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Parsiana

VOL. VII No. 10 AUGUST 1971

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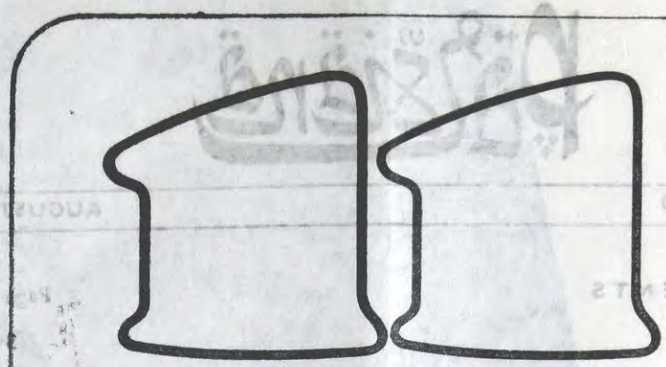
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Office Address : C/o. Warden's (Mysore) Pvt. Ltd. 378, Grant Road, BOMBAY-7.

Published and edited by Editor-Proprietor P. B. Warden from 378, Grant Rd., Bombay 7. and printed by him at Kaleid Art Printers 5B, Shalimar Industrial Estate, Matunga, Bombay-19.



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EDITORIAL

As years advance our New Year recedes and has now come in the last week of August. Parsiana wishes all its subscribers, advertisers, contributors and supporters of the cause or causes it espouses, disinterestedly, a Happy New Year with all their clean wishes fulfilled in full. Amen.

Gregorian Calendar unlike any other Calendar indicates the passing out of the preceding year and the anticipated parade of the newly entering year in the name of the first month January, which derives from Janus, the Greek God with two heads facing opposite directions, one looking to the past and the second looking for the shape of things to come.

Foregoing Y.Z. year 1340 had several features worth noting down in our Diary. Amongst them were celebrations of the felicitations to the three persons deserving our attention and respect.

The achievement of these celebrities is a matter of pride not only to the community but also to a vast number outside our community who partake of their activities and adore their achievements.

Here is to Mr. Adi Marzban.

Here is to Mr. Muncherji Cama.

Here is to Mr. Homi J. H. Taleyarkhan.

Here is to Mr. Muncherji Cama who is at the helm of affairs of the first newspaper of India — "Bombay Samachar" — which completes 150 years of uninterrupted publication. The idea has caught the imagination of a succession of generations. Parsiana in a previous issue has given the life history of this newspaper. Its founder Late Mobed Fardoonji Marzban had penetrating foresight into the growing need for Samachar (news) to business community of India. He started it as a small newspaper with the specific purpose of conveying news of the then foreign trade to local businessmen, mostly Parsis and Gujarati Hindus of the period. The range of news then widened to commerce within the country and to news of local happenings and social events. It blossomed forth into a full-fledged newspaper that soon became the daily need of Gujarati speaking homes, which still it is to this dav. Mr. Cama has kept alive the essence of the slogan, "Where there is Gujarati there is Samachar". It is the most widely read Gujarati daily newspaper today. The

business foresight of the founder Seth Fardoonji Marzban can be guaged by the fact that even in those remote days of limited commerce and trading he saw the future of their expansion in advertising. He encouraged business community to advertise and even inserted advertisements of small traders free of charge on deferred or no payment. Today Samachar has the greatest pull amongst Gujarati reading public, which Mr. Cama occasionally utilizes for successfully collecting funds for deserving philanthropic purposes. His call gets response. He collects and gives, and often gives more than he collects. His advertisers collect their gains amply.

When Mr. Cama took over Samachar press it was in financial difficulties. Mr. Cama collected all his staff and told them to work with all their heart. He will not draw a pie from the earnings till all the arrears of payments of all the workers were cleared. His other publication "Bombay Chronicle" played significant role in freedom movement under the Editorship of Mr. Horniman, whose memory is kept alive in Horniman Circle facing the Samachar press building and the road where the building is situated may soon see the name plate changed to Muncherji Cama Marg. Progressive Group presented a silver casket to Mr. Cama to commemorate 150 years of service to journalism.

Mr. Adi Marzban as a talented author of dramas and plays and as organiser of entertainments is unique in his depth of realism, variety of presentation and humour at its peak distributed widely and vividly. He has secured a place in the heart of his audience and shed lustre on his art. He will live and enliven the theatre world with unmistakeable certainty.

Homi Taleyarkhan is a household word for social service, political integrity and practice of religion with true faith. These beautiful traits in his character make up have raised him to the status of a Raj-doot (people's messenger of good will) as the first messenger of world's largest democracy to Lybia as Ambassador of India.

His wife Thrity is a talented lady with sound knowledge of cultural and artistic background of our country and will do remarkably well in give and take of mutual cultural relations.

We wish them all prosperity.

The Religion of the Gatha as Explained in the Masnavi of Maulana Jalaluddin Rumi

by

Jotindra Mohon Chatterjee

(An excerpt from the introduction to Sri J. M. Chatterjee's new book entitled "The Gospel of Zarathushtra in the words of Jalaluddin Rumi" expected to be published towards the end of 1971 by theParsi Zoroastrian Association of Calcutta.)

A saintly son of Iran, Moulana Jalaluddin Rumi, came forward to explain this sacred Gospel to all and sundry. He called it ab-e-Khizr (The Elixir of Khizr); for Khizr (the Ever-Green one is the pet name that the Sufis apply to Zarat Ushtra (the Green Light). (Zarat=Harit (Sanskrit) Green; Ushtra=Light; compare Usha=dawn). The book at once became famous throughout the whole of south-west Asia. The Sufis came to regard the book as the Guru Grantha (the Scripture of the Church) (Ross — Persia — p. 132) and as such it attracted the admiration of Hindus as well. For the Hindus and the Sufis had come to be very friendly with each other. Mahamuni Nanak subsequently imprinted the seal of his approval to this amity, by calling the Sufis as the chosen people of God and Guru Arjan included in the Adigrantha, the sayings of Kabir, who is the representative apostle of the Indian School of Sufism. The Parsis found in the Masnavi, a book that preserves their ancient Theosophy, and is a great help for entering into the spirit of the Gatha. To the Muslims, the Masnavi is the Second Koran.

masnavi-e maulavi-e manavi
hast Quran dar zaban-e pahlavi — Nizami

Sufism is the Soul of Islam, 1. and without Sufism Islam would lose much of its glamour. Thus the Masnavi is indispensable to a Muslim. Hazrat Muhammad, however, did not choose to make any overt reference to Sufism in the Quran. Probably he thought that if this secret doctrine (particularly the idea of Identity with Brahma and the idea of looking upon God as a beloved) reached the ears of the vulgar, there was considerable likelihood of its being abused. He entrusted to Hazrat Ali, the work of teaching Sufism, but warned him that this secret doctrine should be taught only to a selected few. 2. There is no written record of the message of Hazrat Ali, and Masnavi now is the only authentic record to which a Muslim has to turn in order to make himself acquainted with the sacred doctrine, (Sufism), which is the glory of Islam.

One need not be astonished that an Iranian compilation, attained such a glorious position in Islam. For there is considerable similarity between Mazda Yasna and Islam. Long before the advent of Jalaluddin Rumi, the similarity had attracted the notice of another great Iranian viz. Salman, the Persian. He was the first Iranian to adopt Islam, for he did so during the life-time of Hazrat Muhammad, while Arabia was still a dependency of Iran and there could be no question of compulsion. Salman's adoption of Islam was an act of free choice. Hazrat Muhammad was very pleased at this conversion.

1. Nicholson — Studies in Islamic Mysticism — Preface
2. (i) Barkatulla — Parasya Pratibha (Bengali) — p. 144
   (ii) Masnavi — 6-2014

He was glad to be assured that there was a community which had been practising the principles of Islam even before the Quran came, and he referred to the matter in the Qoran (28-53). He praised the talent of the Iranians and said that these people would surpass the Arabs in matters of religion.3. How true the prediction came to be may be judged by the reverence that the Musalmans entertain towards this Iranian Gospel

man che guyam vasf-e an ali janab
nist paighambar vali darad kitab—Nizami

Hazrat Muhammad also conferred on Salman the unique favour of permitting him to say prayers in the Persian language 4. This was a momentous decision. By this act Hazrat Muhammad may be said to have himself laid the foundation of Shia sect or the Iranian School of Islam, i.e. a community that might say their prayers in Persian, instead of the usual Arabic.

