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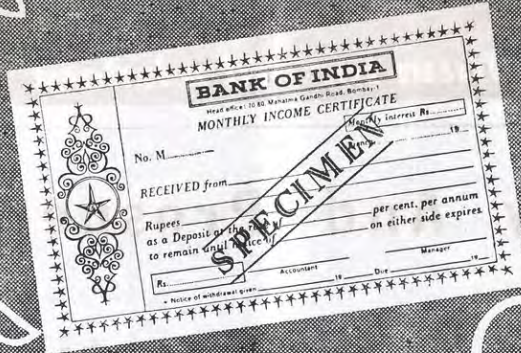
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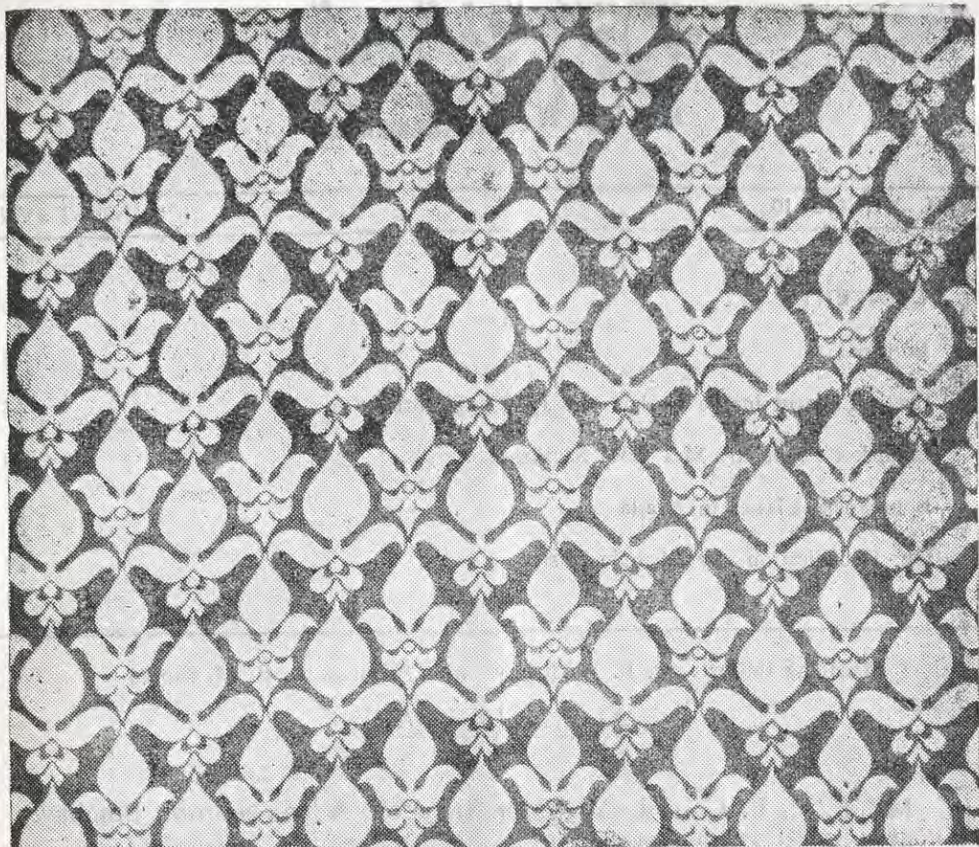
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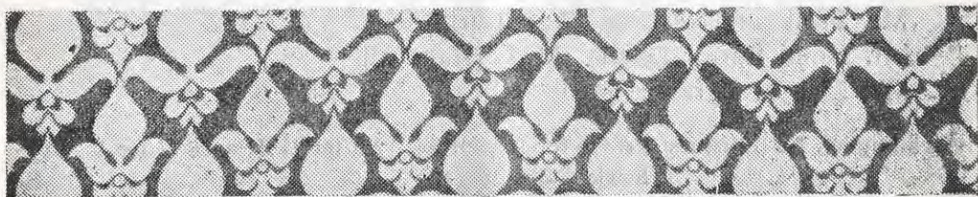


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EDITORIAL.

