના તરજુમાઓ યાજ્ઞ મુકે છે !

ગાથામાં જણાવેલા માણસોનો મુળ અર્થ શું છે ?

ગાથામાં “માણસો” ને સંબોધવામાં આવ્યાં છે, તેમાં પશ્ચ કોઈક સાહેબોને વટલાવવાની વાત દેખાય છે. એ અવસ્તા શબ્દનો મુળ અર્થ “મરણને આધીન, mortal” એવો થાય છે. ગાથામાં એ અવસ્તા શબ્દ “માણસ મરણને આધીન” છે તે દેખાડવા માટે વપરાયો છે. મરણ જેવા જીંદગીના મુખ્ય બનાવ ઉપર ભાર મુકવા માટે એ શબ્દ વાપરી, મરણ પછીના મીનોઇ ઇન્સાફ, કરણીના કાયદાની વીગત સમજાવવામાં આવી છે. દાખલા તરીકે ૩૦.૧૧.

“અય મરણને આધીન (માણસો) ! સુખ દુઃખના નીચમ જે હોરમજદે નક્કી કર્યાં છે તે જાણો (તે આ છે કે) પાપીને સજા, લલ્લાને કાયદો-એ મુજબ છેવટ સુધી !”

એમાં વટલાવવાની વાત ક્યાં અને શું છે ? અશો જરથોસ્ત પોતાના સાંભળનારાઓને “mortal, મરણને આધીન” તરીકે સંબોધે તેમાં વટલાવવાની વાત કેમ અને ક્યાંથી આવી ?

ગાથામાં અમુક તુરાની કુટુંબોનો ઇશારો છે, તે ઉપરથી પણ વટલાવવાની વાત શોધી કાઢવામાં આવી છે ! સાધારણ રીતે હાલે અંગ્રેજી શબ્દકોષમાં Turanian શબ્દની સમજણ આપવામાં આવી છે તે ગાથામાં જણાવેલા શબ્દને લાગુ પડતી નથી. તુરાની મુલક અને પ્રજા મુળમાં ઇરાની મુલક અને પ્રજાને એક ભાગ હતો. શાહ ફરેદુને પોતાના ત્રણ બેટાઓને પોતાનું રાજ્ય વહેંચી આપ્યું તેમાં તુરને જે મુલક મળ્યો તે તુરાન કહેવાયો. આ વહેંચણીના કારણથી એરચનું ખુન થયું તેથી, તેમજ તે પછી શ્યાવક્ષનું ખુન થયું તે કારણથી ઇરાન અને તુરાન વચ્ચે ચાલુ દુશ્મનાવટ હતી, પરંતુ તે રાજદ્વારી બાબત હતી, તેને ધર્મ સાથે કશો સંબંધ હતો નહીં. આ રાજદ્વારી કારણથી તુરાની શાહ અરજસ્પે જરથોસ્તી દીન સામે લડાઈ ચલાવી હતી. તેમ છતાં ગાથા પ્રમાણે અમુક તુરાની કુટુંબોએ અશો જરથોસ્તની દીનની તરફેણ કરી હતી. આ મુજબ ઇરાનીઓ અને તુરાનીઓ મુળમાં

એકજ પ્રગ્નને લગતા હતા અને તે વચ્ચે રાજદારી કારણોથી દુશ્મનાવટ હતી અને કેટલાંક તુરાની કુટુંબોએ જરથોસ્તી દીનની તરફેણ કરી હતી. તેમાં વટલાવવાનો કશો સવાલ નથી.

આ ઇશારાઓ શા માટે છે ?

અથોરાના “અશોઇની ખાહેશ” રાખતા. “દુરના દેશોમાં” જતા હતા તેના ઇશારાઓ અવસ્તામાં મળે છે. તેમાં માત્ર બીજા દેશોમાં વસ્તા જરથોસ્તીઓને દીનતું જ્ઞાન આપવાનો, શીક્ષણ આપવાનો ઇશારો છે.

ઇરાની શહેનશાહોએ કદી પણ વટાલ પ્રવૃત્તિ અપનાવી લીધી નથી.