The Quran is mostly concerned with exoteric Islam (Tariqat and Sariat) and Hazrat Ali was entrusted with teaching esoteric Islam (Haqiqat and Marifat). Thanks to Mazda Yasna, Salman was well-grounded both in exoteric and esoteric principles, and he became a hot favourite of the earnest Muslims, and the Nusariyan sect included him in their Trinity, (along with Hazrat Muhammad and Hazrat Ali)*. This is a unique honour for any body, not to speak of a foreigner.

The favour that Hazrat Muhammad bestowed on Salman gave rise to absurd stories. There is an emphatic denial in the Quran that any human being had anything to do with compilation of the Quran (16-105). In this passage there is reference to a person who speaks a foreign language. The commentators say that the person referred to is Salman. The story is palpably a concoction of idle brains, for Hazrat Muhammad, most assuredly, was divinely inspired, and had no need to learn anything from any human being. Yet the allegation is an indication of what people thought about the saintliness of Salman.

It would thus appear that long before the advent of Jalal, an Iranian had come to be considered as one of the pillars of Islam. The Iranians have been maintaining the tradition of Salman consistently. It is they who made explicit what is implicit in the Quran. Thus the Ismailians discovered therein the doctrine of the immortality of the soul, and the Sufis drew attention to the distinction between Impersonal and Personal God (Hu and Allah), as well as to the function of Love as the means of unity with God. And in modern times Bahaulla has emphasised the fraternity of man.

The exoteric principles of Islam are five viz.

(1) Monotheism
(2) Aniconism
(3) Caste-equality
(4) Race-equality and
(5) Militancy.

These are the very principles which Atharvan Zarathushtra wanted to introduce in the Vedic religion by his movement for Reformation. Thus he said that Mazda is the only adorable (Yasna 29-4) and that the Idol should be cast away (Yasna 48-10). He asserted that the caste division has no utility (Yasna 33-3) and that no distinction should be made between the Iranian and the Turanian (Yasna 46-12). And he commended the militant Verejena (Kshatriya) to be the ideal

3. Quran — 47-40 vide Sale's Quran p. 492 (foot note)
4. (i) Sell — Faith of Islam. P. 301 (ii) Amirali — Spirit of Islam P. 165
*Browne — Literary History of Persia —vol. I, p. 208

house-holder (Yasna 49-7).

The Esoteric principles of Mazda-Yasna are five viz.

(1) Soul (Supramental Consciousness) — Haurvatat
(2) World-Soul (Vahma or the Absolute)
(3) Personal God (Mazda) as the highest expression of the Impersonal God.
(4) Belief in the identity of the Impersonal and the Personal aspect of godhead viz. of Vahma and Mazda (Armaiti) — vide Yasna 45-8, 53-2.
(5) Ecstacy of Love (Asketi), which is only the highest pitch of Seraoshem, as the best way of unity with Mazda.

These principles (except the affirmation of Personal God) are not so prominent in the Quran, but they are profusely available in the Masnavi of Jalaluddin Rumi.

Thus there is considerable affinity between Mazda-Yasna and Islam. The only difference is in the matter of the five rites viz. (Roza, Namaz, Haj, Zakat and Kalima). But these are matters of secondary importance. This is how Khwaja Kamaluddin, the learned Imam of the London mosque states "Hazrat Muhammad sang the **same praises of Ahura** and reproduced the **same wise sayings of Mazda** in the shape of the Quran" (Islam and Zoroastrianism, p. 38). As regards the difference in language, Hazrat Muhammad had said that the National Language is the best suited for National Scripture (Quran 14-4, 45-27). Thus the Masnavi may easily be accepted as the alternative Scripture of the Iranian School of Islam.

Masnavi is saturated with Gathic ideas, and the attempt to deny the influence of the Gatha on the Masnavi would be as ridiculous, as the story of the simpleton who wanted to avoid an unwelcome visitor, by saying that he was not at home.

pas misal-e tu chun an halqeh-jan ist
kaz darun-ash khwajeh guyed khwajeh nist — Masnavi 4-897

(It is similar to the story of a person who knocked at the door of a house and the master replied to him from within saying "the master is absent")

The best utility of the Masnavi is that it teaches one the value of the Amesha Spentas. One fails to get the utmost out of the Masnavi, if he does not use it as the Introduction to the Gatha.

gar che maqsud az kitab an fan buvad
gar tu ash balish koni ham mi shavad
Masnavi — 3-2989

The real purpose of a book is to teach Science. To use it as a pillow is not the best use of it.

Sufism is the soul of Islam and as Sufism is only the other name for the Gathic Chisti, it is hoped that Mazda-Yasna would be appreciated by thoughtful Musalmans. Similarly Islam also would be appreciated by thoughtful Parsis, for it keeps prominent before the eyes the ideals of Monotheism, Aniconism, Caste-equality and Race-equality, and prevents Mazda-Yasna from degenerating into Yazata-Yasna. In their common love for the Masnavi, the Parsi and the Muslim may grasp each other's hand. —

In its principles Yazata Yasna is very much akin to Deva-Yasna. I mean to say that Yazata Yasna is a deviation from the principles of Mazda Yasna, a deviation from the principles introduced by Atharvan Zarathushtra. It is practically a reversion to Deva Yasna which Zamad-Agni Zarathushtra sought to reform. From the stand-point of national solidarity and unity of mankind, its position is much weaker.

Regarding the adverse influence of Yazata Yasna on the national life (i.e.

against the solidarity of the nation) we may cite the example of the Sassanians. The Achaemenians mostly adhered to Mazda Yasna, while the Sassanians mostly adhered to Yazata Yasna. The Sassanians could not compete with Islam, which had incorporated all the basic principles of Mazda Yasna. A large section of my Parsi friends is inclined towards Yazata Yasna. But it does not give that help to the Nation, in its struggle against an organised enemy, as Mazda Yasna does.

I have said that Yazata Yasna is a reversion to Deva Yasna. The point will be clear, if we compare some of the salient features of Deva Yasna and Yazata Yasna. Deva Yasna lends support to polytheism and Yazata Yasna adds Mithra with Mazda*1. Deva Yasna brings into use the Icon, and Yazata Yasna sets up the statue of Anahita*2. Deva Yasna upholds the Caste-system, and Yazata Yasna would not mind drawing a line of distinction between the Indian Zarathushtrian and the Iranian Zarathushtrian. For maintaining the purity of the blood, Deva Yasna does not support conversion of foreigners. Yazata Yasna is in total agreement with Deva Yasna in this matter.

Let us look to these institutes with the eye of the Hindu, and that will give an idea of the notion of the Yazata Yasna Section as well.

1. Polytheism

One may leave out the question of thirty thousand gods as an absurd exaggeration, but there is no denying that the distinction between the three principal gods of Hinduism, Shiva, Vishnu and Kalika is fundamental. Shiva is the democratic god who upholds justice, and has therefore to punish the sinner. He is satisfied by sincerity of devotion and lays no importance on formal rites. Vishnu is the god of the aristocratic Brahmins. He is not so stern as Shiva, and He forgives the sinner. He is very mindful of the punctilious observance of formal rites. Both of them are different from Kalika, who overlooks the distinction between darkness and light (good and evil) for her magnificence consists in transforming evil into good. These are three distinct types and it is hopeless to expect that the Hindu would ever agree to amalgamate them, howevermuch the foreign missionary may condemn it as polytheism. There is a fundamental distinction between these three conceptions of godhead, and the Hindu does not like to blot it out.

There have been eminent saints in all the three sects, who obtained liberation by following the particular discipline of the sect (Ramakrisna Paramahansa is the latest example) and the Hindu sees no reason to erase any one of the types

2. Iconolatry :

So long as we are enthused by the ideal of "The True, the Good, and the Beautiful; we cannot absolve idolatry altogether. For Beauty is closely associated with Form. Beauty is unthinkable without a form.

This is how Hafiz cries out

dar halqeh-e maghan-am dush an pisar che khush guft
ba kafiran che kar-at gar but na mi parasti

(From amongst the Maghas, a lad cried out "what is the good of your mingling with the disbelievers, if you do not learn how to worship the idol?)

*1. Dhalla — History of Zoroastrianism, p. 185
*2. Dhalla — History of Zoroastrianism, p. 226

Bipin Chandra Pal, one of the foremost leaders of the movement for Indian independence, used to say that though the Hindu teaches idolatry, he also teaches how to unlearn it. For he drowns the image of Durga in the Ganga river, which he would not have done, if he thought that the Image was God himself. It is unlikely that the Hindu would give up Idolatry.

