

Snippets - Worth Digesting

1. The message of the Prophet is loud and clear: "There is only one path - that of Ashoi, all others are no paths." If all of us endeavour to practise righteousness and piety, the Parsee community will, once again flourish and prosper, till the advent of the Raenidar (Saviour) Behram Varzavand.
2. The predictions given in the **Zand -i-Vahuman Yasna** and **Jamaspiet** etc., have to come true, that there will come a time when the white-turbaned gentry will bring about the down-fall of the religion, and of the community! We do not exaggerate, therefore, when we aver that some of the **Behdins** lead a life closer to the tenets of our religion than the **Athornans**.
3. I am an Indian first and Indian last, but I am a Parsi in-between, and don't let any fellow claiming the grab of a reformist come and tell you, "You know we Parsis are now finished and we are a bunch of idiots. Because we are not inter-married, we are condemned to disaster." All this is a load of humbug. Don't let that humbug spread. You are Indians first, you are Indians last. You have to make your contribution to India (but) you are also to remain a Parsi and you do not have to be integrated out of existence by inter-marriage. If everyone starts intermarrying, then this is what is going to happen. But (like) Pherozeshah Mehta you will have to say, "We are not going to be integrated out of existence. We are going to remain and maintain our identity."
Fredie Mehta
4. The Dinkard lays stress on the following three things people ought to do everyday:-
Perform good deeds.
Drive away demons of putrefaction from their body (druj parhez).
Profess faith in religion.
5. One who marries a non-Parsee, by her very action, leaves the Zoroastrian religion. Vendidad Pargard 18.62 to 66 states that to give or take the 'boon' (gene) to or of a non — Zoroastrian is akin to adultery. A Parsee Zoroastrian marrying a non-Parsee cannot observe the "tariqats" and cannot enter a Fire Temple. Even the "Kushti" of such a person is void."
Dasturji Dr. H. Mirza
6. The famous Avesta word **Nidaasnaithishem** is normally translated by philologists as "eschewing of weapons". But the Sanskrit of Neryosangh has the word Bhavachhedam, which would mean, "one who is released from this incarnation". When Ustad Saheb Behramshahji first interpreted the Avesta word nidaasnai-thishem in this sense, the late Kharshedji R. Cama, the father of Iranian philology in India, immediately exclaimed, in a meeting of Scholars, that, "Now, at last, I am able to understand why the Sanskrit word **bhavatcheedam** is used for the Avesta word nidaasnaithishem!"