Parsee New Year has approached and all would be eager to exchange greetings as a mechanical bi-lateral transfer of good wishes many of which are never fulfilled. Happiness does not come by wishing. Year after year our newspapers are inviting letters of greetings for printing in their New Year issues and we read them with pleasure and forget them at leisure. Hint in each of these letters is for readers to change and change for the better in the ensuing year. According to the law of Asha everything moves on on the rail-track of Asha itself. There are no deviations on the path of evolution set up by Asha. Progress is recorded only by those on the track, those derailed are doomed to wait and watch for the next carrier on the rail-line.

We have to change ourselves to be receptive society ready to adopt the new designs of living as the adepts of the fast changing world of ideas and ideals.

Our pulpit Pundits never tire of declaring adaptability as our potent trait yet we are the custodians of the worn out garments of good old ways with stagnation and apathy, having nothing new to look forward to. The fault lies in our election system. It is archaic, non-representative, snatching away voting rights from those should be voting and taken by and large, giving away voting power to the sick and the sorry who should be at home and not determining the future of the community. Nietzsche once said "The world is beautiful but has a disease called Man". This disease Man abounds in our election arena with Mr. Boman Behram conducting the circus with his dog-carts, stretchers and ambulances pulling them in to his voting pool for damnation of Community's future.

This election must change.

Majority of the Parsi Community are tired of such elections which keep a Nahni Palkhiwala out of voting and give some Moti Khatarawala a chance to drive in because of some queer registering codification. Lock, stock and barrel everything must go. Just some lot of voters is stuck on to the Community from whose imbecility it cannot escape. Community can only circumvent this menace by a broad-based election system which can bring in broad-minded and broad shouldered candidates who can give and take and not play hide and seek in the meetings of the Trustees. Amen.

What should we do over this? Shall we cry or laugh? "An onion can make people cry, but there has never been a vegetable invented to make man laugh." Laugh we may but cry we must over our election- a veritable laughing-stock of a literate community.

Our Archaic election system easily admits that "disease called **Man**" and infects Panchayat making it our Pollution Plant, where Gutter Rats and other Rodents flourish under the management and human beings "keep out". Prayers may be said in any Church or Temple or in our Rodents Sanctuary. Only prayers heard make HAPPY NEW YEAR _____ otherwise it is goodbye till we meet again.

THE POETIC ELEMENT IN THE FIVE GATHAS.

BY: J. M. BILIMORIA, B.A., B.T.

The word Gatha has been derived from the Avesta root 'ga' meaning to sing, and the term itself means 'song'. The Gathas are Avesta compositions which are full of poetry and are meant to be sung.

They are supposed to be the first poetic compositions in the Avesta tongue, but the Gatha period, the first of the eight stages through which the ancient Iranian Literature made its way, was a period in which the writers could hardly make any distinction between prose and verse—in fact, verse-making in the Gathic period consisted in numbering of syllables and placing the caesura (breaking up of a line) at any convenient point, and there was a total disregard for long and short measures and accents.

In short, "the student of Avesta prosody has to count and not to weigh." But the one great peculiarity of the Gathic poetry is this, that there are in it fixed tunes and chants which make the verses fluent and running smoothly, and enable even the student ignorant of their scansion and composition to read with ease and to commit to memory. Of course, ignorance of the laws of scansion has baffled some students whether particular passage in the Gathas is verse or prose, and there is very little of pure prose in them. Though a great part in the Gathic Poetry is in an elementary stage devoid of proper metre or rhyme, yet there are passages full of rhythm.

THE GATHAS AND THE EPIC.