3. Caste system :

Much of the revulsion against the Caste system is due to the identification of the Varna with the Shreni. Varna represents the four prevailing types of character that are found in every society. Thus there are (a) those who are interested in religious and educational affairs (b) those who take up military and administrative work (c) those who are engaged in production and distribution of wealth and (d) those who are illiterate and incapable, and have got to work as mere labourers.

Shreni refers to a group of people who generally follow the same trade and are united together by marital ties. Thus the Varna would not be hereditary, but the Shreni would. There is in Bengal many a "Varna Brahmana" i.e. those who are Namashudras or Jugis by Shreni, but are counted as Brahmanas, by the test of Varna. They observe all the rites of a Brahmana (such as the wearing of the Sacred Cord, or performance of Sandhya prayers.) Varnas are four, but the Shrenis are thirty-six in number. If there is possibility of a Varna Brahmana rising up in any Shreni, the jealousy between one Shreni and another dies out. The society that does not give to Vivekananda or Aurobindo the honour of a Brahmin (a Varna Brahmana), is doomed. Hinduism provides for this, by making Varna, a cross-classification, that overlaps the Shreni. Thus there may be a Brahmana or a Kshatriya, or a Vaishya or a Shudra, in every Shreni of the Hindus. The Gita distinctly says that Varna rests on merit. The confusion is caused by the fact that Brahmana is both a Varna and a Shreni. In the present confusion it is generally supposed that a Brahmana should be sought in the Brahmana Shreni alone. Madras has, however, taken the right lead by recruiting Brahmanas (Priests) from all Shrenis. There would not be much objection against the caste system (Varna division) if the distinction between Varna and Shreni is not overlooked.

4. Race-equality or integration of foreigners

The Hindus are very careful about maintaining the purity of the blood. They would not easily permit inter-marriage with a different race. Thus the possibility of admitting a stranger into their community and thereby increasing the numerical strength of the Church, is rather meagre. The Hindus however solved the difficulty by providing for mass conversion. When a number of Bhils or Santals are converted to Hinduism, they form a new Shreni by themselves, and the question of inter-marriage with the old Shrenis does not come up. That is the way out of the difficulty of maintaining the purity of the blood, and yet not allowing the community to die of inanition on account of the extreme paucity of numbers. The Sikh Sangat is very much conscious about the need of numerical strength and freely reconverts the Muslims.

It is suicidal not to take note of the defect of Yazata Yasna, in the matter of national defence. Being precedes well-being, one has to live, before he improves his life, and the question of national strength should receive primary attention. Mahamuni Nanak appraised the situation very correctly and that is the mark of his greatness. He adopted Mazda Yasna, as the frame-work of the Sikh Sangat, and insisted on its acceptance as compulsory

in the public life. He laid down the fundamental rule in this matter for the guidance of the Sangat.

Thus he emphasizes the precedence of Mazda Yasna by saying

kalimahi vedu atharvanu hua — Asa divar 2-14

(In the present age, the Veda of Atharvan Zarathushtra (the Avesta) is the proper Scripture)

Hinduism and Zoroastrianism are the two branches of the same vedic culture. There is a natal unity between them. If the Muslims come to a friendly understanding with the Parsis, that clears up the way for a friendly understanding with the Hindus as well.

Mahamuni Nanak realised the supreme importance of Sufism in this matter, and he welcomed the Sufis as the chosen of the Lord

Sachu milia tin sophia rakhankau darbaru — Sri Nag 5-1

(The Sufis have found the truth and they would be admitted to the presence of the Lord)

For, the Masnavi, which is the Scripture of the Sufis* is calculated to establish cordial relations between the Muslims and the Zoroastrians.

Kabir recounted the message of Zarathushtra in India, as Jalal did in Iran. Both of them echoed the same song whose original voice is the Gatha. Thus the Gospel of Zarathushtra, as explained by Jalal and Kabir, may serve to unite together three great communities, the Hindu, the Parsi and the Muslim. Kabir is an example of the harmony between the Hindu and the Muslim. He is Muslim in form, but Hindu in spirit. He observes faithfully all the rites of Islam (such as roza, namaj etc) but does not shut his ears against the names of Shiva, Vishnu, or Kalika. The harmony was brought to completion by Nanak, who though adopting the principles of Mazda-Yasna as the frame of the sikh sangat, left scope for the practice of Hinduism in private life.

The Masnavi is eminently competent to serve as the bond of unity between Islam on the one hand and Zoroastrianism and Hinduism on the other.

When the Parsi finds that the Muslims have preserved the Masnavi which is the store-house of Gathic Theosophy, they would entertain a friendly attitude towards the Musalman, and when the Musalman finds that the Book which they honour so much, is rooted in the Gatha, they would appreciate the value of Mazda Yasna.

Similarly when the Hindu finds that the Musalman brings up a great Book like the Masnavi, he will think that it is not unprofitable to associate with the Musalman. When the Musalman finds that the highest lesson of the Masnavi (viz. the Ecstacy of Love) is depicted in the Bhagavata Purana, almost in the same terms, he will not be inclined to detest the Hindu.

Thus apart from its intrinsic worth, the role that the Masnavi may play in establishing friendly relation between the Hindu, the Parsi, and the Musalman, is very consequential.

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*Ross — Persia — p. 132

KISSEH-I-SANJAN

by H. E. EDULJEE

INTRODUCTION (1)

The Kisseh-I-Sanjan (The Story of Sanjan) is the oldest extant account we have of the coming of the Parsis to India. It was written by Bahman Kaikobad of Navsari in 969 A. Y. (1600 AD) in Persian verse: it has been translated several times into Gujerati and English and was much better known to the Parsis 60-70 years ago, when it played its part in some of the controversies that then agitated the community. Because it is the oldest account of matters that are of great historical importance to us, the Kisseh has been thoroughly picked to extract the maximum information from it, and this has in turn given rise to controversies. Is it history or romance? — is it all true or is it "palpably false," as one critic described it? However one looks at it, the Kisseh is obviously something that every Parsi must know. Using the Kisseh as a starting point, attempts have been made, notably by J. J. Modi and by S. S. Hodivala, to reconstruct the early history of the Parsis in India; an account of their studies would form a proper introduction to the Kisseh.

One thing that will strike the reader of the Kisseh is that it does not mention any dates. Events are dated as intervals from some starting event, and the intervals are usually in round numbers of hundreds of years. As human history seldom progresses in round numbers of years, Bahman's intervals are obviously meant to be approximate, and this is one cause of the controversy surrounding the Kisseh.

To start with, the Kisseh says that when the rule of Yazdegird ended, the Zoroastrians fled to Khorasan and lived there for 100 years. When did the rule of Yazdegird end? Was it in 641 AD when defeat in the battle of Nahavand ended the Sasanian empire, or was it in 651 when Yazdegird was murdered? Modi takes 651 as the starting date. According to the Kisseh, the Parsis spent 100 years in Khorasan, 15 years in Hormuz, and 19 years in Diu before they landed in Sanjan. Modi would place the arrival in Sanjan in 785 AD (154 A.Y.)

The date of the landing has played an interesting part in the kabiseh controversy that shook the community in the last century. It will be noted that the Kisseh does not give any date; the year has to be inferred from the periods of stays in various places. The earliest mention of an actual date was by Dastur Aspandiarji Kamdin in 1826 in his "Kadim Tarikh Parsioni Keser," where he gives the Hindu and Parsi dates and the English day — Friday, Shravan Shud 9, Roz 2 (Bahman), Mah 4 (Tir), Samvat 772, AY 85. The first point to note is that the Parsi Year is 49 years earlier than that estimated by Modi. The second point is, as Cama pointed out long ago, that the Parsi and Hindu dates do not correspond. Modi explains the discrepancy of 49 years as follows: there was a tradition that foretold doom for the Iranian people, and 49 years before Yazdegird, in the reign of Khushru Parviz, some Zoroastrians fled to Khorasan and hid there to escape the doom. This earlier flight got mixed up with the second flight after the Arab conquest and so caused the discrepancy. Apart from the fact that Khushru Parviz did not reign 49 years before Yazdegird, there is no certain account of this earlier flight, and Modi therefore dismisses the date AY 85 as a

mistake.

