

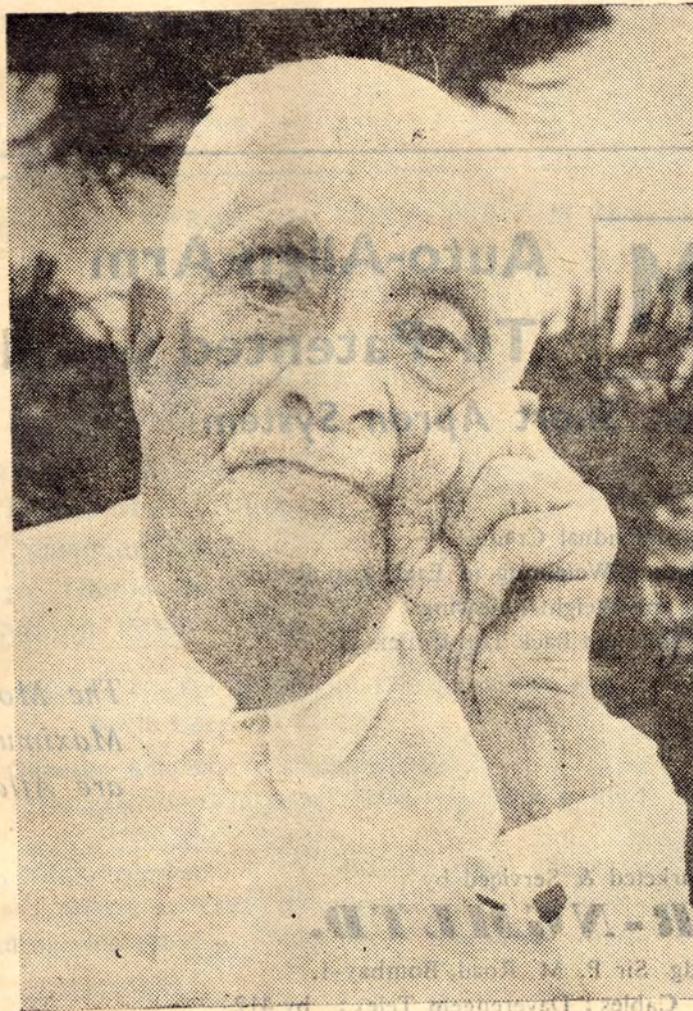
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# Pārsiāne

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

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EDITORIAL

"MY LORD"

This mode of address is in the offing for two prominent lawyer recruits to Parsi Panchayat. Legal acumen though a great faculty for any Court of Law may be a great draw back in an institution like the Parsi Panchayat, entirely committed to management and disposal of social justice and distribution of available good. I am praying everyday that either Mr. P.F. Khambatta or Mr. S.R. Vakil or both may become Judges of the High Court of Bombay, where they may be in their own elements - law pervading and justice as target. Why I am so anxious for the elevation of these gentlemen is that any lawyer or any the same lawyer on the Bench is a person different from the same lawyer at the Bar, because judgeship though "It is not the realisation of the juristic ideal; it is the discharge of a moral obligation" (Lord Acton). Judges are debarred from taking sides and are obliged to hear arguments in conformity with facts only. Tinker, Tailor, Soldier, Sailor or Alderman are on a par. Dignity is not underrated - nor is status over-rated. Judgement is not based on whom it will impinge but on how it will annul a wrong. I look forward to the day when I may salute our new Trustees and address any one of them as "My Lord" and present my side of the case of Godrej Press before him. All considerations other than hard facts will be jettisoned from the mind of the presiding Trustee Judge, who will hear the case and not over-hear personality.

Coming across many encouraging reports about the integrity and superior intelligence of M/s. Khambatta & Vakil, I have requested them in my January 1973 issue of Parsiana to examine the case of Godrej Press grievances put forward by us so that the Trustees and ourselves can measure our bona-fides. In making Trustees themselves our Judges in our dispute with them we may enter into a refreshing new phase of promoting justice in the Parsi Community and set an example. No more fair offer can come from anywhere to anybody!

If such examination is undertaken even outside the Court, we shall address the one presiding Trustee as "My Lord" and will maintain all the Dignity and the truthfulness of any honourable Court. The Trustees must undertake this trial soon before that dignified invocation is withdrawn as contemplated in legal circles in which case we shall have to invoke the Presiding Trustee under a new form, of its closest approximation in Gujrathi as "Mara Saheb".

Why I am anxious that one Trustee should become a "My Lord" is that careless approach to probable and partisan spirit are patently visible in these new Trustees as can be seen from my personal interview with them.