Some critics speak of the Gathas as sermons in verse, while others are of the opinion that the Gathas are scattered verses in narrative prose. There are still others who style the Gathas as an improperly arranged epic poem. All the essential qualities of an epic poem, viz. a dignified theme, organic unity and an orderly progress of the

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actions, are to be found in the Gathas, encircling round the central personality of the great Prophet himself.

PERSONALITY OF PROPHET.

As these philosophical compositions are full of the most valuable sayings and preachings of Prophet Zoroaster in their purest form, they represent a "thumb-nail sketch of the great Prophet of Iran which is sufficient to impress the mind with the grandeur of the personality without alluring it by wealth of biographical details from the teaching to the teacher."

THE BLANK-VERSE IN GATHAS.

The Gathas are composed in blank-verse, but they are quite different from the blank-verse of Milton or Marlow in the history of English Literature. Written in heroic couplet, the Gathas bear no exact resemblance to any other literary work composed before or after; and in these Gathic songs there is almost never the suggestion of a mere exercise in versification. They have everywhere the note of spontaneity, a flying mood is caught in some of the passages and slightly idealized and then fitted to diction and words which by association and by cadence exactly render it to the hearer or reader. If the mood is unsequential and fleeting, it is so much the more proper material for poetic expressions.

SIMILARITY WITH VEDAS.

There is a great similarity between the metre of the Vedas and that of the Gathas; though the Gathas were composed prior to the Vedas. The polished songs of the Vedas belong to a more advanced stage of literary evolution and consequently they are overladen with sentiments and wealth of imagination, while the Gathas having been composed ages earlier, their language is more elementary and natural.

However the Gathas were not composed with a view merely to make them a work of literary merit; they were composed more for the demand of worship and legislation; and yet we find here and there in the Gathas that grandeur of imagery and that loftiness of thought which are the witnesses to a true inspiration.

FORMS OF FIVE GATHAS.

The first Gatha "Ahunavat" consists of seven chapters with verses of three lines each containing sixteen syllables with the caesura at the end of the seventh; this metre very nearly resembles the 'Gayati' metre of the Sanskrit Shlokas.

The second Gatha "Ushtavat" consists of four chapters each containing verses of five lines each, each of which lines being composed of eleven syllables with the caesura at the end of the fourth. This metre very nearly resembles the Sanskrit metre Trishtup.

The third Gatha "Spendtomat" consists of verses of four lines each line consisting of eleven syllables. In its metrical value this is more or less similar to the one preceding it.

The fourth Gatha "Wohukhashthra" is composed of stanzas of three verses, each verse containing fourteen syllables with caesura in the middle.

The fifth Gatha "Vahishtoyasht" consists of verses of four lines with two half lines.

COURTESY-JAME JAMSHED.

WHAT IS BUNAK PASSABANI?

BY

GOOL K.S. SHAVAKSHA

INTRODUCTION.

Years ago we had to defend our religion from being desecrated. this persecution changed the face of things. The men who escaped with the idea of keeping together the religion were the Guardians of the Mathre Spente-The Divine Spark. They changed everything by surviving and crossing the ocean. They brought the spark to the shores of India and they kept to themselves and made rules so that no one could break the ring of faith. Faith was all that we left after the blood and the slaughter and you lessened this faith when you fought its defenders who were sometimes bigotted. All Zoroastrians should be taught the history of this fight. Then they will understand why these old guardians were so strict. They clanned together to keep the Spark clean and for that they had to have a very highly disciplined people. This led to the BUNAK PASSABANI about which I have written this article. It is the Aristocracy of the mind which leads to the Aristocracy of a clan, and country.

ANSWER: It is the Aristocratic Heredity getting more refined and better as it decends. To keep the seed and brain pure the body has to be kept disciplined and healthy (see Zoroastrian Credo, P 250) Our ancestors realised that we had within us all the concentrated essence acquired during the Centuries-Wisdom, experience, defects and other qualities all held together by a warmth. We held these traits in trust for our descendents, "believing a man lives on through the infinity of ages, through his children and his pupils: that children are born from womb to womb but Geniuses, Saints and Prophets are born from brain to brain." (See Zoroastrian Credo P.228.)