જરથોસ્તી પ્રગ્નની હજારો વર્ષોની તવારીખમાં, ઇરાની શહેનશાહોતેના વખતમાં પણ, કદી પણ જરથોસ્તી પ્રગ્નએ વટાલ પ્રવૃત્તિની નીતી ધારણ કરી નથી. હખામની, અશોકાની, સાસાની શહેનશાહોતેમાં ઇરાનમાં પરધર્મી પ્રગ્નઓ વસ્તી હતી, તેઓને કદી પણ કોઇએ વટલાવવાની કોશિશ કરી નથી. તેથી ઉલટું જ ઇરાની શહેનશાહોએ દરેક પરધર્મી પ્રગ્નને પણ પોતાનો ધર્મ પાલવાની છૂટ આપી હતી, તેઓના ધર્મસ્થળોનું રક્ષણ કયું હતું, તે માટે મદદો આપી હતી. આ કારણથી હખામની વંશના શહેનશાહોના નામો દુનીયાની પ્રાચીન તવારીખમાં સોનેરી અક્ષરે લખાયલાં છે. સાસાની શહેનશાહતના વખતમાં ઇરાનીઓ અને રોમનો સાથે થયેલી સંધીની શરત પ્રમાણે ઇરાની મુલકમાં વસ્તા ખ્રીસ્તીઓને તેઓના ધર્મ પાલવાની છૂટ હતી અને રોમન મુલકમાં વસ્તા ઇરાનીઓને પોતાનો ધર્મ પાલવાની છૂટ હતી.

જરા જુદહીન લગ્નોના અંજમ તો જુઓ ?

કોઇક ઇરાની શહેનશાહો પરધર્મી સ્ત્રી લાગ્યા હતા તેના દાખલાઓ પણ હાલની ચર્ચામાં આગળ કરવામાં આવે છે, પરંતુ તે ખરું છે કે એ સામાન્ય નીયમ વીરૂધ્ધ કાય હતું. વળી તેમાં ધર્મની દાજ કે ધર્મની લાગણીનો કશો સવાલ હતોજ નહીં. તે ઉપરાંત આવા બનાવોના શું ગંભીર પરીણામો આવ્યાં તેથી આવી ચર્ચા કરનારાઓ તમામ અજ્ઞાન હોય એમ મ લમ પડે છે. સાસાની શહેનશાહતના છેવટના વખતમાં જ કુટુંબમાં જુદહીન સ્ત્રીઓની આલાદના કારણથી રાજગાદી માટે રાજ્યમાં અને રાજ્યમાં કુટુંબમાં ઝગડાઓ થયા અને તેને પરીણામે રાજ્યમાં અદોખાઇ, કાવાદાવા, કાવત્રાં, દગાઇ, ખુનો અને બીજાં ગંભીર અનીષ્ટો ઉભા થયાં અને તેને પરીણામે આશરે ૪૦૦ વર્ષની નદહોજલાવી ભરેલી મહાન શહેનશાહત માત્ર થોડાં વર્ષોમાં પડી ભાંગી !

પ્રાચીન જમાનામાં હિન્દુસ્તાનમાં ઇરાની ટોળાઓ વસ્તા હતા. પ્રાચીન સંસ્કૃત સાહિત્યમાં તેના ઇશારાઓ મળે છે. તેઓએ પોતાનું વ્યક્તિત્વ જાળવવાની કોશિશ કરી નહીં. તેના પરીણામે તેઓ બીજી મોટી વસ્તીમાં ભળી ગયા અને આજે તેઓના નામ સીવાય કશું જચી રહેવા પામ્યું નથી.

ખુદલી દીન-દુશ્મની અને કોમ-દુશ્મની.

ઉપર જણાવ્યું તેમ, હાલે વટલાવવાનો પ્રચાર ચાલે છે તેમાં તેઓને નામે જુદહીન લગ્નો અને જુદહીન નવજોતોને પૈસાના બળથી ઉત્તેજન આપવાનો હેતુ છે. આવા જુદહીન લગ્નો અને જુદહીન નવજોતો કોઇક અથોરાના મોટી રકમો લઇ કરે છે, તેઓ પૈસાને ખાતર કોમ અને દીનની હસ્તીને બેખમમાં મુકે છે. આ ઉપરાંત, આવી ચર્ચામાં વેરભાવી મનોવૃત્તિથી કોમને અટકામણમાં મુકનારાં લખાણો પણ પ્રગટ કરવામાં આવે છે તે ખુદલી દીન-દુશ્મની અને કોમ-દુશ્મની છે.