Mr. Khambatta has fully grasped and clearly told me that in any attempt Panchayat makes for earning it has messed up the things. Yet he suffers a make-believe conscience suppression to let the hopeless and incompetent man Bajan to continue at the helm of affairs of Godrej Press. It is a scandal and Trustees cannot hide it by giving continuity to a wrong man in the service of the Panchayat. If a Trustee becomes a Judge he will have no other go but to sack him forthwith. Mr. Mulla as Chairman could have sacked Bajan as he almost did twice but could not complete it because Lady Jehangir and Parsi Panchayat are clients of Mulla & Mulla with an account of Rs. 50,000/- each per year or may be more. Discretion is the better part of valour and the least part of moral conviction.

I had seen Mr. Vakil on a Wednesday at 5.30 on 17th January 1973 with Mr. Dinshaw Dastoor the Principal complainant in Godrej Press scandal. The visit was more entertaining than enlightening. It confirmed our old idea that intelligent people can talk unintelligently. When questioned about imposition of Bajan at high cost and no return on the community and his unworthy record of damage to Godrej Press, all Mr. Vakil said was that may be what it may be and posed his alibi

### SETH PIROJSHAH GODREJ PASSES AWAY

One ranking amongst the pioneers of industries in India Mr. Pirojshah Godrej passes away at the age of 90, too young to die, looking to his activities devoted to progress and expansion he was looking after staying in harness to the end. He passed away on 1st December 1972 leaving a void. But nature abhors vacuum and fortunately he leaves behind him three sons Sorab, Naval and Adi and a grandson; who all are real chips of the old block that Ardeshir and he planted.

Both these brothers were devotees to Swadeshi movement in industries and advocates of labour welfare. After the death of his elder brother Mr. Ardeshir, Pirojshah continued the same ideal and fulfilled in amply by foresight, perseverance and systematic approach to problems in hand and advances he envisaged.

Prior to Independence India was in a comparatively backward state in industry and know-how. Technology had not come up to the mark and political conditions were unfavourable and even hostile. Establishing of industries was then an uphill task but he was the vanguard in the forefront of a new order to come. His foresight saw that apart from technical know-how benevolence towards labour was an inseparable adjunct to progress.

He established Godrej Industrial Garden Township at Vikhroli, which shall remain a permanent monument to his earnestness for the good and welfare of his workers of all categories, school at no or nominal fee for their children and shops and establishments for comforts and conveniences of family members. It stands there in all its beauty and totality that

only a man of vision could found and men of gratitude could, appreciate.

Workshops are all designed on modern lines with ample light and air and ample room for free and easy movements with all safety devices incorporated therein to avoid industrial injuries. All these have come up progressively from pre-independence days when few men thought of wellbeing of human beings. This shows that Pirojshah was a truly humane employer.

He was always ahead of his times establishing a Design Centre, that will make advance designs possible, has a unique and significant place in industrialization. Such and other progressive activities have made "Godrej" a household name and a model name for offices, banks and other places of work where their wide range of utility products of finished quality.

In "ASIA FAIR 72" amongst other items on display was a "strong room door" for safe deposit vaults, equipped with new and novel electronic gadgets for strength and added safety.

Godrej is an exporting industrial unit of India with old contracts and new ones ahead.

In a public meeting convened by the Sheriff of Bombay H.E. Mr. Ali Yavar Jung. the Governor of Bombay said that though Pirojshah had not established an Industrial Empire he did build up a socialistic Industrial State to his credit.

Mr. Hidayatulla, the retired Chief Justice of the Supreme Court said that Pirojshah was above Communalism and did

everything for good of everybody.

Mrs. Sumati Morarji and Mr. Naval Tata also spoke of his <sup>great</sup> great soul and humane outlook.

To enable our poor boys of Golvad Rural Home to get technical training he established there a Technical Institute at the cost of Rs. 150,000. Late Mr. Manek Mistry was instrumental in inducing him to make this generous gift for a good, practical, useful and worthy cause.

May His Soul rest in peace. "Namaste", that is, we bow in reverence to all the good and noble he has left behind.

(Seth Pirojshah Godrej)

The best way not to die soon is to cultivate multiple duties of life with such earnestness that even Yam dev may prefer to wait on arrival. A general was on death bed to whom his physician whispered "I feel that the Angels are waiting for you" to which he retorted "Waiting, are they? Let them wait - the war is still on. I am occupied. In his civilization and its discontents. Freud links death with the evolution of culture, which he accepts as product interaction of instinct of life (construction) and instinct of death (destruction). In his Psychoanalysis he finalises the aim of the destructive instinct to reduce living things to an inorganic state. That means dust thou art to dust returneth. But good souls survive all destruction - such was Pirojshah Seth's soul of multiple duties earnestly fulfilled.

