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EDITORIAL

Three most significant incidents for Parsi Community have occurred in March 1973 which deserve our deepest thoughts.

First and the foremost I put Mr. Nanabhai Byramji Jeejeebhoy's declaration of founding a trust for the Gadi of Udwada Iranshah's Premier Dastur in India. It was an important idea long lingering for want of any senior leadership in the Community. Fortunately Mr. Nanabhai has taken the lead with his own donation of Rs.1000/- and a donation of Rs.1001/- from one of the trusts in his charge. This is true constructive work for the Community. To have a Religious Head and have no provision for his livelihood or support for maintaining his status was an anomaly curiously tolerated for years. All the mobeds who have right to offer "Maachi" have their collection gulla, which they alone share amongst themselves and in that the Head Priest of Udwada has no share. The Chief Priest-our Dasturji Sahib.- has to depend only on the "ashodads" he himself receives from visitors to Iranshah. That is a Capricious and precarious income and it was an abiding disgrace on the Community not to have made any provision upto now. Nanabhai! This act raises you to the level of Motabhai and further more acts of relief work together with Sir Jamshedji Jeejeebhoy in distressed Gujarat will raise both of you to a higher stage in the estimate of the thinking group of Parsis who times more than 335 voters who failed to appreciate you. You both will shine with your service. Trusteeship is fading out in the darkness that envelopes their musty moods. Sirs, better your Freedom First than their subdued submission. For fund now to be raised by Jame-Jamshed for Udwada Gadi Parsiana sends you Rs.101/- in appreciation of your real good move. It is open for anybody to do good without being Trustees of Parsi Panchayat. Well done!

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The second significant event is Mr. Savak Vakil's feeling of frustration with all the knowledge of "CYPRES" doctrine at his Command. He is depressed, dejected, disappointed and frustrated in his effort to amalgamate a number of agiaries and instead of explaining things to us asks us what anybody could do if Trustees remain adamant in senseless manner. My dear! just answer what the entire Parsi Community can do if Parsi Panchayat Trustees remain adamant in senseless manner. If you will answer this question all other questions would fade out. If people will develop faith in you they will agree to all your purpose - not till then Sermons on the mount from the Trustees are waste of words.

I thank you for a copy of "Noor-e-Roshan" presented by you. No sermon is needed after its reading. It is comprehensive. You seem to have shelved it. I have removed it from the shelf and brought it on my desk. You follow me and I shall have good reason to follow you thereafter.

"Murshid mera mehermi jinne marm bataya

Dilke undar didar hai, jinne dhunda so paya" pp562

I shall write to you a personal letter to search out what you hide. Then wait and watch.

The third incident is the suggested solution of housing shortage by the expert builder Mr. Noshir Irani. "The only way to solve this demand would be to legalise hire-purchase system for flats, allowing the title deeds to be deposited with a bank or building society which would undertake to float such schemes". Parsiana has already made similar suggestion pointing out the example of Christian Church Societies working on such lines. Now with the authoritative word from Mr. Noshir Irani the scheme should be acceptable and workable. "Awake Parsees awake".

MADIGAN-i-GAJASTAK ABALISH

By Homi F. Chacha P.A.

Mr. Homi Chacha is known to all the living students of Avasta and Pahlavi as their own teacher. With the exception of Dasturjis Dabu, Mirza and Kutar and a few scholars of advanced age all other Dasturs, mobeds and scholars of Bombay University have passed through his hands as the oldest teacher of Sir Jamshedji Jeejeebhoy Madressa of Bombay. The following is the adaptation from his article in "Silver Jubilee Souvenir" of Fazame Jashane-Rooze-Meher of Navsari in 1939.

There are several Pahlavi works known as Madigan series. Gajastak Abalish is one of them. The original Pahlavi text is in the University Library at Copenhagen and reported to have been written in the end of 14th or beginning of 15th Century A.D. Later in 1887 Barthelémy reproduced the Pahlavi text with two indigenous transcripts one Pazard and another Persian in three lines correspondingly one below the other. This was published as a small booklet in 1892 from Sir J.J. Translation Fund. Another manuscript was there belonging to Eryad Tehmurasp and his son Eryad Behrangore Anklesaria with whom Mr. Chacha was associated as a junior teacher of Avasta Pahlavi.

