

VOL. VII No. 5

March 1971

Price 50 Paise

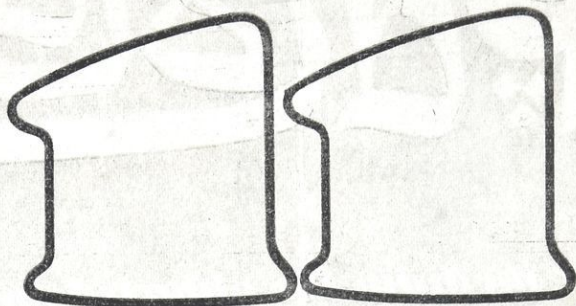
Pravachan

સંનાણુ સ્થંભ

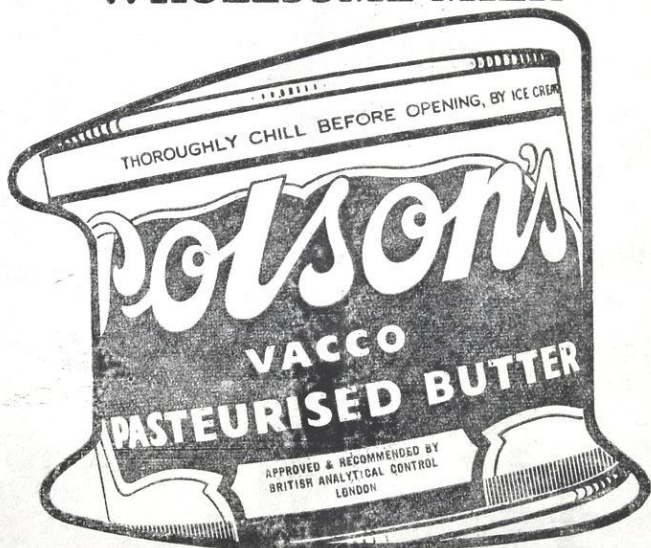
new medium for old wisdom



THE BOMBAY ZOROASTRIAN JASHAN COMMITTEE



11 LITRES OF WHOLESOME MILK



GO INTO MAKING 1 KILO OF POLSON'S BUTTER

Yes, in every kilo of Polson's Butter you use, there is the essential goodness of 11 litres of creamy milk. This is why Polson's Butter is so tasty, so flavourful,

so good for health! Available in packets of 100 g and 400 g and tins of 200 g, 400 g and 3 kg.

Collect gift coupons for gifts that please

POLSON LIMITED
BOMBAY □ ANAND □ PATNA

Parsiiana

VOL. VII No 5

MARCH 1971

CONTENTS

	Page
Editorial	3
Gleanings from the Gathas	4
Precious Heritage of Zoroastrian	5
Zoroastrian Customs, Traditions etc.	7
Conquest of Yeman by 800	8
Jamshedji Navroz Greetings	16
Sanjan March	17
Thinkest Thought	18

Managing Editor : P. B. WARDEN, M.S. (Bom.), D.P.M. (Bom.)

ADVISORY BOARD

Major Sohrab R. Bamji F.C.R.A., F.R.S.A., M.B.E.
Major Adarbad Irani R.A.M.C., D.O.M.S. (Lond) D.O. (Oxon)
Mrs. Gool K. Savakshah
Dr. R. C. Cooper, M. Com., Ph.D. (Econ.), F.C.A.
Mr. Jehangir F. Shroff, J.P.
Prof. Nadir Ardeshir Mody, M.A., LL.B.
Dr. Sohrab H. Patliwala, Fh.D.
Mr. Eejon N. Desai, M.A., B.Ed.
Mr. Farihurz Nariman (Architect)
Mr. Homi Burjor Dhalla, M.A. (Harvard)
Mr. Mahyar Byramji Patel

Single Copy : 50 paise, Yearly subscription for 12 issues Rs. 6. Inland.

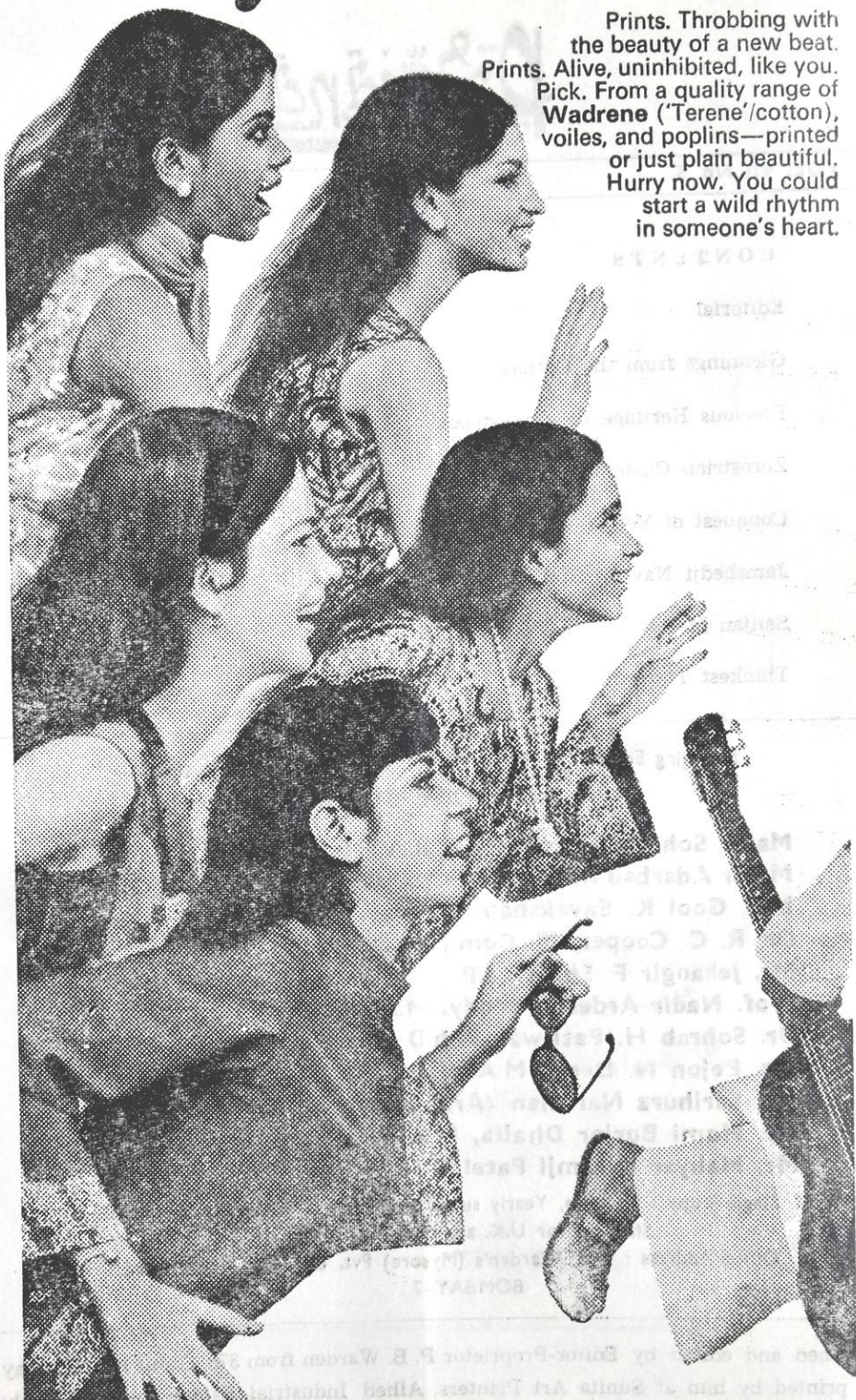
Sh. 12/6 for U.K. and 2 dollars for U.S.A.

Office Address : C/o. Warden's (Mysore) Pvt. Ltd, 378, Grant Road,
BOMBAY-7.

Published and edited by Editor-Proprietor P. B. Warden from 378, Grant Rd., Bombay 7.
and printed by him at Sunita Art Printers, Allied Industrial Estate Unit 311, Mahim,
Bombay-16.

The Day The Prints Went Wild

Prints. Throbbing with the beauty of a new beat. Prints. Alive, uninhibited, like you. Pick. From a quality range of **Wadrene** ('Terene'/cotton), voiles, and poplins—printed or just plain beautiful. Hurry now. You could start a wild rhythm in someone's heart.