When the Kabiseh controversy — whether Parsis should or should not have a leap year-raged in the last century, many ingeneous attempts were made to reconcile the Hindu and Parsi dates given by Kamdin, because depending on how the puzzle was solved, both sides could find support for their case! Hodivala, however, pointed out that the Hindu tithi and the Parsi rozmah would agree if the samvat year was not 772 but Vikram Samvat 992 (936 AD). He brought forward epigraphical evidence to show that in the Nagriscript of that time 7 and 9 were so alike that they could be easily mis-read for each other; he also showed that if the landing in Sanjan took place in 936 AD and not in 785, certain other facts in the early history of the Parsis could be more reasonably explained. If we accept Hodivala's date, then there is a gap of nearly 300 years between the time of the Arab conquest and the landing in Sanjan —where were the Parsis during that time? It is possible that they were still in Persia because it is known that for a long time after the Arab conquest Zoroastrian princes ruled over small states in the mountainous regions of Tabaristan and Khorasan and it was not until the 10th century that Islamic rule spread completely over Persia. It was perhaps during these troubled days that a group of Zoroastrians left Persia to settle in India.

The next great event in the history of the Parsis, after the landing at Sanjan, was the sack of Sanjan by Sultan Mahmud. According to the Kisseh, this event took place 700 years after the founding of the Fire-temple at Sanjan. Modi dates this event as 1490 AD. There was once some argument as to the correct identity of "Sultan Mahmud," but it is now agreed that it must be Sultan Mahmud Begarha. On the basis of Mogul records of that time, Modi supports his date — that in about 1490 Mahmud Begarha's general Alf Khan marched south towards Ratnagiri and it was on his way there that Sanjan was captured. Using the same sources, Hodivala shows that the campaign to the south took place in 1516, and not in 1490; it was not led by Alf Khan who had died in 1496; and the route of the Muslim army did not take them near Sanjan. Hodivala shows that several Muslim histories of the Gujerat Sultans mention that Mahmud Begarha campaigned in the country round Sanjan in 1465, and this date is suggested as the correct one.

Hodivala brings one argument which strongly supports his date. From 1478 onwards the Parsis of India wrote letters to the Zoroastrians of Persia seeking information on doctrinal matters. In their replies the Persians sent greetings to the signatories of the Indian letters, mentioning each person by name and by the town in which he lived. Now Sanjan had a very flourishing Parsi population; its Fire-temple was the first in India and the most revered-one would certainly expect that leading Parsis of Sanjan would have been mentioned in the Persian Rivayets. Yet, as Hodivala points out, the first two Rivayers, of Nariman Hoshang, the first dated 1478 and the second dated 1486, have no mention of any Parsi from Sanjan, although Anklesar, Broach and Cambay are mentioned. This would strongly suggest that the Parsi settlement at Sanjan had broken up some years before 1478 and it was no longer the seat of the Fire-temple.

The third great event in Parsi history, and the last to be mentioned in the Kisseh, is the founding of the Atash Behram at Navsari. The Kisseh says that after the fall of Sanjan, the Parsis hid the Fire for 26 years in Bahrut and Bansdeh before bringing it to Navsari. Taking 1490 as the year of the fall of Sanjan, Modi fixes 1516 as the year when the Fire was

brought to Navsari. The Parsi who took a leading part in this matter was Changa Asa, the outstanding behdin of Navsari. The Rivayets of 1478, 1486 and 1511 mention Changa Asa as the leading behdin of Navsari; a document dated 1520 signed by the laymen of Navsari has Maneck, son of Changa, as the leader, suggesting that Changa must have been dead in that year. Also, the Rivayet of 1478 mentions some of Changa Asa's good deeds but says nothing about the part he played in establishing the Atash Behram in Navsari. Modi therefore concludes that the Atash Behram could not have been established before 1478; and the dates 1511 (when Changa was alive) and 1520 (by which time Changa was dead) nicely bracket 1516, the year he deduces from the Kisseh.

Hodivala disagrees with Modi. He points out that the Rivayet of Behdin Jasa, dated 1516, mentions Maneck bin Changa as the leading behdin of Navsari—i.e. Changa Asa must have been dead some years before 1516, and so the Atash Behram could not have been established in that year. On the other hand, if Sanjan was captured in 1465, then it is odd, as Modi remarked, that none of the Rivayets of 1478, 1486 or 1511 make any mention at all of what would be Changa Asa's greatest act of piety. There is no satisfactory solution of this problem.

In this connection, Hodivala has brought out another interesting fact. In a codex of Dastur Hamjiar Ram Sanjana dated 1658, a later entry mentions that the Fire was brought to Navsari on roz 29 (Mahrespand) mah 6 (Sharever) akhad sud 5 Samvat 1475, Wednesday. Unlike Aspandiar Kamdin's date for the landing in Sanjan, in this case the Parsi, Hindu and western dates all tally — it is 26th June 1419. Accepting as non-controversial that Changa Asa played a leading part in bringing the Fire to Navsari, 1419 would be too early a date for Navsari, for Changa would have been a baby, if he was born at all, at that date. The date cannot refer to the Atash Behram at Sanjan because that was founded soon after the landing, several hundred years earlier. On the other hand, Hodivala points out that the perfect agreement between the three dates shows that it did relate to a very important event — important enough to be remembered by both Parsi and Hindu calenders, as no dastur of that time would have known how to calculate one date from the other. What event, then, does the date commemorate?

The actual wording of the entry, referring to the event, is "Atash Behram gahambar ma Thanak Padhareya"

which would normally be translated as "The Atash Behram was installed during the Gahambar." But if this cannot refer to the Atash Behram of Navsari or of Sanjan, then where was it installed? Hodivala suggests that the word "Thanak" does not carry its usual, literal meaning, but refers to a place called Thanak.

From an examination of Silhara, Chalukya and Muslim documents and inscriptions, Hodivala shows that Thanak (or Sthanak) is the modern Thana, near Bombay. We know from the subsequent history of the Navsari Atash Behram that in times of trouble, when there was danger of the fire being desecrated, it was often shifted to other places. Thus, the Navsari fire was taken to Surat in 1733, 1776 and 1803 during the times of the Mahratha troubles. During the interval between the decline of the Tughlak power at the end of the 14th century and the firm establishment of the rule of the Gujerat sultans in 1430, the North Konkan was in a very disturbed condition and it is possible that it was during this time that the Fire was taken for safe-keeping from Sanjan to Thana. Two facts lend some

support to this view. The Pehlavi inscriptions in Kanheri caves dated 1010 and 1021 show that Parsis had already spread towards Bombay at a very early date. The famous scribe Mihirapan Kaikhushru, in a collection of religious texts that he copied, wrote a colophon in which he says that he completed the work in a fire-temple in Thana in 1322. Thus a Fire-temple was available in Thana to which the Sanjan Fire could be taken for safety.

This does not help to solve the problem of the Navsari Atash Behram but it shows how the confusion of dates and events makes it difficult to reconstruct the early history of the Parsis. Will some modern scholar throw the light of later research on this subject?

Modi had accepted the Kisseh as being correct in all its details; S. H. Hodivala's acceptance has been more critical. However, some have rejected it totally as being quite untrustworthy. Unfortunately, the rejectors have not made their case with the scholarship shown by Modi and Hodivala. Some of the criticism is puerile. One writer argues thus: The Kisseh says that our ancestors ran away from Persia to escape persecution; this shows that they were cowards. The ancestors of the Parsis were true Zoroastrians and therefore could not be cowards — therefore, the Kisseh is 'palpably false.' All criticism is not of this level but even the best — that of J. D. Nadershah and S. K. Hodiwala, for example, consists of taking some insignificant phrase of the Kisseh, blowing it up out of all proportion and then showing that it is absurd. Thus, the Kisseh says that the Zoroastrians, being afraid of their lives "all then fled to India." Much is made of the word "all" — that 'all' the Zoroastrians could not have fled to India as it is an historical fact that many remained behind; therefore, the Kisseh is untrustworthy.

Another criticism concerns the date of the Fire-temple at Broach. According to the Kisseh, 300 years after the Parsis landed in Sanjan they spread out to Navsari, Broach and other places. By Modi's chronology, this would be in 1090 AD. Now there is a record stating that there was a Fire-temple in Broach in 975 — therefore the Kisseh is untrustworthy. Actually there is no reason why there should not be a temple in Broach much before that in Sanjan. Trade between Persia and India across the Arabian Sea and along the Makran coast had been going on for hundreds if not thousands of years. Broach was a major part of Gujerat in ancient times; as Barygaza it carried on an extensive trade with Rome via Persia and Arabia. Where there is trade there will be traders: Persian (Zoroastrian) traders would have established their branch offices in Broach and the managers would stay there. A colony of Persians would thus be formed and they would naturally establish an agiary, if not an Atash Behram, to enable the essential rituals of their religion to be performed. It is therefore not surprising, if the tradition be true, that Broach had a fire-temple before Sanjan. In fact, considering that the Punjab and parts of Sind were conquered and ruled by both Achaemenians and Sasanians, and Persian officials, civil and military, must have been stationed in these parts, one would expect fire-temples to have existed in many parts of India besides Sanjan.