Around first quarter of ninth Century there was a very enlightened ruler Khaliph-al-Mamun who ruled from 813 to 833 A.D. Mamun was a great patron of literature, arts and sciences. Eminent theologians, learned doctors and divines of all Faiths Christian, Jew, Zoroastrian had access to his Court and carried on discussions on religious matters and abstract doctrines in his presence. One such disputation was held in his Court between Abalish and Adar Frenabag. Abalish was a Zandik (i.e. heretic) and Adar Frenabag was a learned Zoroastrian divine of his days.

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Abalish at one time was a good soul-loving man and was named Dae-Auhrmazd. Hungry and thirsty he went one day to a fire-altar to receive the prayer of Grace. There was no one in to administer grace and as he came out he encountered a man in whom wrath did abide. He turned his head against rituals and against asking grace and made him mean and unrespectful. Abalish then with-held his thoughts from performance, duty and worship of Yazdan. Zoroastrians then did not accept him in their fold as he had turned a Zandik (heretic). Zandiks were Manichaeian heretics who followed the rebel heretic Mani and word Zandikih became synonymous with Manichaeism.

Zand is the explanation (commentary) of the first revealed book i.e. The Avasta. Latterly all those who deviated from Avasta followed Zand and were called Zandik. Arabs then applied this term to all Persians who held belief in anything other than their own revealed book. In time to come word Zand went through more deterioration as in Spiegel's translation of Pahlavi Yasna 60.11 explaining the Avastan phrase "ZANDAMCHA YATUMATAMCHA" (Zand is the prophet of sorcerers and through Zand it is possible to perform sorcery).

Zoroastrians denounced Abalish with the epithet "Gajastak" i.e. "The Accursed" in Pahlavi. Abalish was identified as Arabic "Iblis" the devil.

Abalish went to Baghdad to the Court of Mamun, the leader of the Faithful, Khaliph-al-Mamun. Owing to his Persian proclivities the Khalif was won over to Mutazilite doctrines, opposed to the Orthodox Faith. He then gave hearing to all learned men of all denominations.

Adar Frenabag, the son of Farokhzat, was the Champion of Orthodox Zoroastrianism, perhaps by far the greatest primate of the Parsiana, April 1973.

good-religion (hur-dinan peshopay) of Zarathustra since the Arab Conquest. He flourished in the eighth and ninth Centuries of Christian Era. On account of his vast erudition all great Pahlavi works, the Dinkart, the Dadastan-i-Dinik and the Sikhand Gumanik Vichar call him HU- PARVART i.e. saintly, AGHRAE FRAJANAK i.e. the eminent sage, AVATAR HUNDINANE PESHOPAY i.e. pre-eminent leader of a good religion of the Faithful. He was the first compiler of the voluminous Pahlavi Dinkart.

In the Court of Khaliph-al-Mamun four persons gathered together for religious dissertation. They were Khaliph himself, Kazi Vazarg Framatar, Adar Frenabag and Abalish, Madigan-i-Gajastak Abalish furnishes the account of this religious disputation between Adar Frenabag and Abalish. Abalish asked seven intricate and sceptical questions to Adar Frenabag. Adar Frenabag the Magupat, confuted all the seven questions to the satisfaction of the Khaliph and the Kazi and Abalish was driven away in disgrace from the Court.

Q.I Who created water and fire? When together why are they smiting and destroying each other.?

A - Ahurmazd created both. But to everything good Ahurmazd created wicked Ahreman brought antagonism. Water has humidity and fire has combustibility. Each one has its enemy which it keeps captive. When fire meets water it meets as father to son when the enemy which is hidden in fire strikes water. One should not say the father smote his son.

Approved and appreciated.

Q.II Which would be a greater sin if we strike the water on a burning fire or carry dead matter on burning fire to which it would stick?

A. It is like bringing out a bull or a horse from its stable.

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Bringing it to a flock of sheep it will get fodder. If it is taken to a pack of lions or wolves they will smite, kill and devour it.

Approved.

Q. III Does Ahurmazd or Ahreman inflict punishment? If Ahurmazd inflicted punishment, then we have no affliction from Ahreman.