In Avastan and Vedic period extraction of juice and use of juice in ceremonies was current. Juice of Homa and juice of Soma are upto this day used for the same purpose, particularly in Zoroastrian rituals.

Soma juice was at one time the monopoly of the Brahmins and fewer other people could procure it. Soma plant was the habitat of the mountain districts of Keshmir and the Himalayas and as Hindus migrated further and further south it became more and more difficult to procure it for them. The people of the jungles started this as a trade and sold this to Brahmins who had to pay higher and higher price. That brought disrepute on Brahmins to such an extent that a farman (order) was promulgated that no Brahmin could come anywhere near my ceremony as even his shadow would desecrate the sacred purpose. Any person possessing Soma plant and not knowing the art of extraction of its juice was considered a hopelessly uncivilized irreligious person.

Soma yielded milky fluid sour and bitter in taste. Its mixture with other ingredient when fermented gave an intoxicating fluid. Vedic literature describes the method of its preparation at several places.

Prof. Hagozin in his Story of Nations describes the method as under : -

"The plant, plucked up by the roots, collected by moonlight on the mountains, is carried on a car drawn by

two goats to the place of sacrifice, where a spot covered with grass and twigs is prepared, crushed with stones by the priests; and is then thrown, stalks as well as juice, sprinkled with water, into a sieve of loose wollen weave, whence, after the whole has been further pressed by the hand, the juice trickles down into a vessel or kettle which is placed beneath. The fluid is then mixed with sweet milk or sour milk or curds, with wheaten and other flour, and brought into a state of fermentation; it is then offered thrice a day and partaken of by the Brahmans. It was unquestionably the greatest and holiest offering of the ancient Indian Worship.... The gods drink the offered beverage; they long for it; they are nourished by it and thrown into a joyous intoxication..... The beverage is divine, it purifies, it is a water of life, gives health and immortality, prepares the way to heaven, destroys enemies etc. "

Person drinking this juice got into the mental state of delusion of grandeur, felt himself to be the greatest of mankind and a fit person for a place in heaven. Rig-Veda describes this delusion—" I am an ordinary man in whom wisdom has entered with Soma. It has penetrated every sinew of my body. May this blazing flame keep burning in make me stronger and give me long life."

In Vedic period Soma juice was looked upon as a divine gift most to be desired. Later on Soma was considered a devta through whose power Sun, Moon, Wind and Clouds carried on their allotted tasks. Rain was Soma juice sprinkled by nature to nourish all vegetable and animal life. A new belief arose therefrom. Surya (Sun) was fire. Soma must be moon and the juice must be trickling down from the moon and settling down in Soma plant, rays

of the moon falling on and penetrating into the tree and its fruit. Their way of worship of Soma became worship of moon and got its divine sanctity and people prayed for its help.

Where the son of Vivavat reigns as King, where the secret place of heaven is, where these mighty waters are, there make me immortal! O Soma!

Where life is free, in the third heaven of heavens, where the worlds are radiant, there make me immortal! O Soma!

Where wishes and desires are, where the bowl of the bright Soma is, where is food and rejoicing, there make me immortal! O Soma!

Where there is happiness and delight, where joy and pleasure reside, where the desire of our desires are attained, there make me immortal! O Soma!

( RIG - VEDA as translated by Max Muller ).

Homa plant is described in 10th Haa of Yajshne as a plant growing on mountains, specially Alburz mountain. The twigs and leaves are pounded and the juice so extracted was used in ceremonies. It was the function of Joti, the principal Athravan to prepare this juice fresh for each ceremony and drink a small portion of it for his own purification.

Description of Homa plant and the praises of its juice are mentioned in HAA 10th of Yajshne but nowhere else in Avasta literature do we find the method of extraction of its juice described. However in 11th Karda of Visparad we come by the aalaats or instruments required for the purpose, which are Asman (stone), Havanim, Sarsam and Tusht as principal weapons.

Haoma twigs and plant were pounded in a Havanim made of steel or stone. With what the pounding was done is nowhere described. May be that barsams or twigs also helped in this work and the juice was extracted on the asman (stone) and poured into a plate. Some of these plates were sieve-like with holes through which the juice trickled down and was collected. To this a bit of pomegranate bark and a few drop drops of goats' milk were added. That completed extraction. Even to this day an identical method is followed during each Yejeshne ceremony. Only joti could take a little of it and even the accompanying mobed could not drink it. When during the ceremony juice was made a second time that was deposited in well but not taken by any mobed in the ceremony.