BOMBAY DYEING Prints, Prints and Prints (*You'll go wild about them!*)

BD. 9801

EDITORIAL

—o—

This issue is printed outside Godrej Memorial Press. What is sadder that hereafter "Parsiana" shall not be printed in above press belonging to Parsi Panchayat or that Parsi Panchayat itself should be in mess in the grip of adverse circumstances facing the wrath of Charity Commissioner and the righteous anger of this Editor for unworthy happenings reported to the Trustees by the Editor and left unanswered by them, yet acting against all tenets of justice and decency giving evil deal with evil will by **"Judgment delivered in bad faith."**

Await its inquiry
Meanwhile enjoy Nowroz.

Amen.

Anomaly — February 1971 issue will follow March issue. February still lingering in Godrej Press.

The Gleanings from the Gathas:

—Mahyar Byramji Patel.

The inner Spirit, the inner Life,
The inner Passion and inner Strife;
The inner World, the inner Vision,
The inner Aim and inner Mission;
The inner Piety, the inner Health,
The inner Right and inner Wealth;
The inner Truth, the inner Urge,
The inner Good and inner Purge;
The inner Love, the inner Light,
The inner Wisdom and inner Sight;
The inner Power, the inner Duty,
The inner Faith and inner Beauty;
The inner Ideal, the inner Story,
The inner Hope and inner Glory;
The inner Silence, the inner Voice,
The inner Fire and inner Choice;
The inner Blessing, the inner Goal,
The inner Bond and inner Soul;
The inner Honour, the inner Quest,
The inner Struggle and inner Rest;
The inner Query, the inner Peace,
The inner Gaze and inner Bliss;
The inner Word, the inner Prayer,
The inner Deed with no one there,
The inner Thought beyond compare,
The inner Realms of Solitaire;
The Open Hand, the Smiling Face,
Characterise through Time and Space
Holy Zarathushtra's noble Creed,
Airyana Vaeja's valiant Breed,
Garo Demana's earthly Trace,
And Ahura Mazda's mystic Grace!

Precious Heritage of Zorathustrianism

by

Dastur Navroz Minocher-Homji M. A, M. ED.

As to the general benefit which has resulted from Zarathustrianism in the past, few reflections need to be added. If the **mental illumination and spiritual elevation** of many millions of mankind, throughout long periods of time, are of any importance, it would require strong proof to deny that **Zarathustrianism has had an influence of very positive power** in determining the results. That men should be **taught to look within** rather than without, to believe that suffering and sin do not originate from the capricious power of a Deity still called 'good' that the **'good thought, word, and deed'** should be **recognised as essential to all sanctity** have been The earliest roots and stems of His faith. Even in the presence of a superstitious ceremonial a judgment is expected **according to the deeds done in the body**, and the **soul consigned to a Heaven of virtue or to a Hell of vice** its recompense being pronounced by the **happy or stricken conscience**. These can never be regarded by serious historians as matters of little moment, and if, on the contrary, they are allowed to be **matters of great moment**, the Zend-Avesta should be **revered and studied by all who value the records of the human race**.

In our daily prayer Jasme avenghe mazda four principles are enjoined for practice in daily life, viz., fraspayokhedram, nidhasnaithishem, khaitwadatham and ashao-rim, which means solving conflicts, avoiding (use of lethal) weapons, giving up self and practising righteousness. Here we shall consider the contribution of the first two towards establishment of harmony at home and peace in the world.

Contribution of Zorastrian Religion to Peace:
Sraosh is our deity for incessant vigil, directing us Through intuition,

May Sraosha (Willing Obedience) conquer disobedience within this house, peace triumph over discord here, and generous giving over avarice, reverence over contempt, speech with truthful words over lying utterances. May the Righteous Order gain the victory over the Lie. Yasna 60.5

The Chinese have expressed The idea of Sraosh and His triumph in our life as under :

If there is Righteousness in the heart,
there will be beauty in the character,
If there is Beauty in the character, there
will be harmony in the house,
If there is Harmony in the house, there
will be order in the nation,
If there is Order in the nation, there will
be **Peace** in the world,
"with peace on earth and good will to men", when wrong shall fail and right prevail as expressed by Longfellow.

The martial defender of our faith in our own selves is Mithra

'When the meek in spirit, who follows the good Law, when wronged and deprived of his rights, invokes Mithra, the spirit of Justice for help, with hands uplifted Mithra comes to his aid.

(Yasht X. 84: Sacred Books of the East
XXIII. p. 140)

Mithra gives his might in measured quantum as needed to;

Mithra is twentyfold between two friends
or two relations;

Mithra is thirtyfold between two men of the same group (or guild);

Mithra is fortyfold between two partners:

Mithra is fiftyfold between wife and husband;

Mithra is sixtyfold between two pupils (of the same master);

Mithra is seventyfold between the pupil and his master;

Mithra is eightyfold between the son-in-law and his father-in-law;

Mithra is a hundred fold between the father and the son;

Mithra is a thousandfold between two nations; (A fair recognition of the *jus gentium*);

Mithra is ten thousandfold when connected with the Law of Mazda.

And then he will be every day of victorious strength.

(Yasht X, 117, 118: Sacred Books of the East, XXIII, p. 149—50)

"Vohu mana — reason represses, restricts or releases man's energy for good:

May the much-longed-for Brotherhood come hither for the real Joy of men and maidens, faithful to Zarathushtra, for the fulfilment of (the life of) Reason, viz. Vohu Mana.

(The Gathas-Taraporewalla (1962) p.679.)

This way Hatred shall be kept down, Steel yourselves against violence, (all ye) who wish-to-hold-fast on-to Vohu Mana (The

Ways of Wisdom-Virtue-Love) — Dr. Taraporewalla: the Gathas (Bombay 1962) p. 539.

We worship the Fravashis of the virtuous to strengthen our real self by examples than from mere precepts. They help us

(a) to withstand the wrong done by oppressors, misappropriating the Power and Authority,

(b) to withstand the wrong done by the brigand, the Exploiter, the Hoarder,

(c) to withstand the wrong done by the dead-in-Conscience, oblivious to the social good,

(d) to withstand the wrong done by those yielding to Passion.

Yasht XIII, 135 to 138

(SBE, XXIII, pp. 223-24)

Psalm 55:21 — The words of the mouth were smoother than butter, but war was in his heart, his words were softer than oil, yet they were drawn swords.

Isaiah 32:17 — The work of righteousness shall be peace.

Our Hope eternal:

Never for a second time shall the False Teacher distort the Scheme of Values and thus the Stream of Life — Yasna 45.1

(Zoroaster's Second Sermon).

Grant us Truth and Inner Strength that we may overcome the Hatred of the Haters. — Yasna 28.6.

By the sheer force and persuasion of the Gospels, Shall we ever convert the untamed, violent men. — ib. 5.

As long as I have Will and am physically able, So long will I teach mankind to strive for Truth-Order-and-Harmony. — ib. 4

On Zoroastrian Customs, Traditions & Ceremonials

by
H. S. Spencer.

(Being extracts from the author's work, "Sequel to the Mysteries of God in the Universe" available from M/s. Karani & Sons, Taraporewallas, New Book Co. etc.)

Q: Why are dogs brought near the dead person?

A: I think your suggestion is correct. "It is a test to find out whether the man is really dead or not". Once again we must look at the custom in its original setting. Various kinds of dogs are mentioned in the **Vendidad**. Of these the most important are (1) the shepherd dog, (2) the household dog and (3) the wild dog eating corpses. It is the household dog which is brought near the dead body.

As we know, the dog has a very keen sense of detection and would know through this sense whether the person who is supposed to be dead was really dead or had any spark of life remaining in the supposed spark of life remaining in the supposed dead body. The dog would snort it by his of it by his behaviour. For instance, he

would go and sniff the body all over, and he would show other marks of excitement e.g. by wagging its tail and barking. If on the other hand, the person was really dead he would show his feeling of sadness by turning away his face and wishing to go away out of the room where the dead body is lying. Some dogs even produce a low wailing whine like the mournful whine of a human being.

I do not remember any reference in the **Vendidad** to the belief that "the dog shows man the way to the **Chinvad Bridge**." The belief I think is even older than the time of Holy Zarathushtra. It belongs to the Indo-Iranian times. Its origin I think is to be found in astronomical observations of the position of the two stars of the constellation of the Little Dog (or **Canis Minor**) from near which the Milky Way commences. They are called the Dogs of **Yama**, the ruler of the Astral World. The soul which is able to go past them is supposed to pass into the Milky Way or the Heaven World. In that sense, they can be said to point the way across the **Chinvad Bridge** passing over which the soul enters heaven.