Much of the criticism of the Kisseh is based on the assumption that it describes the first, and only, migration of the Zoroastrians to India. This is partly true. As mentioned above, Persian officials and traders must have visited, and even lived in, the Gujerat ports and the Punjab for hundreds of years before the Arab conquest. But they were only temporary residents — aliens living in India for an official purpose and then presumably re-

turning to Persia. The migration to Sanjan was quite different: not only was the number large, but they came to seek refuge from persecution and wished to settle permanently in India. The Kisseh-i-Sanjan is the story of this group of Persians who migrated to India. It is not a romance, nor is it a work of historical scholarship. Chronology was not Bahman Kaikobad's strong point and one cannot use the Kisseh, as Modi tried to do, to date events in Parsi history.

Bahman, son of Kaikobad son of Hamajiar Sanjana, came from a learned family of priests. His brothers Kamdin and Ekji were mentioned in Bahman Asvandiyar's Rivayet of 1626; his father was mentioned in Kaus Mahyar's Rivayet of 1601 ;his grandfather Hamajiar was mentioned in a document of 1543. Burzo Kamdin and Darab Hormazyar, the compilers of the two great collections of Rivayets known by their names, were related to him; in fact, the oldest MS of the Kisseh is in the Rivayet of Darab Hormazyar.

The version of the Kisseh-i-Sanjan given in Part 2 of this paper, cannot claim any originality as it is based on previous translations. It has, however, been abbreviated to some extent. The exordium, long and tedious in the original, has been drastically shortened, as also Bahman's pious remarks on his teacher, on Fate, destiny, etc. While adding to the length of the Kisseh, they do not add to its content or even to its interest. The modern temperament is perhaps of such moralising. This version, then, preserves the essentials and it is presented in the hope that it will instruct and interest those coming new to the Kisseh.

(To be continued).

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Gatha : The Songs That Zarathushtra Sang :

by

MAHYAR BYRAMJI PATEL.

"The perplexing enigma of an Inscrutable-Divinity manifesting a troublesome and apparently needless Existence, resolves itself and vanishes when the insignificant-finite looses itself rapturously, unreservedly, inextricably, in the sheer joy and ecstasy of clasping the Beloved-Infinite firmly in a deeply-abiding and self-effacing Spiritual-Embrace !"

"ASHAVA BAVAHI YATHA ZARATHUSHTRO SPITAMO !"

—Afrine Paighambar Zarathosht.

"May you be as Righteous as Zarathushtra Spitama !"

INTRODUCTION :—

THE PROBLEM OF EVIL has taxed the ingenuity of all great thinkers and seers throughout the long and chequered career of our world since pre-historic right up to the modern times. If God is really All-Good, and they all agree that He is so, then from where does Evil arise ? This leads us to face the alternatives that either He is the Author of Evil Himself, or else that there is another distinct and independent God to Whom we may ascribe the origin of Evil! — But both these explanations find a spontaneous rejection from all rightly-thinking minds. There must be some other more satisfactory solution to the problem of Evil. Prophets and Sages of all times have tried to solve this Draconian problem in their own peculiar fashions. Holy Zarathushtra also grappled with this formidable question, and offers us the most satisfactory answer to it.

He informs us that Ahura-Mazda is the One and Absolute God of all! He has no counterpart anywhere, whether Good or Evil. Good and Evil are the twin-principles that exist for our own advancement. Both of them are subjacent to His Will, and depend entirely upon Him for their operations. The one exists in the negation of the other. If, somehow or the other, either one of them should cease to exist, that very fact would immediately put an end to the other as well. This may be understood properly in the illustration of Light and Darkness. We perceive Light because we are aware of Darkness also, and notice the one clearly, only in relation to, and in the absence of the other. If we never knew either one of them, then automatically, the other one would never impress itself upon our perception. Similarly, we notice Good only due to the contrast of it with, and in the absence of Evil, and vice-versa.

At this stage, when we begin to distinguish between Good and Evil, a choice is thrust upon us, and we are left to choose between the two! They who choose Good, act wisely and thereby, advance rapidly, whilst they who choose Evil, act foolishly and so, retard their own progress. Now, the Law of Reward and Retribution comes into operation, and brings us Happiness for our good deeds, and Misery for all evil acts. Whilst the performers of Right-Action maintain a steady progress, the Wrong-Doers fall back, learn their lesson through suffering, and begin to retrace their foot-steps anew Thus Evil and its consequent punishment also serve worthy ends! This brings us to the awareness that **Good and Evil are the two inevitable ends of the same stick, with the Good-end supporting us, and the Evil-end chastening us!** — But both helping us in their own individual ways to reach towards the same common Goal!

This leads us to another very interesting proposition. Is God responsive to our prayers, supplications and entreaties, or does the Law operate blindly without any regard for our petitions? In other words, is the element of Mercy totally absent from the dispensation of His Justice? Will the sincere penitence of a sinner have any weight with Him when He metes out His Justice, or will all appeals fall upon deaf ears? Is the Justice of God blind, or is there any possibility for its being tempered with the Waters of Mercy?

In this regard, it is of primary importance to resolve whether our God is an Intelligent-Being, capable of listening to our prayers for forgiveness and help, and responding to them benevolently, — whether He regards our plight with Seeing-Eyes and Receptive-Ears, or whether He is just a Blind-Principle, devoid of all Sense and Feelings, on Whom all our atonements and pleadings are entirely wasted. To begin with, we cannot help believing that the Primal-Source of our own Intelligence must Himself be in possession of an Intelligence that is infinitely more excellent than our own; That He Who has im-

parted Vision and Hearing to us must Himself be exceedingly more Far-Seeing and Clearer-of-Hearing than we ourselves are; That the Dispenser of our Senses must be tremendously more sensitive and receptive than we, His created-ones are. If this were not so, then all our prayers would indeed avail us nothing, and the Love-of-God which we nourish in our hearts would be vain and mis-placed!

Again, unless our Creator was an Intelligent-Being, the Prophet who communes with Him would only be a liar, the Sage who is God-Realized would be a fool, and the Saint who is God-Intoxicated would be labouring under self-deception! Our faith revolts at such suggestions. There is a Silent-Voice deep down within us which confirms to us that the Prophet indeed is the Proclaimer of Truth, the Sage is truly an adept in God-Realization, and the Saint is veritably God-Inspired!

Furthermore, we cannot help looking up at the Limitless Sky, and beholding the magnificent panorama of the Endless-Lights that illuminate the Celestial-Spheres, we are constrained to acknowledge that all this fathomless and awe-inspiring spectacle in Perpetual-Motion cannot be the work of an Unintelligent-Being or Principle! Wisdom of a very high order stares at us from the Deep-Beyond, and from the inner-most recesses of our hearts, a reverential Silence whispers that the physical and spiritual manifestation of this Wisdom abounds in Beauty, Love and Goodness! An inexplicable-affinity establishes an intimate-bond between the Creator and the created! We are compelled to admit that a Good, Loving and Wise Being watches over us all constantly, and that this Mighty-Being showers us with His Sympathy!

Somewhere, somehow, our prayers are heard and gracefully received by Someone, Who responds to them with extreme kindness! That Someone is ever-ready to receive back the prodigal who has learnt to retrace his errant steps. Mercy manifests itself abundantly whenever a cry goes up from a contrite heart! The act of repentance is also a deed in its own sphere, and in as much as every action must have a suitable re-action, our atonement must also produce some definite result. The prayers that come spontaneously from sincere hearts must similarly bear their appropriate fruit! All this leads us to the inevitable conclusion that God, the Master-Creator responds to our prayers and supplications in some decided way. He sees, hears, knows, feels and senses everything intelligibly, and responds affectionately. He is the Silent-Witnessto all that we think, say and do. Knowing all, He does not remain indifferent to our genuine plaints, and when our prayers soar up to Him, He attends to them all Lovingly! Thereupon, He turns our Darkness into Light! The Voice of Silence speaks! — And our Sorrows turn to Joy!

Pronunciation of Vowels:—

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

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

ā 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 SPENTA MAINYU — 3.
THE SONG OF THE HOLY SPIRIT.
YASNA HA 49.