વળી બીજા અગત્યના સવાલો આ છે કે એક માણસે પોતાના આપદાદાનો ધર્મ, કે જે ધર્મમાં તે જન્મ પામ્યો હોય તે, તેણે શા માટે છોડી દેવો બેધએ ? તેણે પોતાનો ધર્મ છોડી બીજા ધર્મ શા માટે ધારણ કરવો બેધએ ? આ ચર્ચા કરનારાઓ તે સમજાવતા નથી. એ અર્થ સુચક છે. વળી કોઇકે એવી દલીલ કરે છે કે જરથોસ્તી દીનમાં તો માત્ર સારા વીચાર, વચન, કાર્યો છે, તે સીવાય બીજું કશું જ નથી અને આવી દલીલ કરનાર જુદહીનોને વટલાવવાની હીમાયત કરે છે ! તો શું પરધર્મમાં ભુરા વીચાર, વચન, કાર્યો કરવાનું શીક્ષણ છે ?

વટાલ પ્રવૃત્તિના ભયંકર પરીણામો.

વટાલ પ્રવૃત્તિના ભયંકર પરીણામો ઇરાની પ્રગ્નએ વેડ્યાં છે, અનેક પ્રગ્નઓએ તે વેડ્યાં છે અને તેની ગંભીર માઠી અસર હજી પણ માલમ પડે છે. ઇતીહાસના આ ગંભીર બોધપાઠ છતાં, માત્ર પૈસાના ભેરે, સુધારાની નશાબાજીમાં, વટાલ પ્રવૃત્તિની હીમાયત કરવી. જરથોસ્તી તેના પ્રચાર કરવો એ માણસજાતની કુસેવા છે અને પારસી જેવી વટાલ પ્રવૃત્તિથી હેરાન થયેલી નાની કોમ માટે તે દીન-દુશ્મની અને કોમ-દુશ્મની છે.

“આપણે કપડાં કે ઘર બદલ્યે તેમ ધર્મ બદલી શકાતો નથી”.

ધર્મ માણસે બનાવ્યો છે-એમ માન્યે તોજ તે આપણે કપડાં કે ઘર ઘર બદલ્યે તેમ બદલી શકયે, પરંતુ ધર્મ ખુદાનો મોકલેલો છે એવું માન્યે તો તે સાથે વટલાવવાની હીમાયત અસંગત છે. જરથોસ્તી દીન પ્રમાણે ધર્મ ખુદાએ મોકલેલો છે. ખુદાની મરજ અને યોજના મુજબ અમુક માણસ અમુક માણાપને ઘરે અમુક ધર્મમાં જન્મ લે છે. જેમ એક માણસ પોતાતાં માણાપ બદલી શકતો નથી તેજ મુજબ તે પોતાનો ધર્મ પણ બદલી શકતો નથી.

“આપણે દીનનો મીનોઇ વારસો જાળવી રાખીશું”

દીન અને કોમ એ પયગમ્બર સાહેબ અને આપણા વડીલો તરફથી મળેલો મીનોઇ વારસો છે. અનેક કષ્ટો વેડી, અનેક ભોગો આપી, આપણા વડીલોએ તે જાળવ્યો અને સાચવ્યો છે. આપણી પવિત્ર ફરજ છે કે આપણે આ મીનોઇ વારસો જાળવી રાખી આપણી હવે પછીની ઔલાદને આપવો. એ દીની ફરજ જાળવવામાં પાક દાદાર હોરમજદ આપણને મદદ કરે અને ભલી પ્રેરણા આપે !

હમદીનો વર્તણૂક સંભાળી દીનને અને કોમને શોભાવો.