A. If serpent bites a finger of a child and father cuts off the finger he does it to save the child. So if Davars and Dasturs give punishment they do from Ahurmazd because they do not want the soul to go to "drujs" or "devs".

Approved.

Q IV Is it cleaner to cleanse the hands with Gomez than with water? If bull's urine is cleaner one ought not to wash hands again with water.

A. When "druj" attacks man at night the man washes hands with Gomez or juice of some plant and not with water because they work better than water against "druj".

Approved.

Q V Are we to offer obeisance unto Atash, Vahram and to ask reward from it saying "O Fire give unto me happiness and protection when it is well known that fire itself is so feeble, powerless and poor that if man will not provide it a single day with fuel it will go extinct? - It is not discciminate to ask from one who has not the ability to provide for himself.

A. In a town everybody is dependant upon somebody eg. shoemaker on blacksmith, blacksmith on tailor, tailor on baker and so on. In the same way physical fire is supplicant unto us to obtain holy offerings of incense and fuel and we are supplicating to the fire in order to smite with its spiritual activity the invisible "drujs" around. In the same way masters are in need of servants and servants in need of

masters.

Greatly appreciated and approved.

Q.VI. You say the corpses of wicked are cleaner than those of the righteous; this is unreasonable and inadmissible.

A. Soul of the righteous dead goes straight to Ahurmazd leaving the body here. When a wicked person dies the "drujs" in him drag away the body to Ahreman and these "drujs" attack the remnant here of body of the righteous and spread pestilence.

Approved and considered wonderful.

Q VII What meritorious good arises to man by tying a sacred thread half-way on the trunk of the body? As camels, asses and horses too have belts around them most of the time, will they sooner go to the Best Existence?

A. Kosti demarcates the trunk into upper and lower parts. This sacred thread is the assigner of limits. The upper part is Ahurmazdian in quality and analogous to Garotman in location. All higher faculties and sensitivities are located in the upper part where we have listening, seeing, smelling the seat of wisdom, intellect, memory, seat of innate and acquired wisdom, from which sources man can preserve his Best Existence. Lower half is more like stench and contamination, the site of intermingling, excrescence and like the burrow a seat of Ahreman.

Admired and approved.

They then spoke to Abalish - "Go thy way for thou canst not refute the Magupat. May the light and glory incre of Ahurmazd together with the Amesaspands and the other Yazats.

Sitting completed with blessings, joy and delight.

Parsiana, April, 1973.

Contd.. on Page 15.

PROSELYTISM IN THE GATHAS

By Dr. Jal. K. Wadia (Calcutta)

Author - "The Inner Man", "Spitama Zarathushtra", "The Call of the East".

Dr. Jal K. Wadia of Calcutta is a scholar of Soroastrianism and comparative religions. In his opinion knowing and understanding other religions is essential for total religions, culture of any individual as that can acquaint him with a variety of activities and methods of promotion of faith. That way effects of various schools of thought and their influence can be studied and ways suited to our own group can be selected and applied when they do not go counter to the feelings of the group. Suitable reforms could thus be introduced for the good of the Community.

It is not easy to understand truth and even if understood it is not easy to absorb it. Without absorption truth cannot be transmitted. Several Christian and Hindu Institutions have admirable systems worth imitating.

Famous Shastriji Shri Pandurang Vaijnath Athavale when he visited Calcutta met Dr. Wadia. Dr. Wadia had great respect and admiration for this famous religious teacher of Bombay running a Vidhyapith. There the pupil goes through six years of rigorous training as a boarder for his Doctorate of Divinity.

Gita Pathshala at Madhavbaug is another institution worth noting and learning from. Svadhyay or learning of religion through personal experience is the keynote of that training. Svadhyay of Avesta and Gatha are equally necessary for Parsis.

In the fast changing world all old orders are changed with new ways of life arising from technical advances wherein spiritual training is absent. Christians have a very simple and good way for instilling spirituality in man under the system of Retreat.

where for a week or a week-end people go and live very simple life in a remote place and devote all their time and attention to spiritual acquisition. Such thing is worth introducing amongst Parsis.