VERSE 1.

A. **At ma yava Bendvo pafre mazishto,**

Yē dusherethrish chikhshnusha Asha, Mazda!

Vanguhi ada gaidi moi, a-moi Arapa,

Ahya Vohu aosho vida Manangha. (186)

B. In this manner, Bendva my opponent harasses me greatly,
Whom from his evil-ways I would desire to win-over to Rectitude,
O! Ahura,
Come to me with Your Blessed reward, to me bring Your Solace,
I would bring about his defeat through the Good-and-Loving-Mind.

C. Bendva appears to be some hostile chief of the Daeva-worshippers, who is causing the Prophet no end of trouble. It is the Prophet's desire to make him see the error of his ways, and bring about a change of heart in him so that he may be won over to the cause of Righteousness. But all his efforts appear to be wasted, for the wicked chief displays no tendency to improve. On the contrary, he aggravates the hostilities. When all gentler methods fail, the Prophet finds no other way out but to be firmer and

harsher with him. Zarathushtra calls upon Ahura-Mazda to help him out of this predicament. He is determined to confound his adversary and destroy his wickedness through worthy means. Our attention is here drawn to the fact that the Prophet is careful to see that the means he employs to bring about the desired end are of the purest design. He will not use any means whatsoever, to serve his purpose, but carefully consults the Good-and-Loving-Mind for the course to be adopted. **Zarathushtra acts Righteously even when he is dealing with a conscienceless villain!**

VERSE 2.

A. At ahyā-mā Bendvahyā mānayeiti,
Tkaēshō Dregvāo daibitā Ashat̰ rāresho;
Noit Spentąm doresht ahmāi stoi Armaitim,
Naēdā Vohu, Mazdā! frashtā Manangha. (187)

B. In truth, this Bendva sore perplexes me,
With his Vile-Creed he thwarts Righteousness;
He never upholds steadfastness to Holy Faith,
Neither does he ever awaken the Good-and-Loving-Mind.

C. Why do the wicked persist in their perversity? What induces them to take to the wrong path? What distorted mentality prevents them from adhering to the ways of the virtuous, whereby they deprive themselves of the Happiness that awaits the Righteous? **Is it not very strange how men cherish the seeds of self-destruction within their own bosoms?** What causes them to follow the ignoble pursuits that lead to their own degradation and damnation? How eagerly do they vie with each other for the possession of those things which spell their own ruin! Holy Zarathushtra feels baffled when Bendva refuses to pursue the path of his own salvation. He is like a man possessed, the way he insists in keeping aloof from all acts of Rectitude. His distorted doctrines prevent him from realising the everlasting benefits of leading a life of Virtue. The blessings of a noble Faith does not move him to accept it lovingly. Neither does the Conscience awaken in him. He lives the life of a brute and exults in it! The Higher Pursuits leave him unmoved and untouched. How can a beautiful object reflect itself from a mirror that has accumulated dirt upon it? How can Divinity ever shine through an imperfect medium?

VERSE 3.

A. **Atchā ahmāi varenaī, Mazdā! nidātem —**
Ashem suidyaī tkaeshāi, rāshayenghē Drukhsh;

Tā Vangheush sarē izyāi Manangho,
Antare vispeng Dregvatō hakhmeng antarē mruyē. (188)

B. Therefore, Mazda has given us all a free will—
This is the Law, Truth shall prevail, whilst Falsehood shall fail;
As such, I will embrace the Awakened-Conscience,
And abjure all contact with the Deceitful-Ones.

C. Zarathushtra tells us all in unequivocal terms that we are always free to exercise our will, but must be prepared for the consequences thereof! He reveals to us that the Moral Law governs us inexorably, — that Truth shall triumph and Deceit shall be frustrated! He has chosen the path of Rectitude and is under the constant guidance of the Higher-Mind. He actively associates with the Righteous and identifies himself with them in sympathy. He determinedly shuns the company of the Deceivers. It is a part of human nature to adapt oneself to the company one constantly associates with. Even if we find ourselves out of sympathy with someone in the earlier stages of acquaintanceship, but for some reason or the other are constantly thrown in each other's company, our apathy towards each other gradually gets blunted, we begin to endure, then pity and finally embrace the one we were so indifferent to at first. **Therefore, the Wise always maintain a wide distance between themselves and the Deceivers!** It is always simpler for just one vile person to corrupt a multitude of men, than for the same multitude to redeem the solitary wicked.

VERSE 4.

A. **Yōi dush-khrathwā aēshemem vareden rāmemchā,**
Khvāish hizubish fshuyasū afshuyantō, —
Yaēshām nōit hvarshtāish vās duzhvarshtā,
Tōi Daēveng dān ya Dregvatō Daēna. (189)

B. They who aggravate wrath and violence through their ill-will,
By their own speech they bring about discord amongst the cordial,—
They are the evil-workers who do not appreciate good-deeds,
They are the real Daevas whose pursuit is the Untrue Creed.

C. The Wicked are most pleased when chaos is rampant! A distorted mentality induces them to rejoice when they spread ill-will about. Their pleasure increases in due proportion to the discomfort of others. They derive a source of great satisfaction from the misfortunes of other people. Strife amuses them, bitterness nourishes them! It is beyond them to appreciate the noble pursuits of the pious. It is one thing to disapprove of the good deeds of another when understanding is lacking, but it is a totally different matter to be indiscriminately disagreeable! Every fool can criticize and carp, but it requires a wise man to find out the good intention behind clumsy deeds! The crooked mentality of the Daevas does not permit them to see, hear or speak the Truth. Their immoral code consists in the maxim 'See, hear, speak and do the maximum evil in the greatest of measure possible!' **According to Holy Zarathushtra, the most abominable of sinners is the 'Dush-sastish', — the Religious teacher who knows the Truth perfectly well but deliberately distorts it!** The disseminator of Truth is to be applauded; He who is ignorant of Truth is to be enlightened; — And he who misrepresents Truth and misguides the ignorant is to be condemned! **How contemptible is the Teacher of Religion who misuses his eminence to lead the ignorant astray!** Rightly does our Prophet accuse him of being a Daeva himself.

VERSE 5 :

A. **At hvō, Mazdā! izhāchā āzūitishchā,**
Yē Daēnām Vohū sārshtā Manangha,
Armatōish kaschīt Ashā huzēntush,
Taishchā vispāish Thwahmī Khshathrōi, Ahurā! (190)

B. But he, O! Mazda, whosoever he may be, is discerning and generous,
Who pursues the Religion of the Good-and-Loving-Mind,
He is a man true of Faith and abiding in Righteousness,
To him belongs Your Divine-Power and all, O! Ahura.

C. Now, Zarathushtra contrasts the vicious with the truly virtuous. He enumerates the several good points of the Ashavan. The man of God is a correctly discriminating person, who is magnanimous, dwells under the constant guidance of the Awakened-Conscience, adheres tenaciously to the Good-Religion with perfect Faith, and is dependably Righteous under all circumstances. He is not an opportunist whose main consideration is self-importance and self-glorification, who conveniently makes it his business to side with the party in power so that his bread may be well-buttered at all times. The only Power he relies upon is the Strength of the Righteous. He does not parade a make-believe piety for worldly ends! **The Ashavan is white on the inside, and the white colour of his external clothing should always symbolise his inner-purity!** He radiates Divine-Power without casting a spell of deceptive animal-magneticism! He is capable of convincing the earnest inquirer who is not already biased with false pre-conceived ideas. Where is the merit in receiving the approbation of those who are already determined to agree? Real merit lies in winning the approval of those who have come to listen and think things out for themselves! Thus, the real man of God is one who has the capacity to benefit our inner-selves, and convert us from False-Doctrines by showing us the way to the True Religion!

VERSE 6.

A. **Fro Vāo fraeshya, Mazdā! Ashemcha mruite**

Yā Vē khrateush Khshmākahyā ā—Manangha,

Eresh vichidyāi, yathā—ī srāvayaēmā—

Tām Daēnām Yā Khshmāvatō, Ahurā! (191)

B. I implore You, O! Mazda, speak to me of Righteousness
Reveal to me the Purpose-of-Creation, designed by Your Wise—Mind,
So that discriminating truly, I may expound this—
That Revelation which You Inspire, O! Ahura.