With Compliments of

H. M. MEHTA & CO.

COTTON MERCHANTS

An Amazing Incident Of The Military Genius Of The Ancient Iranians :

Conquest Of Yeman By 800 Iranian Soldiers Against Heavy Odds.

By: RASHID SHAHMARDAN IRANI

My today's talk is a prelude to my theory of Iran having been conquered by the Iranians themselves, and not by the Arabs as is commonly supposed.

During my research work regarding the history of the Parsis in Post-Islamic period I came to the conclusion that Iran was invaded by the Iranians, and not by the Arabs. But I had not got sufficient evidence for it. The latest researches by Iranian scholars prove that my conclusion was right. During my research tour in Iran, I met Sayyad Muhammad Ali Imam Shushtari, a great Arabic scholar in Teheran. During discussions with him, I talked to him of my argument about the conquest of Iran by the Iranians themselves and not by the Arabs. I requested him to search into Arabic literature to find out some more evidence in support of my hypothesis. He smiled and said, "Your argument is right. You are the first man who has spoken about this subject to me. I have been busy for some time on the same subject and I have found sufficient evidence for the truth of this hypothesis." He was kind enough to hand over to me copies of all the evidence on the subject he possessed. Later, he published some part of his research on the conquest of Yeman, in the Journal of "Barrasihe-ye. Tarikhi", published by the Iranian Supreme Commander's Staff. For my talk of today, I am indebted to Mr. Imam Shushtari, and my thanks are due to the publishers of the above named journal.

At the Outset, I shall speak about Yeman

and its history before the conquest of Yeman by 800 Iranian soldiers, who passed through the Persian Gulf to Yeman, fought against heavy odds and conquered the territory, during the reign of King Anushirawan. Yeman is situated in the south-west of the Arabian Peninsula. In comparison with other parts of Arabia, Yeman is a fertile country. According to the ancient Arabic narrations, Yeman is the original abode of the Arabs. They had an ancient civilization, and had a script known as "Masnad". Some of the stone inscriptions in Masnad have been unearthed in Yeman. There was a dam known as Ma'rib. This dam was broken by a flood, which is referred to in the Quoran. After this incident, some of the Arab tribes there immigrated to other parts of Arabia. In spite of this great calamity, many cities were still flourishing in Yeman with their own governments until Abyassinia invaded Yeman and conquered it during the reign of Kobad I of Sassanian dynasty at the beginning of the sixth century. The Arab inhabitants of Yeman were of Kohtani tribe, whilst the inhabitants of Hejaz and Yemameh were of the Iranian tribes. A branch of the Kohtani tribe of Yeman was Hamiri who were ruling the country. Each Hamiri King of Yeman had a title preceded by the word "Zoo", which means "owner", like Zoo Yazan, etc. Some times in historical books, this singular word is written in the plural, like "Aza ul Yeman", that is Kings of Yeman. Before the rise of Islam, followers of many different religions were living in Yeman, of whom the largest

number was of the Jews. Some say that the Hamiri people were of Jewish origin, but this cannot be proved by history. Perhaps the source of this statement may be the **marriage of the Queen of Sheba with Sulaiman, the King of Israel**. But this much is certain that the Kings of Yeman favoured the **Jews more than the followers of other religions**. The city of Zemar was the capital of Yeman. Afterwards, the Abyssinians changed this name to the Abyssinian word "San'a", meaning "castle", which is still in usage now. "Zemar" is derived from the Persian word "Zam", which means "breath", with a suffix "ar." Before Islamic times, this word "Zemar" was current amongst the Arabs.

There was a well in this city from which flame of fire was coming out, and for years together, it was continuously burning. Over this well a structure was built, and a passage from it led to the mouth of the well. About the height of this flame, many unbelievable stories have been written in books. The story of the extinguishing of this fire about which I shall speak later on, proves the exaggeration of these stories.

There was a big temple in "San'a" or "Zemar" known as "Gomdan", according to ancient Arabic writings. Some said that it was a **temple of Anahita (Venus)**, some said that it was of **Barjis (Jupiter)**, and some said that it was of **Kaiwan (Saturn)**. This was an ancient temple with a big structure mentioned in books. The Kings of Yeman were crowned in the palace of this "Gomdan". When the third Caliph Osman came in power, he ordered the destruction of this palace. Imam Shushtari told me he could not ascertain whether the well with the flames of fire was situated in this "Gomdan", or in another building.

THE ABYSSINIAN INVASION OF YEMAN.

The last Hamiri King of Yeman was known as Zoo Nawas, who was living in the reign of Kobad I. According to historical narrations, the Jewish priests living in Yeman told this King that they can extinguish the perpetual flame of this well by repeating

the Mantras of the Holy Torah. **The King accepted their proposal**. On a fixed day, the Jewish priests, with the Torah in their hands went towards the flame's of the well whilst reciting the mantras. As they went forward the flames appeared to be receding. They entered the passage, and closed the mouth of the well. The flames were extinguished after they had burnt for a long period. In between the narration of this story written in the books, we can conclude that the Jewish priests knew of a secret passage to the well, from where their party had gone to the mouth of the well and closed it. They convinced the King of the miracle of their Torah to extinguish the fire.

By this clever trick, the Jews became the favourites of the King, and got permission from him to reconvert the Christians of Najran to Judaism. As mentioned in historical books, the Jews, in order to attain their objective, terrorised the Christians, and massacred great many of them. Others, being afraid re-embraced Judaism. **Such terrorism over the Christians, led the Christen King of Abyssinia to invade yeman.**

The people of Abyssinia in those days were Christians. Naturally, they could not tolerate the persecution of their co-religionists in Yeman by the Jews. So they resolved to avenge the wrongs of their brethren in Yeman. By the order of the Abyssinian King, a great army in seventy and odd sailing boats landed in the country of Yeman.

Zoo Nawas, the King of Yeman, with an army, met the invading enemy, but he was defeated and killed. Some say that he was drowned in the sea. In this way, the reign of the Hamiri dynasty came to an end, and the Abyssinian rule began in Yeman.

ABYSSINIAN REIGN IN YEMAN.

The first Abyssinian governor in Yeman was Eryoat. His successor was Abrahah. He invaded Mecca, but was unsuccessful, and according to the Quoran, all his army was annihilated. He also suffered from small-

pox, and after arriving at San's, died. After him, his son Yeksoom, and thereafter the other son Masrooq became King of Yeman. The last mentioned King as will be narrated, died by an arrow of Vahriz, the commander of the Iranian army. The Abyssinia over Yeman, after about seventy and odd years, came to an end.

The Abyssinians treated the people of Yeman cruelly, possibly through religious fanaticism. If we accept the narrations on the subject mentioned in the books, we must agree that the treatment was immoral. One of the customs forced by the Abyssinians on the people of Yeman was that every girl of Yeman, on the first night of her marriage, should sleep until the next morning with the governor of the city. Whatever may be the truth this treatment of the people of Yeman was very cruel and barbarous.

As we stated before, Abrahah's attack on Mecca was unsuccessful. Abrahah built in San'a a magnificent church having silver doors with golden nails, to rival the Ka'ba, with a view to attract the tribes of the Arabs to embrace Christianity. The name of this church was Galis. In this attempt, he also failed. However, in spite of these failures, the Abyssinians were ruling in Yeman, and the people could not free themselves and become independent.

During this period, one of the Hamiri princes of Yeman, by name Saif bin Ziyazan escaped from Yeman, entered the Roman territory to ask the Emperor for justice against the oppression of the Abyssinians. For seven years, he was wandering in the Roman territory, until, in the city of Antakia, the capital of Syria, he was able to get the audience of the Emperor. The prince proposed that the country of Yeman may become a Roman territory, provided the Emperor would drive away the Abyssinians from there, and appoint anyone whom he liked as a ruler in Yeman. The Roman Emperor excused himself from helping the prince, because the Abyssinians were Christians and his co-religionists. After a vain attempt for seven years, the prince returned from Rome with empty hands.

So, he went to Hira, an Arab protectorate of Iran, to ask for help from the Emperor of Iran.