Divine Illumination takes a human form and descends on the physical level of the human existence, whenever concept and practice of religion degenerates to a low level of corruption, misinterpretations, ignorance, wrong or meaningless rituals and ungodly practices. To us this Divine Man is known as Prophet or Avatar. He brings with him Divine Message in his religion of Truth and spreads it among mankind with Divine Authority.

On his departure from the mortal coil he leaves behind some aspects of this Authority and passes them on to his disciples and followers. He makes duty-bound the propagation of the Divine religion which he preached. The practice of conversion thus starts with each Great Master, but the conversion is then meant to bring about a regenerative change of heart, of character and of life from sin to God, from ignorance to enlightenment.

With the passage of time the piece-meal gathering of the Divine Messages leads to the formation of the Sacred Book, the Book leads to the formation of a community and the community, as the time passes on, turns the Divine Universal Religion of Truth to a dogmatic, secretarian religion. With further passage of time faith in this religion turns to blind attachment of fanaticism. Devotion to this secretarian religion slides from practice for spiritual elevation to mere scholastic studies of the Sacred Book. Mere head learning without cultivation of Soul wisdom leads to misconceptions, misunderstandings and misinterpretations and to undue importance to ritualistic practices in place of leading a true devotional religious life. Blind attach-

ment to one's secretarian religion in absence of inner spiritual enlightenment leads to the belief that one's religion is the only true religion and it is encumbant that people belonging to other religions should be converted to this religion of blind attachment.

But this is not the true propagation. Propagation of religion truly means the propagation of illumination of the Divine Universal Laws so as to abide by them to lead a true religious life. Mere turning from one sectarian religion to another cannot bring one inner spiritual growth, but it is only by leading a pious life on abiding by the Divine Laws. By propagation the great Masters never meant only to swell the number of their followers, but to inspire people to seek higher spiritual growth for the individual approach to Godliness. It can emphatically be said that it is only these, who have led an inspired life, can inspire others. For this propagation of religion of Truth mere oration is not enough, but there has also got to be higher spiritual growth of inner spiritual enlightenment.

All great Masters, including Zarathushtra, advocated conversion and propagation of religion, but the question lies in the understanding of their injunction. True conversion lies not in converting one from lower state of inner growth to the higher spiritual growth. Now let us see what the Gathas of Zarathushtra speak of propagation.

In Ahunavaiti Gatha (32:16) Zarathushtra speaks "HE WHO DESIRE TO PROPAGATE THE RELIGION WILL COME BY HIS MERITED REWARD".

Spentomad Gatha (50:5) mentions Zarathushtra praying to Ahura Mazda "TO HIM WHO PROPAGATES THY RELIGION GRANT COMPLETE BLISS ON GIVING HIM THY POWERFUL AND PUBLIC AID, SO THAT HE WITH ALL HIS STRENGTH MAY LEAD US TO BLISS."

How this propagation can best be done is found in Spentomad Gatha (48:5) "SUBMITTING TO THY WILL AND ASPIRING THE HIGHEST I PRAISE THEE, OH AHURA MAZDA, WITH SONGS OF THY GLORY."

Also, the propagation is best done by the demonstration through one's own growth and the life which one leads that "PURITY IS BEST FOR MAN FROM HIS VERY BIRTH." SPENTOMAD GATHA (50:5).

In Spentomad Gatha (50:6) Zarathushtra says "WHO UTTERS SACRED MATHRAS WITH PURE HEART AND DUE REVERENCE CAN TEACH MY SECRETS WITH A PURE MIND."

What kind of propagation one must do is mentioned in Ushtavad Gatha (43:3) "HE WHO TEACHES THE BENEFICIAL PATHS OF RIGHTEOUSNESS OF THIS CORPORAL WORLD OR OF THE SPIRITUAL EXISTENCE, WHERE THE OMNIPRESENT AHURA MAZDA EXISTS, BECOMES NOBLER THAN THE NOBLE."

As to who is really fit for the propagation work is found in Ahunavad Gatha (31:19 and 31:22).

"THAT WISE ONE, O AHURA MAZDA, WHO ON HEARING ABOUT RIGHTEOUSNESS GOVERNING THE TWO WORLDS, MEDIATES UPON THEM, SPEAKS WITH AUTHORITY AND TRUTH AND HAS CONTROL OVER HIS TONGUE. HE, O AHURA MAZDA WHO THROUGH FIRE REMAINS ENGROSSED IN THE STRUGGLES FOR THE GOOD."