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that the only divinity, which we can hope to know, can only be found in our souls. We call it FREVESHI. To be "aware" of the Fraveshi in us is a great achievement. It is the Venghus Mezda Menegheho of the Yethq Ahurvairya prayer. Our great Teacher has bequeathed on to us great knowledge. We have only to work to find it. It was rightly said by him that "Man knew God only as much as his brain could grasp". Man is the laboratory from whence the ultimate discoveries proceed. Our ancestors learnt all this and passed on the discoveries to us. Alas, now we depend mostly on the book learning.

We are asked to pray and to contemplate and we are told in Yasna 19.verse 15, that by "praying we are contemplating the Ahurvairya-His Command". If we do so the FREVESHI within us make us "listening"(thinking) soul "ANTEREY OKHTEE". (See my articles on Yasnas 19,20,21.).

It is said by some of our savants that when a man dies his mind's fire or essence moves back into Creation or World-Fire and becomes part of it, and waits till pulled forth again. Inspired men have pulled this knowledge from the atmosphere. When they get inspired, their FREVESHIS become one with the world's spirit FEROKER and they get this knowledge. These souls are called genius. Their glories (PHIROZGAN-Victory; VERETHAM JANEN- success) and that of their ancestors are a blessing to their descendants (FARZEND).

Parents and teachers are responsible for the successes and faults of the future generations. The farmer for all failures and successes of his crops. The king for the faults and successes of his subjects. So we pray: daily: "SROSEM ASHIM HOOROTHEM VEREYTH RAJENEM FRADAT-GAITHENEM ASHVENEM ASHEHEY RUTTOOM YESMAIDLY"(3 times). "May we listen to the Commands of the ever Righteous Vazir of the Master Evolver and Creator".

"May we work and evolve towards Righteousness and attain (Success) glory by "listening to HIS Commands" (His Word-the first PARSIANA AUG. 1972.10.

Zoroaster has explained the "living fire" or warmth as a quality of life that all men have. How it is used depends upon the man. In order to build a "fire temple" within oneself, one has to have the qualities of all different kinds of warmth and friendship of life. One has to have "understanding" to make all these fires of different kinds into one whole. This blessed quality which he call "AHUREY MAZDE ATRE PUTRE" or Athre Puthre Ahurey-Mezde is the "living fire" - the living spirit in all men. (Our Fire-Temple is a symbol of this. See Zoroastrian Cred Pg.134 and 172.)

It is described in different religions and countries. We shall name some.

1. The "AKAHSA" of primitive old Indian religions.
2. The "LIVING FIRE" of Zoroaster.
3. The "TELESMA" of Hermes Trismegistus.
4. The "GENERATED FIRE" of Herodites.
5. The "IGNISSUBILLISSIMUS" of Hippocrates.
6. The "ASTRE LIGHT" of the Cabala.
7. The "PNEUMA" of Gallien.
8. The "QUINTESSENCE of AZOTE" of the Alchemists.
9. The "SPIRIT OF LIGHT" of St. Thomas Aquinas.
10. The "SPIRITUSSUBLISSIMUS" of Newton.
11. The "SUBTLE MATTER" of Descartes.
12. The "OD" of Reichenbach.
13. The "OOZE" of Loren Eiseley.
14. The "COLLECTIVE UNCONSCIOUSNESS" of C.Jung.
15. The "WHITE STRIP LIGHT" or "SILVER CORD" of the Tibetians.
16. The "ALKANES" of Paracelsus.
17. The LIFE - STREAM of D.H.Laurance.

This Infinite Ether - Shadow within one is always in movement. From whence it comes and whither it returns we do not know. One fact is there, all things come from God and will return back to Him. We do not know how, nor do we know if we shall ever know, but we do know

sound - the A- HU- NA- VAIR).