C. Ahura-Mazda is the Direct Preceptor of Holy Zarathushtra. His knowledge is not a product derived from books or other teachers. **This gives the lie to the common belief that a human preceptor is indispensible when treading the path of Spirituality!** His life is a magnificent illustration of how man may reach and enjoy the ultimate in Existence-Knowledge-and-Bliss through his own efforts, unaided by any intermediary agent! Ahura-Mazda is quite capable of elevating the deserving from the lowest right

up to the Highest in Spiritual Experience! To say that Holy Zarathushtra was himself a Yazata-Incarnate is an effrontery which unthinkingly deprives him of his Real Glory, for where is the merit in a pre-destined Prophethood devoid of personal merit? To Zarathushtra goes the incomparable recognition that he reached the status of a World-Redeemer through personal effort! He was neither born a Prophet, nor was Prophetship thrust upon him. It was a highly deserved accomplishment. The Prophet recognizes the Wisdom of the Creator in the execution of His Moral Code. His Laws have their Foundation in Righteousness. A Discerning-Mind is apparent as the Genius behind Creation. He brings His Revelation to the Prophet so that mankind may know the purpose behind His Creation. When the Laws governing Existence are revealed to man, then a Harmony will be established between man, his surroundings and his Creator!

VERSE 7.

A. **Tatcha Vohu, Mazda! sraotu Manangha,**

Sraotu Asha, gushahva-Tu, Ahura!

Ke airyama, ke khvaetush dataish anghat,

Ye verezenai, vanguhim dat frasastim? (192)

B. Let the Good-and-Loving-Mind be heard, O! Mazda,
May Righteousness be heeded-to, O! Ahura, You listen to this.
Where is the friend, where is the firm-of-spirit who will give active support,

And the co-worker, who will give them good counsel?

C. Zarathushtra is gathering his inner-band around him. He prays that his supporters may be blessed with the gift of an Awakened-Conscience, and that they may act in accordance with the rules of Ethics. He clearly stresses that the end does not justify dubious means! Their mode of operation must be as blameless as the Cause they espouse is pure! He groups his followers under three categories, the friends are those who are inflexibly loyal to him; the firm-of-spirit are they who carry out their duties explicitly; — and the co-workers are the ones that propagate his mission tenaciously! These three categories form the core of his disciples. They are the ones who will work selflessly for the establishment of a Righteous Order that will endure upto the end of time. They are his missionaries who will travel near and far

to claim new adherents to his teachings. **They will exert themselves to convert all mankind to the belief of Mazda-Yasna, the uncompromising assertion that all men are brothers under the Fatherhood of One Formless-God — Ahura-Mazda !**

VERSE 8.

A. **Ferashaoshtrāi urvazishtam Ashahyā dāo, —**

Sarem ! —tat Thwā, Mazdā! yasā, Ahurā !

Maibyācha yām vanghāu Thwahmi ā-Khshathroi;

Yavoi vispai fraeshtaongho aonghama. (193)

B. To Frashaoshtra impart the exalted authority of the Righteous,— Realization! —I pray to You for this, O! Ahura.

Grant us the same through the dispensation of Your Divine-Power;

May we be forever in Your good-favour.

C. Self-Realization is the crowning glory of man ! Zarathushtra prays to Ahura-Mazda to grant noble Frashaoshtra the reward of Realization as the most-fitting recompense for leading the life of perfect Righteousness. He is the most-outstanding Ashavan of them all ! In him, the Prophet sees the acme of Good-Living. Frashaoshtra belonged to the princely class. **Nowhere does our Prophet ask the wealthy to renounce their belongings and lead a life of voluntary poverty !** On the contrary, it is his fervent desire that the spiritually good should also excel in material prosperity, so that they may utilize the fruit of their honest and hard-earned industry for the good of mankind. **External renunciation is treated with the contempt it deserves !** The good use of worldly wealth is greatly recommended ! The Zarathushtrian takes justifiable pride in associating his name and means with magnanimous and philanthropic enterprises ! He entirely disagrees with the foolish view that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven. To him, spiritual eminence does not require a corresponding denial of things material. The one does not increase at the expense of the other. They can both grow and flourish simultaneously, side by side. — And so, Zarathushtra showers his choicest benedictions upon Frashaoshtra, who excels in both, material as well as spiritual riches. Similarly, he prays for the prosperity of all his followers, so that all the virtuous may flourish and enjoy all the good things of life !

VERSE 9.

A. Sraotu sasnao fshenghyo suye tashto;

Noit Eresh-vachao sarem didas Dregvata;

Hyat Daenao vahishte yujen mizhde

Asha yukhta yahi de-Jamaspa. (194)

B. Listen to these admonitions, those who are born to reform;
Never must the Truthful-speakers associate with the Followers-of-Untruth;
Since our Religion brings to us the highest rewards
Wise-Jamaspa and his like are united in Rectitude.

C. Zarathushtra, the greatest reformer the world has ever known, gives his instructions to future reformers! He warns them that they must never associate themselves with the False-Teachers who mis-represent his Holy Revelation! According to his teachings, the choicest reward comes to them who, like Wise-Jamaspa, the Prime-Minister at the court of the King, join cause with the Righteous. **This gives us clear warning that our Prophet has forseen the necessity of future Reformers appearing after his message has been distorted in distant ages!** The teaching of the Prophet, although quite clear to the heedful, appears to be too lofty for the understanding of men who pay a superfluous attention to it. Only they who go into the spirit of his message will clearly grasp his intent. The rest will preach false doctrines, foreign to what he expounded, nay, even contrary to what he disclosed, and present these false teachings in his name to give it due authority! **These false teachers shall, for selfish ends, deliver discourses unworthy of the Prophet and harangue their audiences from places of eminence which they occupy but do not deserve!** The Prophet clearly visualizes these eventualities, and instructs and prepares the future reformers in their tasks. They must, like Wise-Jamaspa, adhere rigidly to his tenet of living the Religion of the Good-Life, which brings Happiness in its wake, disclaim entirely the path of Ritualism which the false Teachers propagate, and expose their vile doctrines in the best interest of the Mazdayasni-Zarathushtrians!

VERSE 10.

A. Tatcha, Mazda! Thwahmi adam mpaonghe,—

Mano Vohu urunascha Ashaunam,

Nemascha ya Armaitish izhacha,

Maza Khshathra vazdangha avemira. (195)

B. Hence, O! Mazda, I will place my trust in You for these,—
The Good-and-Loving-Mind, which is the soul of the Righteous,
And worthy Faith which answers to the inner-urge,
With Mighty Divine-Power supporting these graciously.

C. Zarathushtra places his confidence in Ahura-Mazda, and trusts that He will impart the most sought-for blessings to him. His aspirations are not for things mundane, but for the benefit of acquiring the most-enlightened and highly-spiritualized form of living. He prays for the awakening of the Good-and-Loving-Mind from within, which is the most perfect identification of the Righteous soul. **He desires to acquire a Rational-Faith, which responds and conforms to the Light of Pure-Reason, and satisfactorily answers his inner-problems!** He yearns for the Divine-Power-of-Detachment that is of such vital importance in suppressing all selfish and wrong desires, and which enables the possessor to carry out the behests of an Awakened-Conscience, graciously and inflexibly. The rewards which Holy Zarathushtra seeks for himself and his followers are all unegoistic to the highest degree, and are avidly desired for the sole purpose of altruistic ends! He constantly assures us that doing good to others is a highly rewarding act, and that whosoever works for the Happiness of others, himself becomes the recipient of the most unending Bliss!

VERSE 11.

A. **At dushekhshathrēng, dush-shyaothanēng, duzhvachangho.**

Duzhdaēnēng, dush-manangho, dregvato,

Akāish khvarethāish paitī urvāno paityeintī

Drujo Demāne haithyā anghen astayo. (196)

B. But the wicked-rulers, wicked-doers, wicked-tongued,
Wicked-natured, wicked-thinkers, wicked-followers-of-untruth,
Because of their dark-insight will return to
The Abode of the False for their existence.