" AS WITH INTELLECTUAL UNDERSTANDING SO WITH SPIRITUAL WISDOM IT IS A KNOWN FACT THAT THE ONE WITH HIS NOBLE FACULTIES, THOUGHTS AND DEEDS KEEPS TO RIGHTEOUSNESS IS, O AHURA MAZDA, COUNTED AS THY HELPER AND CO-WORKER."

Thus we see that only he can convert others who himself is converted to spirituality and Godliness on living the life of righteousness, relating to mundane life as also to spiritual life with enlightened mind. The following verses relate as to how best one can live the life of righteousness and how best one can get a truly enlightened mind.

Ahunaavad Gatha (31:4) - "FOR OUR ENLIGHTENMENT TEACH US ALL BY THINE OWN MOUTH O AHURA MAZDA, SO THAT WE MAY BE ABLE TO INSPIRE IN THE PEOPLE FAITH IN RELIGION."

Ahunaavad Gatha (30:1) "BECAUSE OF SOUL WISDOM I REGARD RECITAL OF PRAYERS TO AHURA MAZDA, DEVOTION OF GOOD MIND AND PRAISEWORTHY MATHRAS UTTERED THROUGH PURITY, BENEFICIAL AND ADVANTAGEOUS."

Ahunaavad Gatha (34:6) - "GUIDE ME THROUGH INTUITION THE CONDUCT OF MY WHOLE LIFE IN THE WORLD."

Ahunaavad Gatha (34:6) - "AS PURE-MINDED WORSHIPPER I CEASELESSLY THINK OF THEE THROUGH RIGHTEOUSNESS AND WITH NOBLEST INTENTION."

Ahunaavad Gatha (34:7) - "THY WORSHIPPERS WHO HOLDING PURITY OF MIND DEAR AT HEART AND CONSIDERING THE RELIGIOUS MANDATES (DIVINE LAWS) AS THE BEST WEALTH, WISELY LIVE ACCORDING TO THEM BOTH IN HAPPINESS AND IN MISERY."

Ahunaavad Gatha (34:5) - "THROUGH RIGHTEOUS DEEDS AND REMAINING IN THY COMPANY I MAY OFFER SHELTER TO THY DISTRESSED ONES THROUGH PURITY AND NOBLE INTENTION."

Yasna (60:02) - "WITH BEST RIGHTEOUSNESS AND WITH SUBLIME PURITY O AHURA MAZDA, MAY WE BE NEAR THEE AND MAY WE APPROACH THE STATE OF THY EVERLASTING COMPANY."

Thus we find from the above verses of the Gathas that Zarathushtra wanted his followers to be missionaries and to spread his Divine Message and convert people from the then ungodly path to Godliness.

Dr. Rabindranath Tagore writes in RELIGION OF MAN - Zarathushtra was the first Prophet who emancipated religion from the exclusive narrowness of the tribal gods of a chosen people, and offered it to the universal man." Further Dr. Tagore writes - "There can hardly be any question, that he was the first man we know who gave a definitely moral character and direction to religion, and

at the same time preached the doctrine of Monotheism which offered an eternal foundation of reality to goodness as an ideal perfection."

When Zarathushtra appeared on the scene of the world, people generally followed some crude form of idolatry religions believing in several horrigying gods. Today, all religions speak of one God and of the Universal Truth. Therefore converting people from one Godly religion to another Godly religion in the dogmatic sectarian outlook does not speak sense. It is ungodly to make one lose faith in his true religion in order to convert him to another. This conversion, besides, is not a spiritual Godly conversion, but it can be called a politico-religious conversions conversion to swell the number of the community.

But as Zarathushtra desired, let us have the missionary spirit and spread the true Zoroastrian cult of Universal Truth of righteousness, purity and love. Propagation of Divine Truth and drawing people towards Ahura Mazda is the noblest part of proselytism and today this noble work of proselytism is all the more needed. People every where are being driven away from the path of righteousness and Godliness in greater and greater number, ignoring or even opposing the universal religious mandates of Divine Laws.