A comparison of the two juices may be made here as described by Prof. Ragozin.

"Near the Atesh-gah stands a stone table, set forth with the sacred utensils for the performance of the daily Haoma-sacrifice, which, though ignored and probably abolished by the prophet has resumed its place of honour in this religious practice of this essentially Aryan people. It should be mentioned, however, that the sacrificial drink was prepared from another plant than the Hindu Soma--one that grows in Iran, and the juice of which is far less intoxicating, nor is it subjected to a process of fermentation. Besides, only a small quantity was drunk by one of the officiating priests, after the liquor had been consecrated by being raised before the sacred flame, "shown to the fire". The mystic rite is thus shorn of its coarsest and most obnoxious feature, the intoxication in which it too often ended in India, and becomes purely symbolical."

Haoma juice is credited with many exceptional powers in Haoma as good, noble, bestowing health and long life, and as

destroyer of enemies. As it is good for drinking for the living it is equally good for the dead for directing the dead on the right path. Drinking of Haoma juice makes health robust, prolongs life, gives satisfaction with life. So many good things are connected with it that one feels certain that in whichever home Haoma juice is prepared there disease and disaster shall not enter.

The above is a free translation from Raha-Zarathushtra

(Soma Juice and Home Juice)

Note:- Over a year back Prof. Shehriar wrote an article on Hoama plant classifying it botanically *Vulgaris* a plant like Haoma grown on high mountains. Therein he showed the difference that ephedra was a stimulant and Soma was an intoxicant Ephedrine, the active derwative of ephedra raises blood pressure and widens respiratory passages in adequate dosage. In excess it is so unfomfortable that no one indulges in it. Some juice was intoxicating like alcohol and acted like it - " a social glass, an inspiring glass, a restorative glass and then fast and frequent glasses care-drowning, grief dispelling, conscience coaxing till gasping with many sins, weak, wasted, worthless given up to disastrous memory that recollects the pleasure of getting intoxicated but forgets the pains of getting sober" (Dr. J. Hamilton).

P.B.W.

HISTORICAL SPREAD OF ZOROASTRIANISM  
AMONG THE NATIONS OF THE WORLD

BY

Framroz Rustomjee (of Colombo)

Holy Prophet Zarathushtra of the Parsees lived about 6500 B.C. in the Kaianian Dynasty of the early Aryan times, possibly soon after or about the time of the cleavage between the Indo-Aryans and the Iranian Aryans.

Airvana Vaeji.

Ancient Iran was then known as "Airvana Vaeji" (cradle of the Aryan Race) and had been spread over many different countries, with its territories expanding continuously, through conquests, to accomodate its overflowing population.

"Paoiryo - Tkaesh".

The religious faith of Ancient Iran was not a stable, settled faith, among the people who subscribed to it, before the advent of Zarathushtra. It was known as the "Paoiryo-Tkaesh" (Primitive or Ancient Faith). The faithful among the people, who were given to devotion, had practised its tenets, but there was no established form of Religion, as such, at that time in Iran or in Turan, its neighbouring country. In earlier times, before Zarathushtra, the "Paoiryo-Tkaesh" had conceived of and believed in many different Gods and Godlings that were considered to be in complete control of nature and natural phenomena. These Gods were legion. Man imagined that invisible Forces struck severe blows at his existence, and that these Forces were on earth and in the skies. He believed that the Sun and the Moon, the rain and the water, fire and lightning were all manifestations of these Forces. The Priests of the times urged man to propitiate these Forces and Powers with offerings and prayers. He likewise sought favours of these Forces for obtaining their goodwill. He made obeisance to them with genuflections, sometimes prostrating himself before them with loud noises in utter subjection to them. Man's offerings included all the necessities of life. Rites and ceremonies were devised for such propitiations. Priests as the Mediators enriched themselves. With the establishment of language, specific Mantras (magic formulae) were used. The tribal chief functioned as the Priest to mediate for man's wants and to alleviate his hunger and thirst. Primitive beliefs continued to increase, and these were assuaged through these unseen Forces and Powers.

Blend of Mazda's Faith in "Paoiryo-Tkaesh".