IRAN'S INVASION OF YEMAN DURING ANUSHIRAWAN'S REIGN.

What already has been spoken is a short introduction to the subject-matter of today's talk, namely the invasion of Yeman by eight hundred Iranian soldiers who fought with more than ten thousand Abyssinian soldiers, and the miraculous result of this war. Undoubtedly, this war of the eight hundred Iranians was much more significant and much more important than the battle of Thermopyle in Greece, of which so much praise and pride has been expressed by Western writers. At Thermopyle, all the Spartan soldiers were defeated and killed on their own soil by the Iranian invaders. But in Yeman, a handful of Iranian soldiers could defeat on foreign soil, an army of more than ten thousand soldiers, and free that country which was very far away from their own home in Iran. But none of these western writers have spoken out or praised this most important war of the eight hundred Iranians.

Before starting our subject, it is necessary to enlighten the audience why Saif went to Hira and not to the Sassanian capital. Hira was a protectorate of Iran, and its rulers were of half-Arab blood of the Lakhmi dynasty. They were intermediaries between the Iranian Government and the Arab people. They were ruling over the Arab tribals. Hira was a city situated to the west of the Euphrates river. Its ruins are near Najaf, west of Kufa. During the Sassanian regime, Hira was ruled by the Lakhmi dynasty under the protection of the Sassanian Emperors. Some of the families who ruled there were known as Manzar. History speaks of them as Manzariyan of Manazera. This Manzar family was responsible to the Iranian Government to rule over the Arab tribes. One Iranian army named Dosar, meaning strong and valiant was permanently stationed there. The people of Hira were known as Abadi, who were Nestorian Christians. Their chief church was situated in Seleucia, one of the

seven cities of Madayana. From the religious point of view, they had no connection whatsoever with the Constantinian church. The two well known palaces of Khavarnak and Sadir were situated near Hira. The Emirs of Hira were ruling over the Arab tribes upto behind the borders of Bahrain. The province of Bahrain in those days was also known as Nimruz, stretching from present Quwait up to Mazoom, which is now known as Oman. Its capital was the city of Hagar, known at the present as Al Ehsa.

Another point I wish to stress is this. The historian Tabari gives two different narratives about the Saif bin Zi Yazan and his taking refuge in Iran. In the second of these narratives, he states that the Saif died in Iran. One day, whilst King Anushirawan was passing through the road, Saif's son stopped his horse and reminded him of his promise to his father. This son of Saif, accompanied the Iranian soldiers via the Persian Gulf to Yeman. Mas'udi, who died a few years before Tabari, in his work "Marooj-uz-Zahab" gives the second narrative of Tabari and the name of the son of prince Saif as Ma'di Karb. There are other narratives that support this statement which we follow.

After seven years of futile endeavour to get help from the Roman Emperor, prince Saif arrived at Hira. He went to No'man bin Manzar, the ruler who was under the suzerainty of Iran, and narrated the misfortunes and miseries of the people of his native land, and about his futile travel to Rome. He requested No'man to take him for audience with the Iranian Emperor, and get help from him for driving out the foreigners from his native soil. No'man replied:—"Once in a year, I get an audience with the King. You stay with me upto that day. I shall try to have your wish fulfilled." It is presumed that the occasion for the audience mentioned by No'man may be either the festival of Navruz or Mehergan, because it was a tradition that anyone who approached the King on those occasions with a just request would be heard, and the needful be done.

On the appointed day, No'man took Saif with him to the Iranian capital. After giving an account of his own affairs, No'man talked to Anushirawan about the tyranny of the Abyssinians in Yeman, and of the refuge of Saif bin Ziyazan in Iran. He requested him to give audience to the Hamiri prince, so that he may narrate his own story. **The King accepted No'man's request.**

It is fit that I mention here Tabari's account of the splendour of the Iranian court. **The King's Crown was as big as a chandelier, and was hanging from the roof by a delicate gold chain over the head of the Emperor.** The Crown was so very heavy due to the numerous jewels and gold that it was difficult for the Royal Head to bear its weight. The Throne in the Hall was separated by a veil from the other part of the Hall. **The King used to enter the Hall through a door at the other end, sit on the Throne and put his head inside the Crown that was hanging. Then the veil was removed.** The splendour and brilliance of the Crown, the Throne and of the King's Garments was such that all the audience, on seeing the Emperor bowed down spontaneously. Saif, the prince of Yeman bowed down too. When Anushirawan asked him what was his object, he replied: "Oh, King foreigners have conquered my country. I have come here so that the Emperor may help me in driving them away from my land." The King inquired who were the foreigners, Abyssinians or Sendiyans. Saif replied: "Oh, King! Abyssinians. Drive them away, and make anyone whom you choose to be the ruler there. We will be pleased to be under your suzerainty. Oh, King the mountains of my country are full of gold and silver, and all will be thine." The King replied: "Your country has nothing but camels and goats. We have no need for such goods. However, you stay here, until I find out some way to help you." In those days, Anushirawan was fully busy with his Roman wars. It was clear that he could not help Saif immediately, and send Iranian army to a far off land to free some other nation.

The war between Iran and Rome lasted

for many years. Meanwhile, Saif died in Hira. On the ending of the Roman war, with the victory of Iran, Anushirawan returned to his capital. One day, Ma'di e Karb, the son of Saif stood in the way of the King passing, and shouted: "O! King, why do you not hand over to me my inheritance, which is now with you?" Anushirawan heard this shout, and ordered that the young Arab be brought to his Court. When he was brought thus, the King asked him: "What type of inheritance of yours do I have with me that you are asking for it from the road?," The young Arab replied: "The promise which the Emperor had given to my father. I am the son of that Arab to whom the King had given hope for help to drive away the oppressive foreigners from his country. My father died in your land, and that promise is my inheritance, which I am now demanding." The King replied: "You are right Stay here until I think of a way out for your wish." The King then told the story to his ministers. He did not like the shedding of blood of the Iranian soldiers for a cause that had no connection with religion or motherland.

According to the second narrative of Tabari, from Hosham e Kalbi, whose father was a citizen of Hira, the source of which is Khuday Nameh, the Mubadan Mubad, during the Sassanian period was also a member of the Cabinet. He proposed to the Emperor that this young Arab has a right for the promise his father had received from the Emperor. The young Arab has another right, namely he has taken refuge in the Court of Iran. He also said: "There are in the jails officers and soldiers, convicted to death, who are awaiting their destiny. If the Emperor issues an order that such convicted prisoners be armed and put under an experienced commander, and sent with this young Arab to his country to help him, they shall either be killed or be victorious. If they are killed, they will receive the destiny for which they were awaiting. If they emerge victorious, it will be a matter of pride for the Emperor and the country." The King approved of this proposal. He ordered to prepare a list of such convicts. Altogether, in all the jails of Iran, the number totalled to eight hundred

such persons. By the order of Anushirawan, they were released, armed, and sent to Yeman, by the sea route of the Persian Gulf. An old war veteran who was an experienced officer coming from the Sassanian family, by the name of Vahriz Dalami was appointed as their commander. Tabari does not state whether Vahriz was his name or title, and being of the Sassanian family, why he was called Dailami.

Hamza Isfahani, who lived forty years after Tabari, in his book "Sonun Muluk al Arz val Anbiya" has thrown light on this question. He says that Vahriz was a title and the name of this brave commander was Farrokhzad, son of Narsi, son of Jamasp. Mas'udi, contemporary of Hamza, in his book "At Tanbiya val Ashraf" says that Vahriz was a title which Anushirawan conferred on Farrokhzad whilst he was deputed to Yeman. He is known as Dailami because for a long period, he was ruler of the mountainous province of Dailaman, which was situated in the north of Iran.

In short, this small army was fully equipped and under the command of Farrokhzad Vahriz left Iran for Yeman to create the greatest admirable event in history, unequalled in the annals of history, till that time. The great result of the bravery of the Iranian soldiers changed the history of Arabia. This brave army, under command of Farrokhzad, went by land from Ctesiphon to the port of Obolla, the greatest port in Iraq during the Sassanian period, situated to the south-east of present Basra, but on the banks of the waters of the Persian Gulf. After the founding of Basra, Obolla lost its importance, and when the Moghuls came, they ruined it. Our brave Iranian soldiers left Obolla in eight boats, via the Persian Gulf to Yeman. On the way, they met with a storm, and two of the boat capsized. After much hardship, the remaining six boats reached the banks of Aden at a port named Mathoob. No historian has mentioned whether the soldiers in the two capsized boats were drowned or not.