"Focussing our whole attention on the First Cause -(Cosmic Law of Sound and Sight), may we make it respond and come towards us and make us one with Him; and may we pass on our devotion to our children as our ancestors have passed it down to us."

THOSE DANGEROUS DROPS.

One drop of alcohol in the blood stream per thousand drops of blood begins to impair judgment, said Mr. W.A. Scharffenberg, retired Executive Secretary. International Commission for the Prevention of Alcoholism.

Two drops of alcohol in the blood stream per thousand drops of blood affects the speech. Neither can a person hear as well as before, and he begins to talk louder and more freely.

Three drops of alcohol in the blood-stream per thousand drops of blood may cause the drinker to see double. Whereas there was one bottle on the table, now he sees two.

PERFECT WISDOM.

Perfect wisdom has four parts, viz., wisdom, the principle of doing things aright; justice, the principle of doing things equally in public and private; fortitude, the principle of not fleeing danger, but meeting it; and temperance, the principle of subduing desires and living moderately. -----PLATO.

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ORIGIN OF FOUR CLASSES IN AVESTAN SOCIETY.

BY

SAVAK SHERIYAR MADON M.A., LL.B.

It is said that King Jamshid divided his subjects into four groups, each group representing some specific traits of usefulness to the society to which it belonged. The ideas of belongingness or isolation were casual. The society was classless and class consciousness was non-existent. It only followed economic stratification with one group developing power to dominate another. In primitive society with sparse population, ample food and vast arable lands untilled, free for any man to grow food for self and family, domination was only physical—the brute intimidating the meek.

In the time of King Jamshid people by process of selection and elimination automatically separated out into identifiable groups by reason of their contribution to the welfare of the group, each one serving some useful purpose and getting the stamp of the specific service they rendered.

Those who tended the needs of the soul by reason of their superior wisdom, their piety and devotion and felt the influence of fire hidden within themselves started tendering physical fire as symbolic representation and became the Athravan.

Life, limb and property all ever needed protection. The protectors and fighters for safety of the group became Rathestaran. They used 'Rath' or chariot as their vehicle of transport in the battle-fields and got the name of Rathestaran (Charioteers).

Name of the third group "Vastraakshan" contains the word Vastra or covering of a body and represents the Agriculturist because he covers the surface of the earth with manure and grows food for good of the group.

Hutokshan are a group who do or make or prepare anything good; who do their own good and the good of others by preparing things useful in various walks of life. They are the artisans, workers, labourers, etc.

Now let us study each group for its specificity

ATHRAVAN. A real Athraavan is one in whom Atashe-friyan, Atashe-dara and Atashe Nairyosangh, Khoreh and Fraha, which latent in all have blossomed forth in them. By reason of such development of soul they have cast off all trends of trickery, deceit and foul ways and trained themselves even at heavy personal sacrifice to lead people along path of righteousness.

This way they have prepared for their own selves Hutokshi. Hutokshi word is derived from Hu-good and Toksh-Tasht meaning making or devising good in what is prepared and includes good of one's own soul and soul-force in general.

Athravans having such lofty Hutokshi (art of making things good) the prayers they offer are also very lofty and capable of averting calamities on the world. Human soul is stratified like the strata of the skies and ruinous and evil influences descend from the skies and lodge themselves in the strata of the soul and spread calamities on earth. If by the Yasna (ceremonies) the Athraavan purifies the heavenly strata the ruinous evils from heavens filtered through the now purified strata descend on the earth rarified or totally aborted. Collective and group prayers offered during war, floods, famine or even against big illness of any person are motivated by the same impulse to ward off descending evils.

To enable the Athravans to perform such superb task our Prophet has given 33 alaats to them. They are a garrison whose offensive extirpates, obliterates or annihilates and makes void all evil hidden under different strata whether those evil be of man, animal, beast sub-terrestrial or surface evils on earth hidden in

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trees, rocks or man-made structures.