જરથોસ્તી તો તેને કહ્યે, ઉંચ જીવન જે ગાલે રે — પયગમ્બરને પગલે ચાલી, નીચમ અશોષના પાલે રે !
 શસ્ત્ર જેતું મુઠરેહ કુસ્તી, શાંતી જેની ઢાલ રે — સદાચારી, પરોપકારી, સઉની લેતો સંભાળ રે !
 ન્યાય જેનો નીચમ સાચો, પરદુઃખે એ દાઝે રે — નીંદા નાલેશી જીઠાણું, દગાથી એ લાજે રે !
 મનશનીમાં મન છે જેતું, ગવશનીમાં જે રાચે રે — કુનશની છે જેને પ્યારી, ખંદો ખુદાનો એ સાચો રે !
 સખાવતમાં જે શુરો, ભક્તિમાંહી ચક્રચુર રે, — એક ખુદામાં શ્રદ્ધા સાચી, ઢાઝ ધર્મની જેના ઉરમાં રે !
 પ્રમાણીકતા મુદ્રાલેખ, વતન પ્રેમી એ વીર રે — નીખાલસ છે હૃદય જેતું, વીર ધીર ગંભીર રે !
 હસી હસાવે સૌ દુ-યાને, આનંદી મુખ જેતું રે — દયા માયા વીવેક મહોખત, સૌ જન સાથે લહેતું રે !
 ચટપટ્યો છે સ્વભાવ જેનો, આલસ શત્રુ જેનો રે — જીવન સંગ્રામ ખેત્રવા તત્પર, પુરુષાર્થ વહાલો તેને રે !
 દુઃખથી ના જે ભાગે દુર, અહીં સામે બીડે બાથ રે — અહુનવર જેનો મંત્ર અદભુત, રાખે અહુરતે સંગાથ રે !
 અદ્ભુતથી નીરાલો માંત્રવાની પર કુરબાન રે — નાહીદ ગાઇએ વખાણુ તેના-જેના ઉરમાં તે અહીમાન રે !

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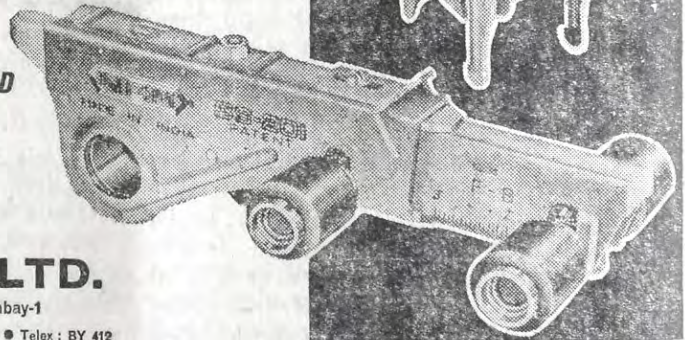


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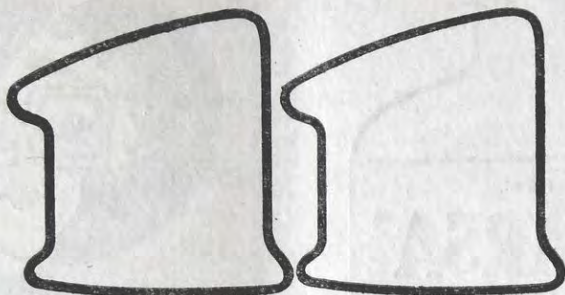


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HAOMA CULT

explained by :

Ervad Dr. Phiroz Kotwal

Go Groggy Turn Topsy Look Lost.

Someone amazed by his own dream rose from the bed to find a bottle tugged on to his boot. Who did it and why? It was to make a dazed reformer sober with a drink of Haoma juice. He who sought intoxication discovered exhilaration in the Haoma juice and Ervad Dr. Phiroz Kotwal of Bandra gave the surprise to him, who had mis-matched the bottle.