Tabari, in his narration states a sentence from Ma'di e Karb, which shows none of the native Arabs in the beginning of the battle came forward to fight state Variz. The first battle was fought by the eight hundred Iranian soldiers only, and they became victorious. He writes: "After landing of the soldiers from the boats, Vahriz said to the son of Saif bin Zi Yazan, 'Tell me now what you have to help.' Ma'di e Karb replied, 'One horse and one Arabic sword. I shall fight together with you until I am killed or be victorious.'" — This sentence shows that he, in the beginning was unable to inspire the native Arabs to help the Iranians. In no time, the news of the landing of the Iranian army reached Masrooq, son of Abrahah, who at the time was ruler of Yeman. He, with a large army went to the bank to give battle to the Iranian army. All the historians say that the number of his army was one hundred thousand. If we take it for granted that this number is exaggerated ten times more, even then, the event of a small band of eight hundred soldiers routing by a lightning attack an army of ten thousand enemies on a foreign and unfamiliar soil is a miracle in military history. As we said in the beginning, the bravery of these eight hundred Iranian soldiers is far greater than the alleged bravery of the defenders of Thermopylae in Greece. It is significant to note that while the defenders of Thermopylae were completely destroyed, the Iranian soldiers annihilated a very superior force, became victorious and made Yeman free from foreign oppression.

Abu Hanifeh Dinawari, who died in the beginning of the seventh century A.C., writes in his book "Akhbar ut Tawal", that when both the armies came face to face, Vahriz made an agreement with Masrooq to begin the battle after ten days. His intention was to become familiar with local conditions and the manner of Abyssinian fighting. This was the first time that an Iranian army was to encounter an Abyssinian force, and they were unfamiliar with Abyssinian warfare. Dinawari also says that before the ending

of the ten days, Vahriz instructed his young son Anushzad, who had accompanied his father to Yeman to make a short attack on the Abyssinian flank, but not in the middle, so that he may witness the manner of Abyssinian warfare. Anushzad being young, acted against his father's instructions, and attacked fearlessly the centre of the Abyssinian army. He was surrounded immediately, and was killed. Masrooq sent a message to Vahriz: "What has happened that you have broken the agreement before the expiry of the period?" Vahriz replied: "The young man attacked your centre without my permission. Therefore, I did not ask the return of his dead body from you." On the 11th day, both the armies stood ready against each other. Eight hundred Iranian soldiers, who had said farewell to their lives in a foreign land, stood firmly against thousands of Abyssinians and their helper in a country ruled by them for seventy and odd years.

According to Tabari, as both the armies stood opposite each other, Vahriz ordered to burn the six boats of theirs lying on the shore. He ordered the burning of garments and everything inside the boats. He also ordered his soldiers to eat sufficiently the food which they had. The remaining food was thrown into the sea. Then, with a naked sword Vahriz stood in front of his soldiers and told them: "O! brave soldiers, I burnt the boats so that every body would know that there was no way for return. I burnt your garments, because I was unhappy that if we were killed, the enemy would possess them. I destroyed your extra ration so that nobody should think of fleeing with that extra food for eating once more. If we are victorious there is plenty of food and garment. If we are killed, there is no necessity for such sort of things. Now tell me, are you prepared with me to fight to the last? If you are not prepared, I shall pierce the point of my sword into my stomach and kill myself. If I, your commander die in this way, what will the enemy then do with you?" After hearing him, all the soldiers willingly promised to fight to the finish, either to be victorious or to lose their lives.

According to Mas'udi, in his "Ma'ruj uz Zahab", Masrooq, the King of Yeman and commander of the Abyssinian army, was sitting on an elephant before the encounter began. Afterwards, to show his disregard for the enemy, he got down and rode a horse. Ultimately, he dismounted from the horse and rode a donkey. On seeing this, Vahriz, an experienced commander, took advantage of Masrooq's action. To inspire his soldiers, he said to them: "Assuredly, the enemy will be defeated, because their King, from the back of the highest animal, has ridden on the back of the lowest animal."

Abu Gatibeh Dinawari in his book "Jyun-ul-Akhbar" mentions an important point thus: "As the army of Vahriz came face to face with the Abyssinians, Vahriz asked his servant to give him an arrow from the quiver. The servant did so. Vahriz looked at the arrow, and saw that the name of his wife was inscribed upon it. He returned the arrow saying 'Names of women are of a bad omen. Give me another arrow.' The servant put the arrow in the quiver, shook it firmly, and handed over another arrow to him, same arrow, with the name of his wife. He Vahriz looked at it and saw that it was the same arrow, with the name of his wife. He omen. Zanan, in Persian, means Women. It also means Strike That!' (Zan an)." The historian adds that it was a custom amongst Iranian soldiers that generally each quiver contained thirty arrows, and on them were inscribed names of Iranian Kings or the warrior's own names, or that of their wife or sons.

According to Tabari, in the beginning of the battle, Vahriz inquired from those near him to point out to him the enemy's King. They said: "The man on whose forehead a big ruby is hanging, and who stands in the centre of the army, is the King." Vahriz said "I shall take an aim on him. After the arrow is released, if you see that the line of the enemy breaks, and they gather around the King, you all attack them immediately. But if the line does not break, do not move. and stand firm in your places." Vahriz placed

the arrow on the bow, and aimed at the ruby hanging on the forehead of the King. The arrow went straight to the ruby, smashed it with the head of the King, who all of a sudden fell down from the back of the donkey and died. The Iranian soldiers, in accordance with the orders of their commander, just like lightening, fell upon the enemy's army, killed many of them, and the remaining scattered and fled. Vahriz, victoriously entered the city of Sen'a, and the country of Yeman, after some seventy and odd years, became free from the oppression of the foreign rule.

According to Abu Hanifeh Dinawari, in his book "Akhbar ut Tawal", one of the causes of the victory of the Iranian soldiers over the overwhelming army, apart from their bravery and self-dedication, was their efficiency and experience in shooting arrows. Abyssinians were experts in spear fighting. But in respect of shooting of arrows with bows, none compared with the ancient Iranians. Therefore, the Iranians could shower arrows on enemy from distance and kill them, and did not give the Abyssinians a chance for spear-fighting in single combat.

An ancient Arab poet, in praise of this war has said that the Iranian soldiers drew the Sogdian bows, the bows that take out the breath from the chest.

Tabari, at the end of his narrative of this war, tells us a story which, though it looks comic, it supports the facts narrated by him. One of the Abyssinian soldiers was speedily fleeing for the whole day, until he reached a safe place. When he wanted to dismount from his horse, he saw to his horror, an arrow stuck to the saddle of his horse. He thought that the arrow had pursued him all this distance. Surprisingly, he looked at the arrow and said: "After my fleeing so much, you have still reached me." In short, Vahriz entered victoriously the city of Zemar, changed by Abyssinians to Sana. He asked Ma'di e Karb, son of Saif bin Zi Yazan, as per orders of Anushirawan, to sit on the throne of his ancestors. Vahriz crowned him with a

crown, and affixed on his arm two signets brought by him from Iran for the purpose. The ceremony of this crowning, according to the usual traditional custom of the country of Yeman, was performed in the temple of Gomdan. In no time, the fame of this surprising battle and the freedom of Yeman from the foreign oppressive rule, owing to the bravery of a small band of Iranian soldiers filled up the air of the Iranian Peninsula. From all over Arabia, heads of Arab tribes went to Sena to congratulate the King of Yeman. With each group, were poets and speakers, who according to their ability recited poems or made laudatory orations to Ma'di e Karb. Amongst all these groups, the representatives of Hedjaz were more happy than the others, because they still remembered the bitter invasion of Abrahah, the father of Masrooq, over Mecca for the destruction of the Ka'ba. The head of the Hedjaz group was Abdul Matlab, the grandfather of the Prophet Mohamad. He delivered an eloquent speech in front of the King. It is recorded in books of history. Abu Omayyieh Sagafi, the poet of the Hedjazi group has recited a beautiful poem which is a master-piece of ancient pre-Islamic Arab literature. The translation of some of its lines from the history of Tabari is thus: "And Saif Zi Yazan went to Kaiser but the Romans were helpless. And what the people were saying about them (the Romans) he could not find in them. After seven years of wandering, he went to Khushru (the King of Iran). What a far off distance, you have traversed? Is there anybody similar to Emperor Khushru to whom Kings are slaves? Is there anybody similar to Vahriz in battle, when he attacked? The illustrious, who have travelled long distances, and have fair complexions, the governors, the lions, who have been brought up from childhood in the forests. By God! they are from a nation whose equals cannot be found in the whole world!" — Many of the pre-Islamic Arabic poems have mentioned about this great historical event.