As moisture around makes gun-powder weak or less effective it is necessary to keep it dry. Our Faighambar saheb has linked up nature's own Mithra with the Mathra of Nirangs to keep or make the gun-powder dry and effective and has given Fashush-Mathra, Mathra-Sapenta and Saade-Mathra Nirangs as the firing squad that burns up all evil.

An Athravan must be such whose Ahu, Bowdh, and daena constituting his spiritual makeup are so advanced that he can see nature by a third eye through all its colours and cunning and all its hidden phases and can aim at evil and shoot it down with the Fire of the Yasna. Those are the soldiers of Ahura Mazda and their prayer is the Athravan's Hutokshi of service to humanity.

RATHESTARAN These warriors of the Lord have taken their title from Rath or Chariot they used in their battle of life. These Charioteers desired and secured power and authority so that they could alter evil to good. Rathestar's ~~this~~ acquisition was his Khshthra-vairya. Khshthra is power or authority and vairya is the desirable type, one to be wished for. These warriors knew well the tactics of the battle field and lived as soldiers of chivalry respecting all laws of fair-play even during the stresses and strains of life in struggle. They never believed that all was fair in love and war. The draft of the Geneva Convention that later made war humane was already in their heart. Such were the Jahir (open) soldier fighters of the battle-field. But there was also Rathestari that was "baaten" or concealed in the Ashvans (or holy man). They could see deep with their open eyes and they could see deeper through their third eye, Ahu in them. They could see what was truth, what was fair and what was good and from such status of vantage could change evil into good. It was their Hutokshi (good work), their inherent powers and compassionate visions acquired by them

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partly through some open and partly through some secret knowledge gained during their own inner struggles, That was their real Rath-estari. They had passed through relentless rigours of rituals and severity of self-discipline to understand and fathom hidden truths and uphold them.

VASTRAOSHAN.

Vastraoshan are agriculturists. The word Vastra(meaning clothing) occurring in it implies that just as clothing protects our body to keep it fit and in effective working condition, the Vastraoshan does agriculture in such a way that by giving the earth a coat of manure he re-inforces the natural strength of the earth and by spreading the Mithra in its surroundings he strengthens the soil, which yields food as a divine gift to man. For which he becomes available also to others and in that sense a Vastraosh gives Vastra as protection to others. He does agriculture in such a way that no harm comes to the gaetha(the earth) and the land remaining permanently fruitful yielding rich crop.

It is said that Mithras of the Shah, Mithras of the tillers of the land, Mithras of the people and the Mithras of the animals engaged in husbandry are the four pillars of strength invigorating the "Vastra" to yield more crop when they join hands with currents descending on earth through the Gahambars of the seasons. If the Mithras of any of these pillars are corrupted Vastra yields crop, whose "Kas" or quint-essence is spoilt and the yield is so much the lesser in quality. This is Vastraoshi as openly seen.

But there is hidden Vastraoshi which is something very different. Life which a person builds up with spontaneity from within and influences from outside is a sort of terra firme on which life stands and its surface contact with Atash dadgah, Atash adaran or Atash veherran form a sort of husbandry whose crop or fruit

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reaches the person here in life and in life hereafter.

Paighambar Saheb Zarathushtra was a farmer of such mystic secret wisdom. He established and left after Him footprints in contact with all above fires that their unseen influences may forever pervade humanity through pious Kings, great souls, Nar-asho and Aswan that each one of us may build such form of "Kuniyat" (one's own doings). Such was Zarathushtra, a Vavtraosh of Minoi husbandry.

HUTOKSHAN.

This name derives from "hu" meaning good as in Humata, Hukta etc and "toksh" from "tasht" to make. It means those who make all articles and things good including life of self and others. They are the artisans, workmen and also businessmen and all other people who make or prepare things and articles for use and comforts of people to ease their burden of life.