But the question lies as to who can truly indulge in the Divine service of proselytism. Mere verbal eloquence of a scholastic mind cannot effectively proselytize. Today, though eloquent preachers throng the platforms, yet the world, dominated by various evils, is gradually drifting to destruction.

More effective and better than the scholastic eloquence is the soul force of spirituality of a pure and devoted soul. But how can such soul force be developed? It is by living the true

religious life of righteousness, devotion, worship and meditation in harmony with the Divine Laws.

The average intellectual growth, even if derived from studies and reading, cannot always lead one to the proper conduct of life and may at times even lead to wrong channels, unless one gets inner guidance through intuition. This intuition one can get when the mind and heart ever remain in the loving^{thought} of Ahura Mazda and are ever engrossed in prayer and meditation, which are very helpful factors in developing a learning towards Divinity. Living a spiritual life is essential, but it can only be lived, when the worldly life is in harmony with the spiritual life.

Thus in short we find that (1) the scriptural learning is good, provided it is lived and is not limited to verbal teaching and preaching (2) worldly life is to be religiously lived in harmony with the spiritual life and (3) spiritual life can truly be lived, when the mind and heart are saturated with the thought and love of God.

Only such ones with these three qualifications can in service of Ahura Mazda proselytize people from the sense bound, sense craving and sense pleasure worldliness to spirituality and Godliness. Such ones no doubt are few, always few, but it is upon these few that the very existence and strength of the entire community depend. They often lie unknown in unaware corners, living contented in their Divine thoughts and devotion and in the religious life they lead. For the good of the community they should be searched out and brought out from the lonely corners and asked to proselytize.

people to Godly path. When they do take to work of proselytism, they should be given all support and even kept free from worldly struggles and pangs of worldly problems, as such few souls are usually embedded in adversity and are never in prosperity.

Help to such ones is the true meaning of ASODAD, which vendidad relates and ordains.

Concluding, Gathas ordain propagation of Universal religion of Truth and Righteousness, but he alone can propagate who himself is converted to the thought, practice and the very spirit of Spentomad Gatha (50:9) -

"BY SINGING THY GLORY AND THROUGH MY DEVOTION AND RIGHTEOUSNESS AND THROUGH VIRTUOUS DEEDS, O AHURA MAZDA, MAY I REACH THEE."

Continued from page 7

In the issue of March 1973 reference was made to the fact that Zoroastrianism was not destroyed all at once through violence immediately following conquest by the Arabs. Above article is an indirect proof that there were learned Khaliphs and Rulers who were broad-minded for two to three Centuries after the fall of Iranian Empire.

AWAKE PARSEES AWAKE

" Awake Parsees Awake, -Awake with thy number,
Awake Parsees Awake, Awake from thy slumber.
Waste not thy talent, nor submit thy self-respect,
But work and work hard in harmony perfect.
Awake Parsees Awake, Awake to thy call,
Awake Parsees Awake to duties one and all.
Awake Parsees Awake, Awake to thy right,
Awake Parsees Awake, Awake to thy height,"

Sorabjee Dastur.

Much has been said and written about the deteriorating standards of our Community. But there is no awakening. The energy that should pull us out of the quagmire, the boggy ground that yields under our feet, lacks strength, lacks vigor and we do not emerge from the present day state of listlessness. We stagnate.

Individuals, however, do make sporadic efforts but such efforts do not sustain our interest in our well-being. Community cannot sustain itself on past glory nor on present day Parsi Panchayat. Ladies and the Lords of all they survey. Calling meetings, delivering stereotyped self-congratulatory speeches and wearing garlands add to the complacency leaving urgent problems aside. Advice in plenty and lip sympathy abound and conviction is artfully avoided. At most it cultivates some personality cult which is fleeting and evasive. We need sound, persistent, sustained efforts to re-educate the Community in religious, social domestic and working sides of daily life with example rather than precept in each case.

Examples can only be set by persons of exemplary lives and living traits. As such lives are rare, we can do with second best for sustaining efforts at awakening true Parseeism and genuine

Zoroastrian sensibility.