Translation of two lines from Arab poets mentioning the port Mathoob is this: "One thousand persons from the family Sassan

and the family of Mahersan (Meheran) they went forward from the port of Mathoob to drive out the negroes from Yeman. Their guide was Zi Yazan."

The fame of the bravery of the Iranians, and their victory in the battle of Yeman, and their driving out of foreigners from that country was for a long time, even during post-Islamic period, the subject of Arab poets. Bahtari, an Arab poet of the seventeenth century A.C. says in one of his poems about the Iranians thus: "How much goodness you have, which gives lustre to the eulogies? How much your grace and favour, the memory of which is everlasting on the pages of the world? Such good actions done by you is not something new. Because even now, no goodness can be compared with the goodness you have done to the country of Yeman, on the day that your ancestor Anushirawan cleaned the dust of contempt from the face of Saif Zi Yazan. Even now, the Iranian soldiers, with their swords and spears are defending Aden and San'a."

Vahriz, after crowning Zi Yazan on the throne of Yeman, left the group of Iranian soldiers there to keep order in the country. He himself went to Ctesiphone to give report of the battle to the Emperor.

Arab writers and poets, in their works, called these Iranians 'Banyul-Ahrer', meaning free-born. Sometimes, they have termed them 'Abna', in the plural. The title 'Abna' in books of Islamic victories, refers to the descendants of Iranians who during the life of the Prophet Mohamad embraced Islam, and during his time, fought with Ab'haleh Kenedy, known as Asvad, who in Yeman claimed to be a prophet. Even during the Kaliphate of Abu Bakr, and the war which he had with the Arab heathens, these sons of Iranian soldiers have done great services to Islam, and shown great bravery which is beyond the scope of this present talk.

Ma'di-e-Karb, due to young age, appointed a group of Abyssinians as his bodyguards with spears in their hands. When he was out riding, these people were walking in

front and at the back of his horse. They had in their heart rancour about him. One day, they, getting a chance, attacked and killed him. Due to this incident, severe riots broke out in the city of San'a. Immediately, the Iranian soldiers stationed restored order. Vahriz expired in Yeman. His Aramgah, known as Nawoos (Dokhmeh) e Vahriz was well known during the beginning of the Islamic period.

After Vahriz, his sons were rulers there. Hormuz, son of Anushirawan, gave the governorship of Yeman to Bazan, who embraced Islam during his meeting with Prophet Mohmad. But his son Shah r Bazan, who became the governor of Yeman was not a Muslim.

Najd was a commercial port in the Red

Sea, and populated by Iranian businessmen in those days. Gobad was the governor of Aden. All of them had been appointed by the Sassanian King. All these above-mentioned places were inhabited by banished or immigrated Iranian Mazdakites or Manichians. Even Mecca and Medina were full of the followers of Mani. Medina was under the suzerainty of the Sassanians, and two Jews were appointed by the governor Najd to collect taxes there. All these people embraced Islam either sincerely or apparently and they went in revolt against the Central Government.

This, is in brief a preliminary to my theory that Iran was invaded and conquered by the Iranians themselves. I hope in the future, to get a chance to continue this subject.

" JAMSHED-I-NOWROZE GREETINGS "

WELCOME thou art Oh JAMSHED-I-NOWROZE Day,

Thy morn Serene how charming and Gay,

The rising SUN showering its Golden Rays,

Spreads Light upon Earth and Greetings says,

"Oh sons of 'Mazdi-Yeshna' spread light likewise,

"With your inward fire, which is God's disguise;

"Keep it burning, — nay in blazing flame,

"Serving as beacon to spiritually blind & lame."

"LIGHT is Life, without LIGHT it is death,

"Speed lay open the flanks of Wisdom's Gate,

"To drive the darkness away and cleans the place,

"To make it habitable for Heaven's Grace,

"To sweeten your life and dispel distress,

"In ye living and living amongst others,

"By 'Manashni' 'Gavashni' 'Kuneshni' Heavens Call"

"Act Act in that way Oh mortal men,

"To make eternal your name in life's solemn glen,

"The RICH Reward of your life, HERE and THERE,

"With no treasure untold ye can compare,

"For 'Manashni' 'Gavashni' 'Kunashni' — Master-Keys,

"HEALTH — WEALTH — & PROSPERITY their user sees"

Amen ! Amen !! Amen ! (ASRUT)

SANJAN MARCH

Composed by M. B. Casinath Words by late Mr. R. V. Tareporewalla

INTRODUCTION.

Bravely, Bravely, all true Zoroastrians Left their land Iran.

A few, in lieu coming to Hindu did settle down at Sanjan.

MARCH.

For the sake of religion beloved
Fain they faced many a woeful day.
Craving for a true protection.
Them good, Neryosang Dhaval led.
O, ye Parsis! ye men of good grace!
O, ye Parsis! ye proud of your place!
Your true renown none shall dare deface!
O' venturous-Vive la Parsi race!
When the Musalmans invaded Sanjan.
Jadhav Rana the seventh did rule.
Recalling the past Ardeshir-bin Bahman.
With all Parsi might
Saving his land and fight
Repaid those thanks in full.
Bravo O true upkeepers of religion.
And who well defend it still
Their holy and good, righteous religion.
With fame the world they fill.
Happy pros'p'ous be Zoroastrians.
Is in earnest "Thrits" fond will.
"O the blest name of the Zoroastrians.
Preserve thee with joyous thrill.
Beauteous! Bounteous! Valarous! Religious!
O ye Parsis; Zoroastrian!
Sons of the Old Iranians!
You left Iran, O worthy sons!
For your religion full fain!
To'rds Hindustan, your way did wend,
Since have passed twelve centuries end.
When Arabs conquered your Land.

Mightly fell your brave men.
O ye Parsis! Zoroastrians!
Sons of the old Iranians!
You left Iran, O worthy sons!
For your religion full fain!
At Mehavand, you lost the game,
But caring for your noble name;
Bringing Iranshah too then.
For religion your lives you gave,
To revenge you your ladies brave;
With swords and spears and bows, arrows.
Martially did fight with the foes.
For religion you hardships got,
Whate'er befell you you cared not;
Despite sufferings at Udwada,
You nobly laid your Iranshah.

Addendum

Iranshah gave heart to bold
And had them directed.
For history new and old
"Sanjan Stumbh" be erected.
Parsi flocks from far and near
Had on their faces glow and cheer.
To show Their joy that was the way
On Sanjan Silver Jubilee day.
(Sunday 21st February 1971)
Shehnshahi Roj Ashiswagh-Mah Shehrevat
Y. Z. 1340

Courtesy — Indian National Herald (Sunday 18-3-1928)

THINKEST THOU ?

by

Dara P. Sopariwala

In the controversy relating to the suggested reforms in our socio-religious tradition, certain very pertinent arguments against the suggested reforms, have been overlooked.

This article is an attempt to deal with superficial rationalization offered by the reformists. Briefly, the points and arguments in support of desired reforms are as follows :

Ceremonies and rituals cannot benefit the dead or the living and they are mere magical rites, some of them being unhygienic.

The Law of Karma in support of the above.

Prayers are mere babbling invocations to imaginary existences, and there is no entity as Satan.

The Gathas do not enjoin any ceremonies and the fundamental concept of "Good Thoughts, Good Words and Good Deeds" is enough.

Reason and logic as substitutes for blind faith.

Proselytization is desirable.

Charity, humanity, real religion.

Let us see how much "reason and logic" there is, in these arguments.

Since our ceremonies and prayers, invariably constitute "Good Thoughts and Good Words", they **MUST** benefit something or someone, otherwise our fundamental tenet becomes wholly useless. **The benefit is there, even if we do not wish or expect it, because of cause and effect. Mankind may have progressed? scientifically but our spiritual evolution**

is no better than a tottering child that clings to one support after another, before it learns to walk. Religious rituals and ceremonies constitute such support in our spiritual progress. Until we can find **better** methods to use, as our vehicles of spiritual expression, there is **no justification** for interrupting our traditional modes of worship. It should be noted that Man had been performing such rituals **long before** any priest invented them. Like any other profession the priest-class exists because there is a need for it.