When Holy Zarathushtra imparted to mankind the unfathomable Mystery pertaining to God and the creation of the Universe, revealing for the first time in the history of the human race the hallowed concept of "Ahura Mazda" (The Lord of Life and The Lord of Wisdom)

Ahura Mazda, the God of the Universe, discovered by Holy Zarathushtra, for the first time, in the predawn of human history, had existed from all eternity and before any creation had come into being; but Ahura Mazda was never known or recognised, as such, to any Garb, as the Embodiment of all Light and Radiance, until Revelations had come to Holy Zarathushtra. Before the times of Zarathushtra, Consciousness had not developed to a stage at which human minds could ever have comprehended the "Daena" of Ahura Mazda.

We find from our texts that before the time of Zarathushtra, Jamshed of the Fishdadian era had found himself bereft of the powers of comprehending any part of the "Daena", which Ahura Mazda had sought to communicate to him by way of "Sasnao" (Admonitions). Ahura Mazda had therefore imparted to Jamshed, in the form of "Sasnao", only laws relating to the preservation of the health of mankind. It must be carefully understood that these "Sasnao" did not by any stretch of imagination cover the "Sasnao" pertaining to the "Daena" which very much later came to be Revealed to Zarathushtra. We also learn from our texts, that in the case of the mysterious entity referred to as "Gaya Marethna", the first or primeval condition of life that came to earth, as a creation of Ahura Mazda, possessed of a little Manas, which became subject to the process of death of its body, which could not have possessed any consciousness (it was not of the race of man, which had then not come into being), Ahura Mazda had afforded him "Sasnao". This could have been the revelation of a type of life, that enabled such a creature to live, in the world of form, to discover its food and to attune itself to the wherewithals of life in that primeval state. It would again be abundantly clear to any one, that the "Sasnao" imparted to "Gaya Marethna" could never have been of the nature revealed to Zarathushtra, in a very highly matured condition of his mind, fully possessed of supreme consciousness, at the pitch of highest efficiency. Zarathushtra has been known to have been head and shoulders ahead of the people of his times.

"Appeal of 'Geush Urvan'".

Yasna 29 affords us abundant testimony to the conditions of life that prevailed in and upon all the creations of Mazda. "Geush Urvan" the World-Soul had made an eloquent appeal to Ahura Mazda for a Protector and Deliverer, when grief, anguish and pain had overwhelmed the earth. At that moment of time it had not been possible to provide the earth with a Shepherd and Protector, as Zarathushtra, who was the one and only ("Aevo"), who had listed to the "Sasneo" (Admonitions) of Mazda, was yet unborn. This would help any one to understand, that the earlier "Sasneo" of Ahura Mazda, which had been afforded to "Gava Marethna" and to Jamshed were in no way connected with the "Sasneo" communicated to Holy Zarathushtra, concerning the fullest details about Ahura-Mazda, as the God of the Universe, about the Amesha Spentas, about the "Ahuna-var", the Word of God, about the mystical teachings revealed to Zarathushtra, on life in all its varied aspects in the Universe, through the "Agushta Vachao" (words unheard-of before).

Maidyoi-Maonghaha and the Nabanzdishtanam

The first human being who learnt and understood the Religion of Ahura Mazda, through Zarathushtra, in all its totality, was Zarathushtra's cousin Maidyoi-Maonghaha of the clan of Spitama. He has been referred to in Yasna 51(19). Those who became the followers of Holy Zarathushtra and his religion of the Good Life were designated as Nabanzdishtanam, and the Fravashis of these followers are invoked in our texts.

Yasna 29 Daeva-Yasna replaced by Mazda-Yasna. The conditions of life that prevailed in and upon all the creations of Mazda. "Geush Urvan" the The Mighty Religion of Ahura Mazda, as taught by Zarathushtra, in course of time became the state religion of the Kingdom of Kai Vishtasp, the ruler over Iran of the Kaianian Dynasty. It step by step abrogated the practice of Daeva-Yasna. The triumph of Holy Zarathushtra in the spread of Ahura Mazda's Religion among all, who had been opposed to his Faith in Ahura Mazda, is glowingly referred to in the Vahishto-Ishti Gatha. It is therefore not a matter of surprise that this Great Religion, so vast in its revelations, should have drawn the attention of the many races of this World, other than those of the Iranians. Zarathushtra came to be known as the "Vidaevo Ahur-Tkaesho" (one opposed to every devil as evil and a follower of the faith of Ahura). The teachings revealed to Zarathushtra, on life in all its varied aspects in the Universe, through the "Amesha Spentas".

Before Zarathushtra came to settle in Bactria in the Kingdom of Kai Vishtasp, he had travelled far and wide to spread the Gospel of the One Universal God, Ahura Mazda, Who could be understood only through an understanding of His Amesha Spentas (the Holy Immortals). These were the All-Pervading Attributes of Ahura Mazda. Those who became the followers of Holy Zarathushtra and his religion of the Good Life were designated as Nabanzdishtanam, and the Fravashis of these followers are invoked in our texts.

