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# Parsiana

VOL. VIII No. 5 MARCH 1972

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# EDITORIAL

"We are the slaves of the Prophet of the Magha since the beginning. We still are what we had been, and we shall ever continue to be so!" -Hafiz: Ode 175.

.....

We have been able to view with real pleasure the glory that is Shri Chatterjee's and the great depth and grandeur of his vast and illuminating literary output. Through his several books, he has been disseminating the dynamic teachings of the World-Teacher Holy Zarathushtra and has very favourably impressed a large circle of cosmopolitan scholars and students of serious contemporary religious thought.

"You may imitate the whistle of the bulbul, but how can you know what he feels for the rose?" -Masnavi: 1-3358.

In which mind does the message of Zarathushtra find as unshakeable a conviction as it does with Shri Chatterjee? Amongst his printed works on Zarathushtrianism in the English language, he has to his credit such well-known books as:-

1 ) Ethical Conceptions of the Gatha (1931)
2 ) Gathas (1932)
3 ) Prisni Gatha (1934)
4 ) Ramachandra and Zarathushtra (1935)
5 ) Hymns of Atharvan Zarathushtra (1967)
6 ) Atharvan Zarathushtra -The Foremost Prophet (1971)
7 ) Message of the Gatha as Reflected in the Masnavi of Moulana Jalal-ud-din Rumi (1971)
and
8 ) Gospel of Zarathushtra in the Words of Jalal ( in print)

Besides these, he has written several books upon the same subject in the Bengali language. He is too deeply engrossed with Zarathushtra and keeps us pleasantly rapt with the fluidity and fervour of his writings.

"The moon-faced Saki kneels down and holds up to you the cup of melted ruby, and Hafiz you persist that you are an abstainer. Are you not ashamed of your discourtesy and lack of chivalry?" -Hafiz.

Born in 1888, Shri Chatterjee has now attained to the venerable age of 84 years. Since 1965, Shri Mahyar Byramji Patel of Parsiana has been incessantly writing and exhorting the Parsee community to wake up to its responsibility, acclaim the learned

author for his noble contribution to Gathic literature and offer him a proof of its gratitude and appreciation. It is heartening to know that at long last, this appeal has been taken up by other admirers also and a move is being made to publicly acclaim the venerable Gathic scholar and make known to him our acknowledgement for the great debt of gratitude we all owe to him.

In the Kaiser-e-Hind of May 7, 1972, Shri P. H. Sidhwa makes a strong"appeal to the Parsee community that the least it can do is to invite Mr. Chatterjee to Bombay and in a Public Meeting to express its appreciation and gratitude to him for revealing to the world the greatness of Zarathushtra....let us hope that some active and influential members of the community will take up the matter in earnest before it is too late because Mr. Chatterjee is already 75 years old or more." (-He is 84 years old now.) Again, in the same weekly of May 14, 1972, Mr. Dinshaw B. Irani, Vice President of the Iran League makes the same appeal to the Parsee community. This issue also contains references to similar sentiments from Shri Bejan N. Desai, Principal: Boys' Town, Nasik, Mr. Nani A. Palkhivala and others.

However laudable, it is not quite so feasible now, as Shri Chatterjee is not keeping good health due to old age. In his recent letter to our Shri Mahyar Byramji Patel, dated 17-3-1972, he writes:- "....Since I came to Calcutta about 10 months ago, I have been working under many difficulties....My memory is failing.... Recently I have been getting frequent attacks of fever or of bronchitis. This makes me think that I have neared the end, and even if I survive, I shall not be able to write any longer. This is why I hurry to put down several lines as the foreword of your book "Gatha: The Songs That Zarathushtra Sang", for it may be that if I do not write now, I may not be able to write at all.... I could not think of dissappointing you, you have been so friendly with me all along.... However unpalatable this may be to my friends, it is pretty certain that I cannot do useful work any more. The Introduction to "The Gospel of Zarathushtra" (which is likely to be out in two months) is my last work. I have however the satisfaction that I have tried to prove that Mazda-Yasna contains all the elements of an ideal religion, and one need not be apologetic that he professes it, simply because it is his ancestral religion. If we allow it to degenerate into Yazata-Yasna, that is our fault, and not that of Mazda-Yasna. We allow it to deteriorate, and then complain that it lacks vigour...."