There is an important moral aspect as well. Supposing (as it often happens), an individual leaves behind after his death, a legacy with express conditions for the performance of all rituals and ceremonies. What moral right have the beneficiaries to take the money and then **deny** the wishes of the dead? Is there even an iota of proof, that the souls of the departed are immediately "accommodated" in those "waiting" to be born? In any case the benefit of our "Good Thoughts" must and will reach the soul even when the soul is re-incarnated in another body.

Isn't this what we want?

(b) The Law of Karma has been childishly tossed into this controversy, and must of necessity re-bound on the reformists.

First and foremost, the Law of Karma "works itself out" on the body in living form and not on the soul of the dead. Hence the necessity of taking birth again and again. If there is any "suffering" for the soul it is only "in retrospect". There is therefore nothing to prevent the soul from the benefits of our "Good Thoughts", including our prayers and ceremonies. Secondly, should we be so

insipid in our attitudes as to permit any law to prevent us from thinking and doing good?

If the Law of Karma is to be accepted so very literally, we have no right to wish god of our fellow human-beings either!

Then, we dare not wish a son a safe journey or a daughter a happy marriage! And then, we must banish all thoughts of doing good for the suffering of human-beings. Can the priests not say, that they are priests because of the Law of Karma and we pay them for the same reason? Will the Law of Karma show any understandable cause, for the landings on the moon?

Since God alone is Perfect, this Law is full of limitations and imperfections, if you care to think deeply.

It has been argued that there cannot be divine Entities called Yazatas, because God being Omnipotent, would not need the help of any "Being", and that Satan is an equally imaginary "Thing". My reply is that since God is "Everything", where was the need to create this Universe, why would He require a "Messenger" to convey His "Message" and why would He want to manifest His powers in so many different ways? it is totally wrong to argue that God would like or dislike one thing and that He needs or does not need another thing. There is no way of knowing the Mind of God! He is the Unknown! Who is Mr. Reformist to decide what God needs? God's ways are mysterious. If there is no entity as Satan, as argued by the reformists, by what logic do they claim that "Devas" exist? Who and what are these "Devas"? Ceremonies are equated with magical rites. If there is no Satan how can there be black-magic? If "Devas" are the "Evil Ones" there MUST BE "Good Spirits", Viz, the YAZATAS.

Again, God is Omnipresent and as such HE IS PRESENT when the ceremonies

are being performed. Therefore only by "coca-cola logic" can one talk of black-magic in our religious ceremonies!

- (d) The Gathas, must have, in their original and complete texts, embodied a great deal more than mere moral teachings. Is it not possible that our reformists of the present day, had their counterparts in the hoary past, and therefore the mystical and esoteric and metaphysical content of the Gathas was allowed to be eliminated deliberately. Otherwise I would say, that the Gathas of Zarathushtra are the Foundation of our religion. And however strong the Foundation, it is certainly not the "whole", but one "must construct and structure" on it according to the dictates of one's own conscience. Only the Great Architect has the right to judge this "structure" and not any self-styled reformist. The Gathas do not advocate the policy of "keep changing with the times" every time a reformist stands up and wants you to.

Dr. Rathakrishnan our eminent philosopher says ".... the spirit of worship must be embodied in ritual and institutions Without it, worship seldom develops its full richness and power. it is by means of sacred objects and ceremonial acts that man's worship "gets rooted in the concrete facts of life.... The ceremonial, the different items of worship, are the vehicles of unspoken convictions

..... A true symbol carries with it layer upon layer of meaning....."

How did this tradition survive the test of time, if there was no "meaning" behind it? Simply because there is a great "Truth", in it somewhere, even though we do not understand it to-day.

- (e) Reason and logic should be the guiding principles and not blind faith, say the reformists.

There is no "scientific" proof to show that God exists, no historical record of the life and times of Zarathushtra, nor any conclusive evidence that the Prophet was the author of the Gathas.

Then why accept these on blind faith? Reason is no substitute for realization. Faith is a pre-condition of all systematic knowing, all purposive doing and all decent living.

We must believe **before** we know, because acts **must** precede knowledge. Our knowledge of God is controlled by the laws of appreciation and not by reason and logic.

- (f) In favour of proselytization, the reformists say they have the texts of the Gathas to support their claim.

In other respects or aspects of religious the reformists want us to move with the times but in this case they want us to go back ten thousand years. If times have changed in other respects they have also changed for giving equal status to all religions.

This is the modern trend of philosophical thought.

If God created all religions, all deserve respect and if man created all religions none is superior to the others. So who wants proselytization?

Even in those ancient times mere desire for the religion of Zarathushtra was not enough. There was definite emphasis on "worthiness".

Do we want to enhance our numerical strength by sacrificing everything we preserved for thousands of years?

If it is pre-destined no amount of proselytization is going to save our religion from dying a natural death.

On the other hand, God-willing even a group of 5000 persons can keep our religion alive for another ten thousand years!

- (g) The argument that charity and humanity constitute real religion, as against the traditional one of rituals and ceremonies, is not based on sound philosophy.

Charity too, is "Karma" and like other

virtues **cannot** be the cause of emancipation.

To-day, charity is perhaps the most abused and misused virtue, of our community in particular.

All that man has, is by the Grace of God, and cannot be called his own. So, when you give something that never really belonged to you, it will not constitute charity.

The really poor section of our community do not get the kind of help that will uplift them to a respectable level in all respects. On the other hand, quite a few, fairly well-off, take undue and undeserving advantage of various charities through influence and ignorance of trustees. Does this not breed moral turpitude? If and when, all rituals and ceremonies are discontinued, **what** is the guarantee that the money thus saved, will become available for the welfare of the community? Charity may be a virtue but it is certainly not real religion.

It has been argued by the reformists that in these days of scientific and technological advancement, we are still wallowing in superstitions. Are we really? Is science so very perfect? Take the example of medicines. Medicines which were considered great discoveries not many years ago, are considered harmful today! Isn't technology responsible for air pollution everywhere? There are numerous "scientific superstitions" for those who care to think over it, and pinpoint them. At least, religious "superstitutions" stand the test of time!! Therefore, offering science to religion is baseless in reality. We do not stand to gain anything spiritually or morally by such "exchange" of "superstitutions".

I end this humble effort by quoting Archbishop Temple: "the right relation between prayer and conduct is not that conduct is supremely important and prayer may help it, but that PRAYER is supremely important and conduct tests it".

૧ X ૨ પોલિસન ૫૫
 બનાવનામાં આપને ઠંડક આપવા માટે
 પહેરવામાં અને વાપરવામાં સરળ
 "ટરિન"/કાટનયુક્ત બાઉન્ડર પર
 હળવી ઈશી કરવાની જરૂર પડે તેવી
 કરચલીયુક્ત સ્પાન્ડેસ્ટાઈઝડ પોલિસન ૫૨.
 સહુને પરવડે તેવી કિંમતમાં.
 સહુની અભિરુચિને સંતોષે તેવી ડિઝાઇનમાં.
 ખરેખર બનાવક રંગો. શાંત પ્રકૃતિસભર રંગો.
 અને અપાર કલકત્તે રંગો.

ઉપયોગી કાપડ પર
 મનમોહક પ્રિન્ટ્સ

TATA *Textiles*

WITH BEST COMPLIMENTS

FROM

SORABJI NOWROJI & CO.

SERVING THE NEEDS OF INDUSTRY SINCE ONE CENTURY
OLDEST EXPORTERS & LARGEST STOCKIST OF

SANDAL WOOD — SANDAL WOOD OIL — PALMAROSA OIL

16, Horniman Circle, Fort, BOMBAY-1.

Whole Sale Depot :	Tel No. Head Office	Grant Rd. Branch	Bazar Gate Branch
105, Kazi Syed St.,	252895	22, Charni Rd. Junction.	Opp. The Agiary
Bombay-3.	253470	Tel No. 351637	Tel No. 261573
Tel. No. 331275-323262	252410		

MAZAGOAN OIL FACTORY TEL NO. 378316.

"DIANA CLEANING PASTE"

For Spotless Cleaning, Washing, Cooking Utensils, Crockery, Cutlery,
Glasswork, Enamelware, Marble, Tiles, Metal, Floors, etc.