Under the auspices of Bandra Zoroastrian Association Dr. Kotwal explained that there was a man named Haoma during Peshdadian dynasty. He had attained a very high spiritual level reaching that of a Prophet. In short he was a prophet in his days and He was the one who had started Mazdayasni daena that continues down to this day in the basic religious tenets we Parsis hold dear to our heart. Intuition impelled him to the discovery of Haoma plant as a Means of Grace, divine ordinances by which divine grace reaches the hearts of men by ceremonial and ritualistic practices followed sincerely. Haoma plant grows in the high mountainous districts of Iran and Central Asia. In Bundeshn Haoma plant is described as "Urvaran Rad" (chief of the plants) as it has medicinal properties for good of the bodily health, and spiritual properties for the uplift of man's soul to the understanding of divine wisdom. For the latter reason Haoma forms the

centre of Avestan rituals. Prophet Haoma introduced the ceremony of sanctification of and by Haoma plant using its twigs in the ceremony and the ritual of "Yeja-shne". After setting up this ceremony he made Haoma Yazad the governing diety for officiating on and supervising over its ceremonies. Haoma Yasht is dedicated to Haoma Yazad. It comprises fragments of HAS 9, 10 and 11 of Yeja-shne and forms principal part of liturgy. In this ceremony twigs of Haoma plant are pounded in a brass mortar with a brass pestle ringing out the metallic sounds as a part of common practice in most religions. Like twigs of most plants Haoma also gives out a juice but it is invigorating and not intoxicating. It does not ferment to give any beverage for any hard drink. Any such insinuation is mischievous and mean.

Prophet Zoroaster who came ages after Haoma retained the good elements of and from the ancient Mazdayasni religion of Haoma — particularly the rituals of Haoma and Barasam, tying of Kusti round the waist and the worship and the praise of fire as in Atash-ni-Nyas. Likewise our basic most ancient prayers Yatha-Ahu Vairyo, Ashem Vohu and Yenghe-Hatam, which are known prior to advent of Zarathushtra were retained from Prophet Haoma's religion of Mazdayasnism.

Haoma is a prophet, Haoma is a plant, Haoma is a ritual and there is also a divine athlete of the same name.

Haoma as a cult is the most effective ritual if sincerely practised. Vivanghan, Athavian, Thraeta and Pourushasp by devoted worship of Haoma got noble sons like Jamshid, Faridoon, Kershasp and Zarathushtra. How noble and lofty must be the cult to bestow on the worshipper such supreme gift of such superb souls as sons. Such fathers with such devotion and such noble sons to them make our inspiring religious history. Haoma gives noble children to women who worship Him sincerely and Haoma punishes an insincere mobed who makes fun of his ritual and performs the ceremony perfunctorily without due adherence to the prescribed form.

References to Haoma come also in Gaosh Yasht and Ashiswagh Yasht. Therein the powerful athlete Haoma catches hold of Turani Afrashiab from the belt around his waist and carries him bodily to King Kaikhushru for justice. Our Kushti around our waist has a similar implication of a powerful grip of extraordinary moral strength in the wearer.

Haoma has been treated in full details with interesting and instructive explanations in Parsiana of April 1968 (VOL. IV. No. 6) (Few copies are available)

Haoma cult soon became the pivotal ritual in all ceremonies. Haoma Yazad had advised Prophet Zarathushtra to perform this ceremony preferably in Havan Gah, which he did with success in inducing Queen Hutoxa (wife of King Gushasp) to accept his teachings.

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SHAPUR FAREDUN DESAI

Shapur F. Desai, Secretary to the Parsi Punchayat of Bombay has retired for reasons of health after diligent uninterrupted service to the institution, looking after the management and welfare of the community in a very laudable manner. After retirement of Mr. Jal Bulsara the Former Secretary, the post was divided into two for more efficient handling of the wide affairs. 38 years ago Mr. Shapur Desai joined the office and took over the burden and discharged it with admirable success, in their respective assignments.

Shapur had a broad, cultured and refined outlook on all the departments he handled. He was a man of tact, quick grasp and ready decision which expedited a lot more work than would have piled up. He was a man of letters and has written a number of books on the sociological aspects of Parsi society in evolution with an anthropological bias towards it. This was natural to him as he is inclined towards and well-versed in the broad bases of anthropology and acts as the Hon.

Secretary of Bombay Anthropology Society, which owes much to him for his series of lectures and contributions to its journal.