Whatever be the burden of our life that may be descending on us as Kesas from our past life or those formed by us in this life as our recent Kesas (configuration or formulation of thought, speech or deed with its rewards or retribution) they must be faithfully compensated for by truthful recompense, by sincere and proper ways of life now reformed by knowledge and experience gained in life. By prayers rectitude in life, submission to will of the Almighty we secure our deliverance. That way to do our own good and good of others is real Hutoksh.

Those whose Kesas may be of minor grade can recompense it by doing their allotted work with total unmitigated sincerity of purpose, such as by doing genuine hard work as a blacksmith or working out his Kesas as a goldsmith with unimpeachable honesty.

When it is said that work is worship honest work is a sort of prayer, prayer with submission and sincerity severs a man from the bonds of his Kesas. Original Iranian prayers were of this nature. Men undertook hazardous or rigorous duties, such as travelling abroad under hardships of those ancient days and often enough Athornans also joined them to help their conviction stronger on their own daena (See Big Haptan Yast Kerata 8.) These mobeds were not accompanying them with a sword in one hand and some enticement in another to coax, entice or turn the head of people to secure converts. Please take note of this here. All this about open Hutokshi.

Inner secret Hutokshi is something of a higher order and concerns recompence of Kesas connected with community, city, or country their various departments. Such Hutokshi becomes manifest as humble service to members of their own Community, (not haughty bravado of Trustees or the Parsi Panchayat of Bombay), service as true helpers to the people of the town (not time-serving Shehri-bavas) and genuine patriotism (not luxurious memberships with shady transactions in or out of the ministries.) "Dulce et decorum est pro patria mori" -- It is sweet and honourable to die for one's own country as lofty form of recompensing the Kesas.

As is sacrifice of own life for country so is sacrifice of self for one's own Religion. Both these are highest forms of recompensing Kesas. In Khorde-Avasta it is clearly stated "Agar tash aza rasad ke in tan ravanra be-avayad dadan bedeham" should it come to it that one must sacrifice one's own body for one's own soul body should be sacrificed. Uravan is exalted and sacrifice is willingly given as such person is doing service to his faith. This way all forms of Bandagi are a sort of Hutokshi.

The present age is characterised by infinite manifestations of so-called Hutokshi only. It is work, work and work. Such work

Such work to be worship must introduce Meher, (adherence to truthfulness) in all work. All work connected with earning or with social or family obligations must be truthfully carried out. That is the first step of all prayers that we enjoy our Hutokh performed with all sincerity and truthfulness. As in the present times this is not done we do not have real Vastraosh. Our crop and our food -stuffs have deteriorated. There is no real Rathestari in defence of truth and genuine benevolence. There are no perfect Athornans for if one tries to evolve his soul without incorporating Meher in all his Hutokshis then Meher cracks up and all attempts to reach higher order of soul force become vain attempts.

Above is a free translation of Khshnum interpretation and not a literal one. We have readers who are pro-khshnum and anti-khshnum. The Anti-Khshnum are averse to any form of imagination but publishers have to maintain some sort of balance for their readers remembering advice of G.K. Chesterton "Literature is a luxury; fiction is a necessity".

LEVEL UPWARD, NOT DOWN.

We believe in levelling upward, not down. We feel that if you level down you will dislocate society and upset people. You allow the people in the shed at the back to make money, then tax them and help the poor. Try and level up the poor. That's the only way in which we can make progress. Levelling upward. Some people, they level down, they close in. It's not possible to do that. If you don't open economics, if you don't keep the pride in initiative, where are you going to get the money to help the poor? That is my basic economic idea. --Tun Abdul Razak, Prime Minister of Malaysia.

(Inan interview with Dom Moraes.)

OUR REDEDICATION

INTO A NEW ERA.

BY

JEHANGIR DINSHAW J.B. MISTRY.

It is my birthright to be a Zoroastrian and I am very proud to be one.

Why, you may ask?