And so, whilst we wish Shri Chatterjee many more happy years amongst us, it appears that it is rather too late to expect the learned and reverend octogenarian to come to Bombay to receive the love, honour and esteem he so richly deserves from the grateful Parsee community. Let us make haste to convene an all-Parsee Meeting and pass a resolution suitably honouring him for his very rich contribution in spreading the message of Mazda-Yasna. Let us humbly send to him what he might not be able to receive from us in person. In thus honouring him, we will only be re-paying a great debt in some small measure. This is the least that we can do.

-M.B.P.

# WHEN AND HOW

# OF

# VISITS TO BABAS AND SADHUS

BY

DR. JAL K. WADIA (CALCUTTA)

AUTHOR OF

"THE INNER MAN":SPITAMA ZARATHUSHTRA:THE CALL OF THE EAST"ETC.

It has been a general complaint of scholars visiting Calcutta that more and more Parsis are drawn towards Babas and Sadhus in spite of strong protests in the press and on the platform. How to stop this confronting question? The answer to this question is that it cannot be stopped in a democratic country. The stronger the protests will be, the more in number will be the visitors to Babas and Sadhus. A proper guidance is the wiser approach. A hungry man cannot be stopped from visiting any place, however objectionable, to get a loaf of bread. The only way to stop him is to supply the loaf or to guide him to a better place to get a healthier loaf. But here too the one, who has himself eaten the healthier loaf is heard and respected.

The objects of visits to Babas and Sadhus usually are (1) to seek relief from suffering or from worrying wordly problem;(2) to seek wordly wants and riches;(3) to seek spiritual guidance or(4) to seek inspiring spiritual atmosphere,Mostly the visits are confined to the first two objects.

The visit in itself to a Baba or a Sadhu is neither right nor wrong. What make the visits right or wrong are the purpose and motive and the mental set-up or inclinations of an enlightened or an ignorant mind. What else makes the visits right or wrong is the kind of Babas or Sadhus visited. Now let us begin examining the question with the description of different categories of Babas or Sadhus.

Among those people of monastic order there may be(1) a Saint of a high order with lustre of Divine manifestation; (2) a Saint like good man through not a great spiritual height;(3) intellectual scholar with good Scriptural knowledge;(4) Karma Yogi out to serve people in any one way or other;(5) one who assumes,presumes or pretends to be mainly;(6) one who has developed some kind of spiritual power and is acting rightly or wrongly for a good or evil purpose;(7) one with very dogmatic and seetarian outlook and interested only in converting people to his Sectarian Creed and

belief; (8) one who has put on a robe of a Sadhu only to take advantage of the general reverance for Sadhus to cheat and exploit people for his own selfish or wicked interests;(9) one who out of moment of impulse or of some incident in life became a Sadhu, but later landed in difficulty oh being overpowered by his weakness and sense bound impurities and strong desires and attachments, and still later turned exploiter for the sake of his maintainance; (10) unemployed in wordly life,who could not earn their livelihood. Some of these people became Sadhus in order to join a monastic institution for their sustainance.

The average mind of the people even though learned, is an ignorant mind, where the spiritual enlightenment is concerned,and therefore is often unable to find out the true from the false ones or the kind and degree of soiritual growth or the kind and type ofone or other Sadhu. Embeded in ignorance the visits often turn out to one's disadvantage or to sheer waste of time and even money because of the offerings to Sadhu. When the visits to Babas and Sadhus cannot be stopped in spite of all discouragements, it is better to enlighten them with safe and wise guide-lines.

Mostly the objects of visits are confined to seeking relief from sufferings or pressing wordly problems. A sufferer is like a mad man. Finding no earthly or physical way of relief the sufferer looks to spiritual kelp, and there is a general belief that Baba and Sadhus are the ones to give such relief. Sufferers and less ambitious people, who visit Sadhus and astrologers in large numbers.