He has not only done the Secretarial work but it being the secretarial work of an institution with innumerable ramifications and problems he has not allowed his experience to go waste but collected them, commented on them and correlated them with other men occupying similar chair. One amongst his good publication is "Trust Secretary" acclaimed by a wide number of its readers and recommendable to young men hereafter aspiring to that onerous and thankless post.

Shapur had travelled wide and his experience and studies helped him to start a number of productive and educative institutions and departments, which function to-day as aids to our community. They all function to his credit.

SHAPUR is an author of several learned and interesting books; amongst them Changing Social Structure, Parsees and Engenics and Community at the Cross-Road are outstanding contributions to the understanding of the problems of the Community. Our population, Housing, Education, Health are narrated on scientific, methodical and statistical bases. They can permanently be our ground work for study and application but statistics must always change and we must keep track of it if any long term plan is to be operative for the good of the community. Shapur ! You have done wonderfully well. Wish our community a worthy successor in the New Year and thereafter.

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Mehefil-i-Namddaran

(A Meeting of the Worthies)

WELCOMING Y. Z. 1340

In the glorious garden of Muktdad on the Roof Garden of the Palace of King Jamshid was held a meeting of true Parsi Zoroastrians to inaugurate the New Year Yazdezardi 1340. King Jamshid had visualised this ages ago in his Jam-eJamshid (the cup of Jamshid in which future could be seen). During an imposing sacred ceremony of Yazeshne invitations were extended to the Heavenly Powers, included or failed to be included in the Gathas, as the august energies that propel the community forward on its march to healthy survival and progress. Owing to His Universal Engagements Ahura Mazda did not attend. Those present were: Other Amesaspands.

Yezatas (33 Farishtas)

Farohars of the Forgotten Worthies and the Anjuman-e-Parsianan-e-Hind

It was proposed that Mr. Siavux Vakil be asked to take the chair as the problems of Y. Z. 1340 are likely to be legal — to introduce such Acts or modify such other Acts to bring the community in line with the advances made by other communities with regard to Law of Adoption and Testamentary restrictions, which have already been published in Parsiana.

Mr. Hirjibehdin then rose and gave a forceful speech advocating changes in several out-dated and outmoded Trusts

and to release those hide-bound trust moneys for use of present day needs of the community. He reminded the Mehefil that he had in mind one of the Trustees who would put all trusts in line with present needs in one year.

A Jame-Jamshid reader got up and asked what stopped him? Reply was reserved by the Chairman pending inquiry from Kaiser-i-Hind.

A member of the Irani Anjuman proposed that all Parsi Newspapers, which are now behaving as problem papers should grow to adult stature and not wash dirty linen in non-Parsi districts.

The Mehefil passed the following resolution. "Resolved that the entire community shall behave itself with dignity and that "Parsi teri Arsi" will reflect more cheerful aspects of Parsi Samachar. Approved and noted.

Some Parsiana members proposed that priority be given to Housing and suggested that Trustees should form from their existing trusts a Housing Corporation on the lines of Housing Corporation of the Catholics in India by diverting the investments without breaking up the Trust and its corpus. Catholic Churches used to send all collections to the Vatican prior to enforcement of foreign exchange rules.

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Now as they cannot send these sums outside India they collect all sums and under a Housing Society of their own are advancing moneys to Catholics only for constructing ownership flats of which in the long run they become owners by calculated apportionment of rent to cover corpus in due course. The Housing Society Schemes are extensively in vogue in Europe and our Trustees (not only of the Parsi Panchayat Trust) understand and know the scheme. It is a question of moving with the Charity Commissioner and the Court for permission to change the investment from Government Loan to immovable property thereby retaining the Trust Corpus and enhance its revenue and supply urgent need.

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ment and have multiplied the corpus of that Trust. If we cannot re-invest profitably in some other ways we can move the Court to allow us to use the Trust money for advancing these moneys for construction of ownership flats for upper middle class who can and desire to own their flats in 10 or 15 years meanwhile paying higher rent to cover the corpus at say $7\frac{1}{2}\%$.

Those well off occupying charity blocks should be induced by an influential body to buy such ownership flats making room for the deserving ones.

The Mehefil approved of the idea. Amesaspands and Yazatas and Farohars have blessed the scheme. With malice to none —

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