Free Delivery From COLABA To MAHIM. Phone or Drop A CARD.

PACKINGS:-

25-00 Kgs. Tin	3-00 Kgs. Tin
6-00 Kgs. Tin	1-50 Kg. Tin

DIANA SOAP CO.

Sussex Road, Byculla, BOMBAY-27. DD.

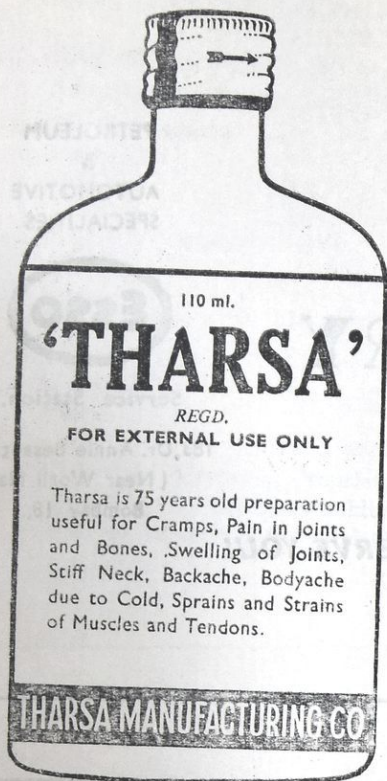
Phone: 373799

Also available at all Leading Stores.

Distributors:

G. ATHERTON & CO. (P.) LTD.

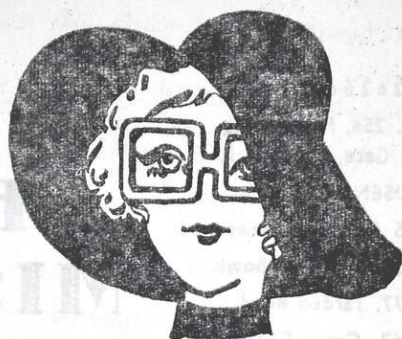
BOMBAY-1 BR.



Sole Selling Agents:

B. A. & BROTHERS (BOMBAY) PVT. LTD.
98, PRINCESS STREET, BOMBAY 2.

B. A. & BROTHERS (EASTERN) PVT. LTD.
6, Clive Row, CALCUTTA Station Road, PATNA
Panbazar, GAUHATI, ASSAM
Baxi Bazar, CUTTACK, ORISSA



HOMI & CO.

CHARLI ROAD JUNCTION

A place for Style, Quality and
Precision for glasses.

Eyes tested by qualified eyespecialist
on attendance

**(COURTESY
AND
FAIR - DEAL)**

"ZOROASTRIAN CREDO"

A Book for every home by Gool K. S. Shavaksha, A very simple translation in English of the Gathas, Daily Prayers and the Life of Zoroaster with simple essay explaining our religion to the children. Rs. 5/- Available at N. M. Tripathi and from the Author,

43, New Marine Lines, Bombay-1.



CAWASJI BEHRAMJI & Co.

298, BAZAAR GATE ST. BOMBAY 1.

Tel. 262661

H. O. 254, Mistry Bldg.
Bazar Gate, Bombay 1.

KEROSENE DEPOTS:

- 1) 15 Colaba Causeway.
- 2) 12A, Nana's Chowk.
- 3) 177, Tardeo Road,
- 4) 167, Grant Road

Corner,

(Ranji Agiar Compound)

J. B. MISTRY



ALWAYS HAPPY TO SERVE YOU!

PETROLEUM
&
AUTOMOTIVE
SPECIALITIES



Service Station.

183, Dr. Annie Besant Rd,
(Near Worli Naka)
Bombay 18.

JEENA & COMPANY

Clearing, Forwarding,
Warehousing Agents

HEAD OFFICE:

10, VEER NARIMAN ROAD,
FORT, BOMBAY-1.

Tel. 258413 & 256942

BRANCHES AT

NEW DELHI & CALCUTTA

With compliments of

ROC PHARMACEUTICALS

manufacturers of quality
and reliable medical products



808, B. Ambedkar Road, Dadar, T T.
near Broadway Cinema,
Bombay 14 D.D.
Tel No. 445414

Statement about Ownership and other particulars relating to PARSIANA monthly published under Rule 8 of the Registration of Newspapers, (Central) Rules 1956.

1. Place of Publication : 378, Grant Road, Bombay-7. WB.
Monthly.
2. Periodicity of Publication : Pestonji Byramji Warden.
Indian.
3. Printer's Name : 378, Grant Road, Bombay-7. WB.
Nationality :
Address : Pestonji Byramji Warden.
Indian.
378, Grant Road, Bombay-7. WB.
4. Publisher's Name :
Nationality :
Address : Pestonji Byramji Warden.
Indian.
378, Grant Road, Bombay-7. WB.
5. Editor's Name :
Nationality :
Address : Pestonji Byramji Warden.
Indian.
378, Grant Road, Bombay-7. WB.
6. Name and Address of Proprietors,
Partners, Share-holders holding more
than one percent of the total Capital : Pestonji Byramji Warden.
Residing at "Goolrukh", 83-Worli Sea
Face, Bombay-18 WB.
Sole Proprietor,

I, Pestonji Byramji Warden, hereby
declare that the particulars given above are
true to the best of my knowledge and belief.

For PARSIANA,
Pestonji Byramji Warden
Sole Proprietor.

Date: 15th March 1971.

ESTD **M/s. G. P. Mhapsekar & Co. JAI HIND**
1921 Sandalwood, Sandalwood Oil Merchants

&
Importers—Exporters

"LAXMI NIVAS"

Gibb Town. Post Box No. 8, Dharwar (Mysore) India.

Oldest & Largest Stockists of

MALBARI & DHARWADI (MYSORI)
SANDALWOOD & SANDALWOOD OIL

Our Sales Depots at

Dharwar & Bombay

SAIDAPUR-DAARWAR I.

191 PRINCESS STREET BOMBAY 2

Principal Suppliers to:-

M/s. WARDEN'S (MYSORE) PVT., LTD.

Grant Road, Bombay & other Merchants in Greater Bombay.

Grams "SANDALWOOD" Dharwar

Office. Phone No. 8179
Residence: 8650

WARDEN IS GOOD FOR SANDALWOOD
WARDEN'S
[MYSORE]
PY. LTD.

Tel. 371464

- (1) H. O. 378, Grant Road. Bombay 7.
- (2) Jn. of Gowalia Talao and Forjett Street.

VISIT OUR
EVEYMAN'S GALLERY
AT

- (3) 621, Girgaum Road, opp. Anjuman fire Temple.

P. N. Mehta Education Trust

RUNS

Boys' Town

NASIK

We invite attention of parents to this famous Boarding School
for boys of all ages and all communities.

**Efficient staff—Individual attention—Hygienically
wholesome diet—Opportunity for out-door sports—
Open-air games—Care of health—Building of
character along with sound education**

**The late Sheth P. N. Mehta's Munificence
HAS MADE BOYS' TOWN A MONUMENTAL EDUCATIONAL
INSTITUTION OF REPUTE.**

(Concessions to Parsee Students will be considered by the Trustees)

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

UNITED MOTORS (INDIA) LIMITED

**AUTHORISED DEALERS OF
TATA DIESEL VEHICLES AND BUS CHASSIS**

for

BOMBAY - THANA - KOLABA and RATNAGIRI

DISTRICTS IN MAHARASHTRA:

**Jobs of Servicing, Repairs, Complete
Overhauling of Engines Undertaken.
Efficiency and Good Workmanship is
the Motto of the Work-Shop.**

**WORKSHOP - AT ARTHUR BUNDER ROAD, COLABA
BOMBAY-5, (NEAR RADIO CLUB.)**

TELEPHONE: 211031,

**Spare Parts Sales Depot and Car-Workshop
AT 39 N. S. PATKAR MARG BOMBAY**

TELEPHONES 357616/357617/357618

DEALERS FOR



**TATA
DIESEL VEHICLES**



**almost everything
for your table**

Dr. Writer's

make almost everything
for your table and kitchen from
chocolates and deserts to
tinned food and condiments.

When shopping for provisions,
it is wisest to rely on one
name for all your requirements
—a name backed by over 50 years
of experience in the field.

Dr. WRITER'S CHOCOLATES & CANNING CO.

DADAR BOMBAY-28.