It is difficult to approach one and all, except for canvassing votes from 335 Iarsis in all as our spurious election system runs at present. Group training can however be undertaken in which one Mr. Sam Poonawalla of Bai Jerbai Baug, Byculla, Bombay, has given us lead. He has introduced a novel and effective idea based on the principle that if "mountain will not go to Mohamed, Mohamed will go to the mountain" and deliver His message. On Sundays and Holidays he played tape-recordings of the much admired lectures of Dasturji Dabu, Ervad Karkhanawalla and others. The lectures both in Gujarati and English covered a variety of religious subjects only. We must now introduce social matters too for propaganda to take a well-sounded shape and broader effect. Usually lecture hall attendance is very meagre and group training. The above way, should be welcome many times at many places. This arrangement carries the message and enables the young, the old, the infirm, the busy to acquire information literally at their door-steps.

Bai Jerbai Baug has no hall. Mr. Sam Poonawalla circumvented this handicap more effectively by setting loud speakers in the colony. This commendable idea can be further implemented beneficially - as readings from Shahnameh, excerpts from good old books on social, religious, cultural and educational topics, not excluding sports, business, industries, trade etc.

We regret that Mr. Poonawalla has discontinued this and earnestly request him to resume his noble task for the glory of Ahura Mazda. His perseverance will inspire others to emulate him and in time to come everywhere we shall have true Athravans, who will bring us contact of spiritual; Rathestara as fighters in the struggle of life; Vastraksau as dealers in flourishing economy and Hutokshan as those devoted to good work in life.

Note: The editor remembers attending several plays at Dhulabhai Art Centre, Warden Rd. at Play-Reading with appropriate action.

BALDNESS AND MALE SEX HORMONE

People have to learn to live with a bald pate. No cosmetic substance exists to make hair grow again on bald heads, concluded the Frankfurt consumer magazine at the end of a discussion it organised. Seventeen representatives of this country's leading cosmetics firms submitted the results of their scientific research and proved that no substance had yet been found to make hair grow again.

One of these scientists, Prof. Hans-Otto Zaun, head physician at the University Dermatological Clinic at Homburg/Saar, recently wrote in the Medical Tribune, a Wiesbaden publication, that more than half of all males in the Federal Republic have to worry about receding hairlines.

Over 95% of the cases are due to hereditary factors. Women inherit and pass on these factors in the same way as men.

Apart from hereditary factors, an additional element is required for baldness. This element is largely found to occur in males, namely, normal existence of a certain minimum quantity of androgen in them. Healthy males always have this hormone. Healthy women do not have the necessary quantity of this male hormone. Prof. Zaun writes this is why women only develop baldness in extremely rare cases.

Prof. Zaun claims that in males too hair could be stopped from receding by cutting down the androgen effect. Though this is true in principle, treatment of this type has not proved practical in the past as it is not yet possible to eliminate the influence of testosterone on the hair without effecting other physical functions. Many baldhead men thus have a general belief that baldness is a sign of sexual potency. But Prof. Zaun claims that this too has often been proved incorrect.

Courtesy Nalanda Service - For Federal Republic
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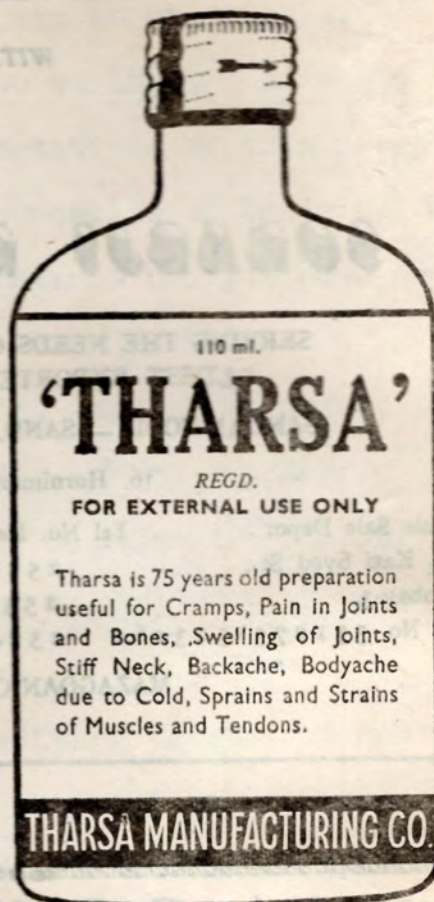
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