C. Our Prophet fore-warns the perpetrators of all kinds of evil. To the powerful who misuse their wealth and positions, the delighters in wrongful acts, the sophists who lie glibly and convincingly, they who are habitually malevolent and perverse, they who find their mental-satisfaction in the misfortunes of others, they who find a morbid fulfilment and pleasure in distorting the truth, to all these people who rejoice in dark and vile deeds, whose natures prohibit them from enjoying the blessings of pure and beneficial actions, Zarathushtra holds out the red signal of danger! By their vile deeds, they harm themselves more than the innocent

ones on whom they seek to wreak their malicious humours. All of those people who reject the Truth shall ultimately find themselves in the unenviable position of being rejected from the blessings of the Hereafter. Their Life-after-Death will be one of suffering and penance until they have worked out their deserved punishment. The portals of Garo Demana, the Highest Heaven of Bliss envisaged by Zarathushtra, will be closed upon them, when they pass over from this earthly life. They will find their accomodation in the Drujo Demana, the House of the Lie, the Lowest Hell of Suffering to which the sinful man repairs. However, it is worthy of mention that this dreadful place of residence does not have an Eternal Duration. **Man is intrinsically always pure, but often enough allows himself to be enveloped by sin !** It is in the Drujo Demana that man works himself out of this sinful covering, and then proceeds on his way to the Garo Demana, clothed once more in pure Light. Another point to be remembered is this that there is no geographical location to these two abodes, and that they exist entirely in the Mental Spheres. Unfortunately, some bigots deliberately go against the original spirit of the Prophet's message, and insist that our earthly abode itself is the Drujo Demana, and that it is to this very earth that we keep constantly re-incarnating until we work out the fruits of all our bad actions. They forget that far from regarding this earth as a place of punishment and sin, our Prophet has always regarded it as a Good Creation of Ahura-Mazda ! Besides, belief in the absolute need and indispensability of re-incarnating on this earth as the only means and abode from which man may further his spiritual progress deserves our contempt, for as there are other bodies within us, besides the physical one, so also there are other worlds besides these material ones in which our spiritual progress may assuredly continue ! Only those puerile minds, who have been constantly indoctrinated into the belief of re-incarnation without escape, are incapable of conceiving the immensity of Ahura-Mazda's vast Creation, and consequently believe their material and spiritual advancement to be limited to the confines of this motely earth, a microscopic location in the macrocosm that extends itself far beyond the Universal Boundaries of Time and Space !

VERSE 12.

A. Kat Tōi, Ashā ! zbayēntē avangho?

Zarathushtrāi, kat Tōi, Vohū Manangha?

Yē-vē staotāish, Mazdā ! frīnāi, Ahurā !

Avat yāsās hyat Vē Ishtā Vahishtem. (197)

B. What help will come to the invoker of Righteousness?

O! Zarathushtra, what to the one with the Good-and-Loving-Mind?

With these songs of praise, would I please You, O! Mazda Ahura,
Shower on me what You deem to be the Best.

C. Zarathushtra surrenders himself to the Will of Ahura-Mazda. He enumerates the blessings of the Righteous in whom the Good-and-Loving-Mind has fully awakened. But how will he explain the benefits of pursuing the Religion of the Good-Life, which, in other words, is the Right Path on the Quest for Happiness? Words cannot express the ineffable Bliss enjoyed by the careful followers of the Prophet's teachings. How can anyone comprehend the sweetness of nectar by a mere explanation of its qualities? How can the exhilaration of singing His praises be appreciated by one who cannot surrender himself to his Beloved? Does the lover ever behold his object of affections through vulgar eyes? Can words ever adequately express the depth of feeling that bursts the turbulent heart? Can the applause of the entire world ever be an effective substitute for one glance of approval from the Idol that has stolen one's peace of mind? **All the beauty, the love, the good that we see about us is at best a hollow substitute for the Ultimate Reality!** What better reward can the Realized-Soul hope for, when once the Ravisher of his heart has appeared before him? When realization dawns that both pleasure and pain proceed from the Beloved-One, can the mind ever retain the sense to determine between the merits of the two? Vain is the hope that expects ordinary mortals to understand the love that takes possession of the God-Intoxicated! When the Most-Lovable-One steals the heart of the devotee, some mighty stirring agitates the entire personality. Something happens then! It is a something that can never be explained to the uninitiated. No words can ever interpret it! Only silence can describe it! —And so, when the Grace of Ahura-Mazda descends upon a man as it descended upon Holy Zarathushtra, the blessed one becomes expressively mute. He becomes aware now that there are things, call them mysteries if you like, which can never be explained, — but only experienced! All this goes beyond reason and the senses, yet is never contrary to it. **Words rise from the heart, but get stiffled at throat!** At this stage, the adept falls back upon perfect internal renunciation! He gets bathed in, and radiates Bliss! **Time and Space both become worthless deceptions, and vanish into the nothing that they initially came from!** All is Quiet! All is Love! He longs to say the Word, but finds himself unequal to the task. He leaves it at that. He belongs to Immortality now!

(To be continued)

CORRECTION

In June 1971 issue of 'Parsiana', under the caption: "MR. PHIROZSHAH BEJONJI VACHHA", on page 14, read paragraph 4 as:—

Dr. Gharavi, Director, Iran Culture House, Bombay, handed over a message of His Excellency Mr. Pahalbod, the Minister of Culture & Arts in Teheran, (Iran) to congratulate Mr. Vachha on his 90th birthday to be celebrated, and also a message of His Excellency Mr. Shujauddin Shafa, the Deputy Minister of Court, by Mr. Shroff, but Mr. Vachha was too ill to receive it two days before his death that occurred on 1st May 1971. The message was handed over to his son.

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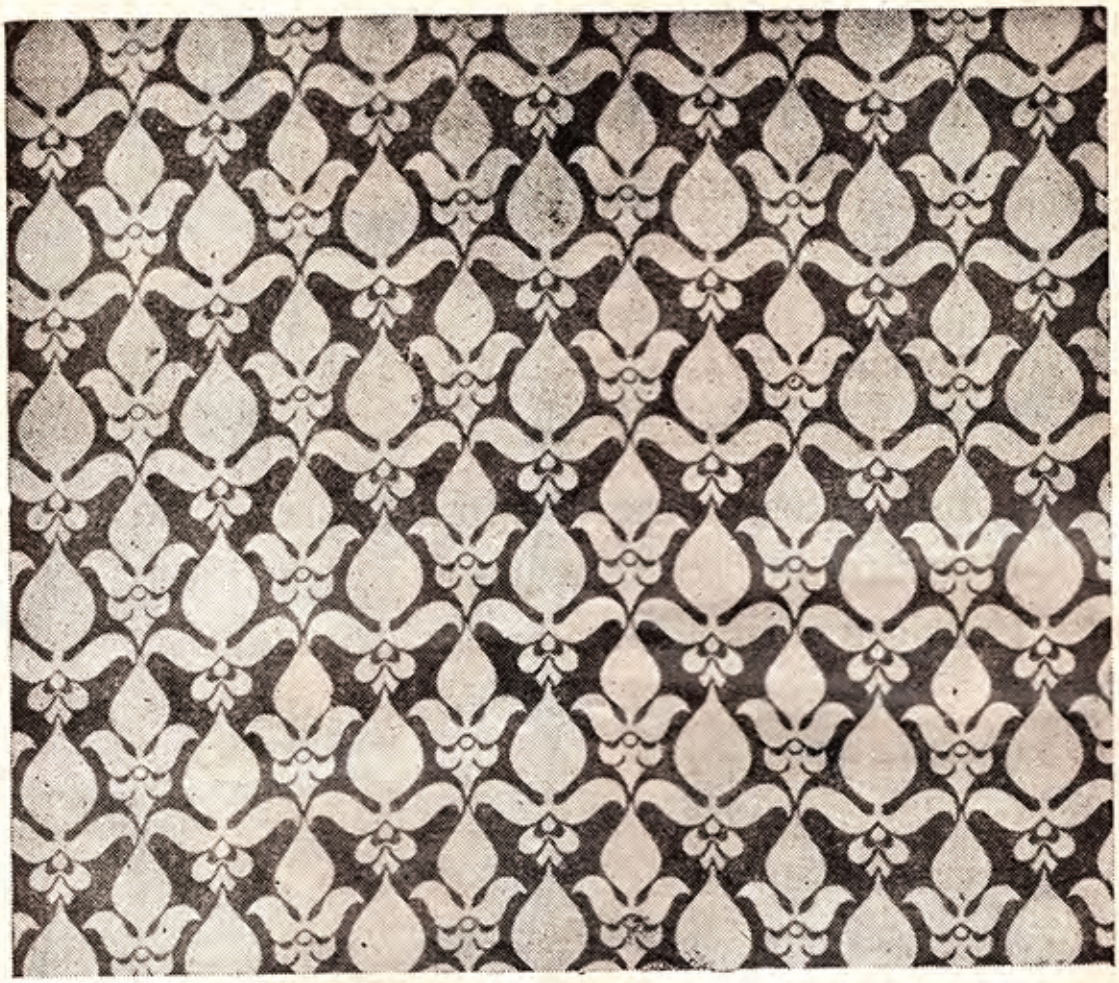
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