(1) Vohu Mano (the Good Mind or Wisdom), (2) Asha Vahishta (the Best and Righteous Divine Law and Order of the Universe), (3) Khshathra Vairyo (Divine Power, Glory and Will - the wished-for Kingdom of Ahura Mazda), (4) Spenta Aramaiti (Divine Love), (5) Ha-urvatat (Perfectness and Perfection), and (6) Ameretatat (Immortality). The people of the times of Kai Vishtasp, who had in its early stages opposed the spread of Zarathushtra's Faith of Ahura Mazda, were the Khyonis, who were the earlier adherents of the Primitive faith of Iran. They were the Daeva-Yasnans. When they heard that Kai Vishtasp and his Iranians had embraced the faith of Zarathushtra, then their King Arjat-Aspa was offended. This would never have been the case, if the Khyonis or the subjects of Kai Vishtasp had at any time, before this, been Mazda Yasnans. Arjat-Aspa demanded that Vishtasp should either revert to the Primitive Faith or should prepare for war. Kai Vishtasp chose the latter course.

#### Defeat of Arjat-Aspa:

In that war Prince Spento-Data and Bastavairi with Zeirivairi and Hanghaurvagh (the son of Jamaspa) proved their indomitable valour to defeat Arjat-Aspa. The faith of Zarathushtra then spread among the Khyonis and penetrated into all the other Turanian countries and their people. Like the Turanians, the Mongol Nations had also once professed the Religion of Zarathushtra, which was the only pure Mazdayasni faith. This faith had ennobled the hearts of the most distinguished among the Turanian people of China and other countries.

#### The Friyanas.

The family of the Friyanas alluded to in Yasna 46 (12) who were at one time antagonistic to Iran, had later become the great helpers of the Iranians. Their descendants also maintained alliance with the Iranians. Zarathushtra states in Yasna 46 (12):-

"When through the workings of Asha (The Divine Law) there arises progressive reform among the kith and kin and the posterity of the Turanian Friyanas, through their own efforts, prompted by Divine Love towards the creatures of the earth, then the latter will be united together with them (the once inimical Friyanas) by the power of the noble Divine Intelligence, and Ahura Mazda will disclose to them (the Friyanas) the method of attainment to Joy Eternal".

Many generations of the V.ista Friyanas, had supplied many Princes of the Zoroastrian Faith. Atarpat-i-Marespand, the noble elder of the Sassanian Dynasty was a famous descendant of the Turanian family of the Friyanas. Prince Aghra-Eretha had also given a long line of Princes of the Zoroastrian Faith, and his descendants were among the first to embrace the Faith of Zarathushtra. But this glowing Faith seems to have died down, in Iran, after a few centuries due to the rule of the Pontiff Sovereigns of Rhagas and the wars of the Iranians under Hukhshtre their sovereign, with the overwhelming might of the Assyrian hordes, under Ninus and Semiramis.

### Faith spreads to Ionia and India.

Zarathushtra's Faith was then carried to the people of Ionia and India, in the prehistoric times. It was also professed in Babylonia and Assyria. There are similarities in the Babylonian names of Divinities and the terms used in Zoroastrianism. "Bau" or "Bagash" of the Babylonians is the Avestan "Bagha". Babylonian "Adar" is the Zoroastrian "Ater". The Babylonian "Gish Zida" is the Zoroastrian "Gaush Urvan".

### Faith in Tartary and China.

Cyrus had discovered that the Faith of Zarathushtra was continuing to prevail in Bactriana and the neighbouring Turanian countries. This faith had spread into Tartary and China and had continued until after the fall of the Sassanian Empire of Persia. The Turks followed this Faith in A.D. Sixth Century. All this progress was due to the powerful support and zeal of our indefatigable, noble-hearted priesthood. They nobly carried on the mission of Holy Zarathushtra, unflinchingly and even against tremendous odds.

### Iranian Settlements in India.

In India there were discoverable a number of Iranian settlements, from very early times. These had increased in the times of the Achaeminians, the Arsacids and during the renaissance period of the Sassanians. During all these Dynasties the rulers had held undisputed sovereignty over a number of lands in India. For a long time there had been some form of Zoroastrianism prevailing in the Punjab as well as in the Kashmir regions. We also find many words in the scriptures of the Hindus which are akin to terms in the Avesta. Hindu "Rta" is the Avestan "Asha". "Asura" of the Hindus is the same as "Ahura" of the Avesta. Hindu "Suriya" is "Hvarr" of the Zoroastrians.