Man is subjected to the Law of Karma,that is every action has its reaction. It is a natural phenomena of his long evolutionary existence as an individual being. There is no escape from this Law. A good Sadhu will not make any attempt to disturb this phenomenon so essential for his inner growth. Saints who have the power to remove suffering will hot use his power unless when ordained by God with Whom they are in constant and direct communion.

On the spiritual path the spiritual powers of one or other kind do develop, but these do not necessarily indicate a great height of spiritual progress. These powers when developed, are not to be utilised either for the good or for the bad and particularly indiscriminately, and if utilised, they have their recoil in the individual concerned. A good spiritual aspirant regards powers as impediments to spiritual progress and therefore surrenders all such developed powers to God and prays to become powerless so that he may harm none.

Suffering is a necessary part of one's evolutionary existence and carries with it a period of duration. Any attempt to untimely removal of the suffering has its recoil both on the yogi as also on the sufferer,unless ordained by God in direct Communion. A good Sadhu will only try to cheer up the depressed spirit and

impart inner mental strength to endure the suffering, while advising the sufferer to pray to the Lord. On suffering it has been written in the book "The Inner Man" that fortunate are they who have had suffering and unfortunate are they who never had any suffering.

The same is true about the wordly wants and desires for which many go to Babas and Sadhus. In the inner growth there are Sanskars which are abstract impressions and which are formed from the notions, experiences, etc. It is these Sanskars which prompt man to one or other kind of action, thought or desire or to lead one or other kind of life. It is these Sanskars which bring to man plenty of poverty. In the Sanskeric formation the natural inner working in the inner existence of man builds a set-up of arrangements of Sanskars, and in this set-up each Sanskar is given time and period in the man's life to be effective in its influence on man. This set-up of arrangements of Samskars form what is ordinarily called destiny. (The readers are suggested to read in "The Inner Man" and the chapters on "Sanskaric Aspects" and "Foremation of Destiny"). Any attempt to bring an unnatural change in this set-up has its recoil on the individual concerned as else on those who make such undesirable attempts. A good Sadhu will not make any attempt to bring a change in case, he has developed the power.

A Saint, who has the powers, abides by the Will of God and moves only as per Divine directions. The Saint or even ordinary good. Sadhu usually gives a general direction to living a good life, so that formation of good Sanskars may lead to neutralisation of undesirable effects of wromg Sanskars. But above all he will advise one and all to continuously pray to God. The wrong type of Sadhus will make the show of Miracle-Cures, but here the visitors to such Sadhus stand exploited and ultimately disappointed. They may later perhaps find their conditions worsening rather than improving.

Now remains the other two classes of visitors, that is, those seek general spiritual atmosphere and religious enlightment and those who seek a Guru for directions in spiritual practices. Sat-Sangh is no doubt good, helpful and necessary in spiritual life and is always advocated. A continuous flow of inspiration is acquired and one is likely to get this in Sat-Sangh. But who truly benifits out of Sat-Sangh?

Every individual has a surrounding in which he or she throws out the current of his or her own growth. Divinity of a Saintly growth overflows into the surrounding of a Saint. Getting into this surrounding means to get charged with the current of Divinity. He gets the most who overlooking the individuality of the Saint seeks silently to perceive God in the manifestationof Divinity arising out

of the Saint. An enlightened individual seeks nothing else from the Saint. Silently he comes and silently he sits and silently he leaves. The Saint appreciates most the visits of such spiritual aspirants and silently passes on the undercurrents of Divinity. On the other hand the mind of such visiting spiritual aspirants, aspirants, resting in the thought of God and God only absorbs most the under-currents of Divinity.