Our Great Lord Zoroaster founded our religion in the Age of Dawn; way past 5,000 (five thousand) B.C. making ours the oldest religion mankind has known. It is the first religion preaching one God-Ahura Mazda. After Him too came later teachers of monotheism; namely Gautama Buddha (500 B.C.) Moses (500 B.C.) Christ (1 A.D.) and Muhammed (570 A.D.)

The immortal fire of our religion has flickered on from the Age of Dawn, through wind and storm right upto its present century, It is an ode to our noble and heroic ancestors, immortal in name and fame; who have in the past innumerable times toiled, sweated and shed blood, and saved our holy fire, which today glows a fiery red.

Oh Ye mortals of this dynamic race wake up and save yourselves from extinction. Many of our learned men have expressed their fears, that the number of our meagre population is so low, and is on a steady decline; that once below a specific figure; will decrease at an appalling rate and then nothing can save this race from extinction. The fears may be unfounded but caution is called for.

Our future lies in our unity for we are far too small a race to be subdivided by squabbles and have factions amongst us, although all intelligentia do have the right to express various opinions in which they have firm belief. Amongst people there will always be clash of what we may say personalities. It is the fundamental law of preservation of the human race to have groups and sects; and have leaders therein; but they are there to guide us and not to lead us

by the nose.

Our learned elders should guide and lead as a whole and not lead separate groups into battle against one another. The solution lies in our working harmoniously towards a common goal-to lead once again where we were despite odds of numbers.

We have to work hard relentlessly on and on towards growing and strengthening our dynamic traits bringing back glory, and promoting our good and fair name once again in the forefront, rather than sow seeds of confusion and disunity amongst us.

Each one of our worthy and learned elders has reached a high stage and has earned the right for self expression and may express his views and opinion to enlighten us.

Each view and scholarly interpretation should be the devoted and painstaking work of a whole life time dedicated enriching the golden heritage and reviving our literature; virtually forgotten. The advent of Parsiana was received with joy and it is performing its task admirably well. Still more welcome is the idea suggested to Parsiana by one Mr. H.E. Edulji and seriously taken by its Editor to reprint old books and pamphlets. Such a plan will open out a new era and I feel that Parsiana is entering that field and preparations are moving ahead.

All of us the common folk and the masses of our community should give all due respect to these scholarly intellectuals and never condemn any particular single view. After all who are we to judge the correctness of these learned persons, and to write off or pass off hand judgement to the painstaking life time hard work of any one of the individual; merely on the grounds of their not agreeing with our system of thought.

It is careless crystallizing of such offhand views of our masses, that has given impetus to carefree individuals to start leading their own private bands and groups of followers.

PARSIANA AUG. 1972. 20.

Let us learn to think and judge where we all are being led. Let us not leave the green pasture of our noble and great culture, and scatter hither and thither into those yonder bleak and rocky mountains of doom.

We are not here to recall the ancient history of cruelty-- just think of those who fled with the holy fire in all the four directions of the earth. Of those great and heroic bands, those in the other three directions met a sad and sorrowful end, but still upholding and striving to keep the fire on to eternity are we of the one lucky group who through storm and thunder did survive and landed at Sanjan.

And now here we are today a strife torn race in confusion and uncertainty of the future but sure of our flame of light.

Uphold our great and holy torch of light and solemnly rededicate ourselves on the threshold of a new era; towards the eternal continuance of the fair and great name of our Zoroastrian religion; so that we stand UNITED towards progress and growth of our great and dynamic nation-India- and towards making ourselves pleasant and peaceful to discover amidst us a leader we sorely miss. Welcome Ye, our leader-"Lead kindly Light".

Truly, this world of ours is curious. If there is under-production, prices are so high that most people cannot afford to buy, and there is privation. If there is over-production, prices fall so low that industry and agriculture cannot function, and there is unemployment, and how can the unemployed buy anything, for they have no money to buy with! In either event, whether there is scarcity or abundance, the lot of the masses is privation.-----Jawaharlal Nehru.

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