### Zoroastrian influence on Greek culture.

Greek culture had been largely influenced by the highly philosophical Truths in the Zoroastrian Faith. Socrates and Plato, Aristotle and Pythagoras, Democritus and Eudemus, Plutarch, Pliny and Strabo have laid great stress on the philosophical ideas of the Holy Prophet Zarathushtra, in many of their treatises. Socrates had favoured the concept of the God of Wisdom in Zoroastrianism. He believed in the "Soul" and its immortality. He had studied deeply the philosophy of Spenta Mainyu and Angra Mainyu. His pupil Plato took over the Zoroastrian concept of the cardinal Virtues, the teachings on Righteousness, Self-Restraint and Justice. The philosophy of the Amesha Spentas had also proved acceptable to Plato. He recognized Zarathushtra's teachings on "Gaush Urvan" and "Asha". In the Ethics of Aristotle we find the echo of Zarathushtra's teachings on "Ashem Vohu". Pythagoras and Democritus, under the influence of their Magian exponents, have dealt with many Persian beliefs. Eudemus developed concepts of "Ha-Urvatat" and "Ameretatat". Pliny refers to

2,000,000 verses of Zarathushtra's works. These had got consumed in the unquenchable flames that Alexander, the Great, had kindled to set ablaze the monumental Persian Libraries of Persepolis.

### Zoroastrian Culture in Africa.

Zarathushtra's Culture had also spread on the continent of Africa. The cult of Mithra as the Divinity of Truth, Victory, Divine help and Light had spread in the Achaeminian period to many countries of the World.

### Zoroastrian Temples and Pagodas in China.

When the Zoroastrian Faith flourished in China, it was known as the "Fire Faith". It was later designated as "Heaven Faith". Zoroastrian Temples had been erected in China, during the Tang Dynasty. In the capital of the East in Pou-Tchong Fang there was a Pagoda of the cult of Zoroaster. In the capital of Honan there are Pagodas of Zoroaster. In A.D. 677, Prince Firouz of the Sassanian Dynasty, on his return to China, after the loss of the Persian Empire of his father, had built a Temple, known as "The Temple of Service". Zoroastrianism was believed at one time as have been the major faith of China, and many of the Zoroastrian Temples, there, were meant for the use of the Chinese Zoroastrians, which was considered a major community. At the close of the A.D. Thirteenth Century religious relics of Zoroastrians were found in the Grand Court of Kublai Khan.

### Zoroastrian Faith among the Hungarians.

From Marco Polo we learn that for many years the faith of the Hungarian people was the Religion of Zarathushtra. In the A.D. Ninth Century we learn that this faith had spread to Japan. The race of the Huns, that had followed the faith of Zarathushtra, had spread to Kanan in China to the East and as far as Kazak in the West. Kazakhstan is now in South-Eastern part of Russia.

### The Magyars.

The Hungarian nation was mainly constituted of the Magyars, and were the descendants of the ancient Turanians, a hardy Turkish Stock. They were nomadic horsemen. The Bulgarians too were known to profess Zoroastrianism. We thus note that a vast stretch of the World's territories from China to Japan in the East to the Caucasus, Ural and Volga regions in the West and even to Africa spread over three great continents were at one time or another influenced by the Religion and Culture of the Zoroastrians. The foregoing account of the many events referred to has rolled through many epochs of human history, during which the lustre spread by the Religion of Zarathushtra has afforded peace of mind through its highly philosophic teachings, to all races of mankind.

### World Faith.

A comparative study of World-Religions will reveal to any student the depth of the Zoroastrian Lore, which is shared as a common heritage in the different scriptures of the World. The Beacon-Light of Zoroastrian Lore will stand undiminished throughout the World, so long as the whole human race subsists. It does not seek to proselytise the followers of any other faith, but every Zoroastrian will stive his utmost to spread the knowledge pertaining to the Faith of Zarathushtra, far and wide, endeavouring to convert each and every evil-doer, from the path of unrighteousness into the one and only path of "Asha" - The Divine Immutable Law and Order of the Universe.