The average visitor is too wordly drawn and fails to be Godly absorbed. He is too ignorant and too deeply sunk into the Sense-bound inclinations and desires. He goes with high expectations, seeking most while deserving least. The expectation may be for a quick change for the better in their wordly life or for a quick Darshan of the Lord to get a quick Mukti from the pangs of birth and death. The Saint does neither and can do neither unless ordained by God. Many also go for religious discourses and enlightenment. Though such visits are good, yet there is a risk and that risk is of misdirection, misunderstanding, misinterpretation or misconception, leading one to confusion of mind rather than clarity. Some Babas and Sadhus are highly intellectual and widely learned and talk very well. They can talk even for hours at a stretch and after listening to the talk one may form high regard for the Sadhu or Baba concerned as being of high spiritual attainment. An ignorant mind is impressed quickly knowing little that a good oration does not necessarily indicate a gooda high spiritual growth, but it indicates development of the faculties of learning and speech. A good many people with vast knowledge and good oratory are none better in spiritual growth than the average people. They may even have a good knowledge of the ways of spiritual practices or even potentialities and the consequent spiritual growth without having any experiences or practical knowledge about the same. Even in this knowledge they are on the practical ground as ignorant as the average people. Beware of seeking guidance of spiritual practices concerning various Yogas from such Sadhus and scholars. About learning and knowledge how much one knows is not of importance as what becomes of one from the knowledge gained. Where spiritual growth is concerned book learning without any practical approach is more a liability than asset. Speaking on Gita I once remarked in an off hand short speech that Gita opens the gate to Krishna as also blocks the way to Krishna.

As merepastime attending religious discourses of Sadhus is better than idleness or indulgence in sense pleasures. But here too as a Parsi one has got to be careful. Respective religions of Babas and Sadhus are the basis of their talks. Study of other religions is

understanding of Zoroastrianism, but it is highly objectionable if such talks remove interest and faith in one's religion. Expand one's own religion to such an extent that it includes all religions. I once said that my beloved Zarathushtra has been one so big and vast that in Him I perceive other great Masters and my Holy Fire so bright and lustrous that I perceive the same in all Divine Personalities. Attend religious discourses if that leads one to become a better and nobler Zoroastrian.

Saints are often found silent and absorbed in Divine thoughts and meditations, and though they do not speak or speak only a few words, they pass true enlightenment to deserving cases merely by the undercurrent of their soul force. This is an experienced fact. For instance, Swami Virajananda, a great and illustrous disciple of Swami Vivekananda, was one such Saint. He was bliss and lustre personified. He usually remained silent or spoke a few words only on few occasions. In nine years of contact not a word of religion came from Him except 'open your inner library by remaining lovingly absorbed in God.' Yet most enlightenment came from him. Though visits to him wererestricted to mere Darshans for a few minutes, yet mind on every visit became refreshed,blissful and enlightened.

Now we come to last object of visit. Whether on temporary impulsive spiritual awakening or on true evolutionary awakening need of a Guru starts pressing on the mind to search for one. The former group go for a frantic search for the Guru. The latter make or regard God as their Guru and leave the finding of a man-Guru to the Lord. When the time is ripe a perfect master will himself move in search for the disciple, otherwise a true Guru is not found even if one roams all over the country. Many undeserving cases were found disappointed or even have come to grief on accepting in their ignorance or rashness a false or ill-developed Guru. The concluding chapter of "THE INNER MAN" relates an instance of how on making God a Guru, a true Guru was contacted without any search. Why is it difficult to find a true Guru?

The inner Sanskaric impurities are great impediments to spiritual progress and even prevent one from getting a true Guru.Therefore to proceed Godwards one's inner purification is essential. Purification comes on the nuetralization of impure Sanskars and on formation of fresh good Sanskars. The effective means of neutralisation are(1) meditation on God and prayer and particularly uttering of God's names (Zarathushtra has spoken of continuous worship of Ahura Mazda) (2) good actions including service to fellow creatures and (3) suffering. These three roads of neutralisation become truly effective,when they are due for God and God only with deep devotion. (1) Meditate on God for the love of Godand

,not even for speaking spiritual growth.(2) serve others,not out of sympathy or pity, but for the love of God. Serve no man,but only God in man. (3) Suffer gladly for God. Pray to God not for removing the suffering but to give inner strength to undergo the suffering so that"this suffering I may reach thee" It is by this way that true neutralisation of Sanskars take place and on purification one gets a true Guru without searching for one.

