

# Zoroastrian Religion & Modern Parsees

By ERVAD PHIROZE MASANI

No doubt it is very difficult, in this age of business bustle and commercial heat to observe all the tenets of Ashoi in everyday life or to profess Zoroastrianism as it is given by the prophet originally. But the Zoroastrian religion is for all times, and it lies in the hands of the careful and anxious follower of Zoroastrianism to adapt his circumstances to make them converge towards the principles of his religion. It is a grave mistake on the part of the Zoroastrians of today who try their best to twist and turn the Zoroastrian principles to suit their favourite physical arrangements of ease and comfort.

If we are unable to observe truthfulness owing to our commercial object of enormous gains in this age, it is not therefore proper to say that Zoroaster has never taught truthfulness but that some later priests have preached this most impracticable lesson.

If we are incapable of self-control, and if under the stress of some untoward circumstances we are caught into the clutches of improper lust, it would not be scholarship for any one to say that Zoroaster has sanctioned the practice of keeping alien mistresses and has allowed initiation to such aliens and their issue.

If we are forced to go bare-headed with our Christian friends for sake of sham etiquette it does not follow that Zoroaster has not enjoined the necessary of covering the head.

If we are fond of flesh viands for food owing to lack of control of the five senses, it is very improper and blasphemous to say that Zoroaster has advocated slaughter of goats and fowls for purposes of our food.

If we are graduates of any modern university it is simply ridiculous to say that we are masters of all branches of knowledge and that therefore the time-worn teachings of Zoroastrianism must be thrown to the dogs.

If we as house-lords cannot spare separate rooms on the ground floor as menstruation-quarters for our ladies, if we are fond of the

company of ladies all the days of our life, it does not imply that Zoroaster has not prescribed seclusion and isolation of woman in her menses.

Thus we see that it is very necessary now to draw a clear line of demarcation between what Zoroastrianism is originally, and what it is moulded into during the last 100 years of philology. He is a bad master who teaches to forget the ideal, because the learner is at a certain stage unable to practically realise it. The whole object of our life consists in our incessant attempts to adapt ourselves to the ideal and to ultimately reach the same. It is therefore a duty of all writers and preachers of Zoroastrianism to constantly place before their reader and hearer the ideal teachings of ancient Zoroastrianism which we are at present fortunate to come by through the help of the Gathic "Khshnoom." Let us all join hands therefore to acquire this genuine knowledge of the most ancient religion of Zoroaster, and let us all leave some glimpses of this ideal knowledge in black and white for the guidance of posterity. Let pride and prejudice give place to humility and earnestness. Let destructive activity of ignorant religious controversy die out so that the constructive energy of enlightened propaganda may begin to work for the future edifice of a glorious revival once more of all the most beautiful and most charming teachings of the Law of Zarathushtra.

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3. To send a material container, a biological gene, which can develop into a human form with the Khoreh and Fravahar in it.

The three processes are narrated in Dinkard in mystical, allegorical and symbolic language.

(I do not attempt to give here an extensive exposition and interpretation of all that is written in Dinkard, since that would require a certain background training in Zarathushtrian Misticism. I confine myself to a relatively simpler level.)

(to be continued)