### Historical Spread of Religion

History of all nations is at present under hammer of the philosophy of history. History as chronicle of dates, battles and warriors is at discount. History must bring out real essentials of the time which history narrates so that people reading it years after may get clear knowledge to form sound judgement about the life there and the general progress of events leading to the specific civilization. Someone said Greek history was a poem. Later history was a picture. Iranian history was a chronicle that established the Charter of Human Rights in Cyrus. Many a person held up as "great" was a great tyrant a great robber removed for the magnitude of misdeeds, stupendous wrong and untold miseries spread to gain some vaunted glory. History of the spread of Zoroastrian religion fanatical zeal was free from that to convert as Zoroastrianism was a smooth transition from mazdayasna religion. It was a conversion from faulty to a fair faith, in which understanding ruled supreme and man knew himself better. Zoroastrian Religion would have spread and stayed on but for its one mistake which our scholar G.K Nariman has pointed out - It was too strict and punctilious for common man to adhere to other religions were more lax and invited their converts to more easy ways.

PARSIANA, February 1973.

that (1) he was not a Trustee then (2) that it is not his department, therefore he would not interfere and clash with Lady Jehangir and Mr. Erach Nadirshah, and (3) that he would intervene if we report any new wrong Bajan commits.

We had gone to Trustee to talk about redress of our grievances - No Trustee is appointed by election for any department. It is their internal arrangement and their business how to apportion work and carry it out honestly and impartially. That he was not there as a Trustee is nothing new. No judge is ever near the place where crime is committed. He said that all that happened before has happened and that we should throw a wet blanket on all unworthy episodes leaving culprit to enjoy the statusquo to the chagrin and the detriment of the Community. We wondered why we had gone to see him. But he gave us a superb solace that if Bajan committed any new crime we should approach him and he will intervene. Uptil now we had heard only of complaints lodged for what happened before. We had never heard of any law department of advance booking of Crime and lawlessness. Let Trustees throw off the role of saintliness of forgive the past but forget not the future Calendar of Crimenology. However forget not that motivated wilful disregard for others is a Crime against society.

The Trustees do not realize that with their topsidedness in favouring the wrong there continues erosion of social norms and corrosion of future forms of welfare. As long as such precedent is not thrown overboard community may never get the hang of the right path. Curse is a complex of coquetry and cunning that evades detection. See how Curse works its Cunning. Mr. Vakil blames me that I have offended Trustees and they are hurt therefore bitter against me. I have never lifted my hand and never clenched my fist. I am a man of peace. What has hurt them is Truth and it is the Characteristic of Truth to hurt. So Mr. Vakil, for God's sake transfer the blame to the proper place and you will see everything Crystal clear.

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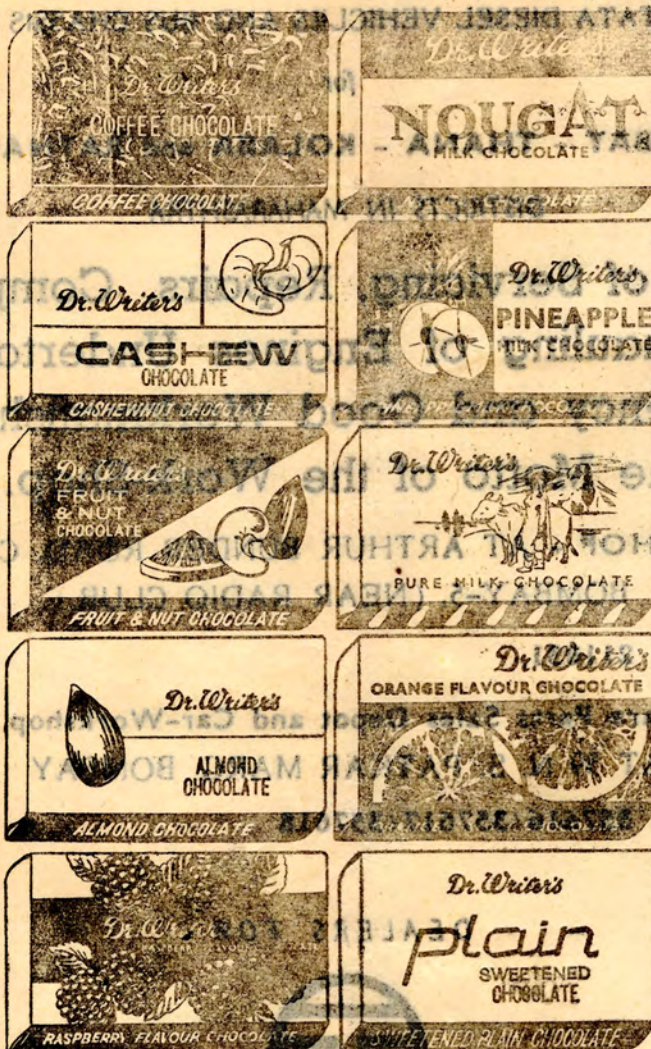
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