Experience speaks that out of the aforesaid three means of purification the first have proved to be the most effective. What could not be removed or achieved by way of self efforts and intense struggles came as a natural sequence through thirty years of meditation on God and uttering of Lord's name. The Yogas have mentioned various practices of meditation. I strongly advice not to indulge in any of them except under personal guidance of a Perfect Master. The present state of the world and the average living condition are not conclusive and suitable for very many Yogic practises. The personal experience and practical knowledge speak that the safest and very effective way to meditate is to love God and with devotion and love think of Him at least every morning and evening, if not at other hours. Seek one place and one time, Sit in comfort able but erect posture, exercise to remove all wordly thoughts and to concentrate on one's conception of Ahura Mazda. It will be easier to accept Zarathushtra or the Holy Fire as the symbol of God and so fix the mind on any of them, in the begining meditation proves difficult, but with regularity of practice and particularly in devotion and love for God developing, gathering of mattered mind,which causes various inner weakness, is brought to concentrate on one focal point. Concentration brings strength at all levels. One then gets natural meditations, which are experienced as so refreshing, blissful and enlightening,one also feels so light.Natural meditation bring immence benefits, like of which cannot be found in material gains. Exercising of mind is good but not undue straining. Love brings easy flow without any strain, without any ill after effect. Meditation which made the ancient Maghavas great is the healthier loaf which is barely offered to the hungry spiritual ones.

When one developes a desire to seek a Guru,it is not advisable to go for a frantic search. Trust God and await till the prayer time comes. Till then the best to do is to surrender to God and make Him one's Guru. If this is done in all sincerity and Love, the Lord truly becomes a Guru and one intuitively gets inner directions. If a man-Guru is required,God Himself will get a Guru for His beloved child. This is an experienced fact.

Get the mind in God and you will ride safely. One then can safely visit any Baba or Sadhu,when the need for such visits is not felt One also gets Divine help during suffering by way of inner strength to endure the suffering,or by way of lessening of the tension of suffering as even by total removal of the suffering. This Godly

help one may get direct or through a saintly contact. One may usually listen to religious discourses though the need for such discourses will not be felt, as then one gets the true knowledge from the inner enlighenment, Without it also comes inner spiritual under standing and on understanding of one's own self better a nobler living becomes the natural course of life,as then one lives for God and God only. Possessions then are not his,but God's. Even family members are not his relations,but God's children.

Keep away from God and live alone, unsupported and uncared,to face the impending storm of the world. We are caught in a changing era and future is uncertain. Long age a vice from the Heavens KEEP TO GOD. If one keeps to God,his voice will be heard. Keep away from God and cries will not be heard,as then there will be the willof Sanskaris impurities to obstruct the order. Then even visits to Babas and Sadhus will do no good. A great cyclonic storm is coming to remove the destructive elements. These destructive elements have invited the storm. On pausing of the storm with the destructive elements destroyed the surviving world will be left in a purer [illegible] to [illegible] a nobler and peaceful era.

KEEP AHURA MAZDA and may all Zoroastrians thus begin the day.

# THE GATHAS ARE MY GUIDES.

This was the subject matter of a lecture delivered by the Iranian Scholar Dr. Ali Akbar Jafri. Dr. Jafri was a pupil of Dr. Dasturji Dr. Dhalla. He accompanied by another well-known Irian scholar of of Zoroastrianism,namely, Dr. Yahyah Mahyar Nawabi.

Dr. Jafri praised the ethical principle of Ashem Vohu prayer in which man's happiness is linked up with his giving happiness to others or sharing happiness with all. He pointed out that Gathas consisted 5700 words,923 lines and 240 stages of man's evolution as practical guides to material betterment and spiritual growth. Light enlivens life. Wherever it shines it spreads happiness and delgiht. Thiw custom of keeping the lights burning night and day is still preserved in Iran.

Dr. Nawabi advised the Parsis to retain all their good old customs and ways of life and preserve their old books and manuscripts as history and culture are contents of a civilization that was and can be kept alive for all times. He informed the gathering that several manuscripts of K. R. Cama Oriental Institute have been re-printed in Iran and Parsi scholars in India must search out manuscripts that may be lying idle or un-cared facing destruction in private homes or institutions.

PARSIANA MAR. 1972. 12.

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