

An Introductory Study of Personality Structure of Religious Persons —with reference to Zoroastrian Parsis in Navsari, Gujarat, India—

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The purpose of this paper is to formulate our working hypotheses for further clarification of some traits of personality structure of religious persons in terms of a religio-psychological view-point. The method is an individual interview research using a questionnaire of our own, and the subjects for our study are 260 existing Zoroastrian Parsis in Navsari, India.

Our working hypothesis for this study is that religious persons show a stronger tendency to inner adjustment in frustrated situations because the religious phenomena are greatly concerned with the conditions of the depth of personality; that they have an affirmative attitude towards 'sorrows' 'troubles' which are commonly considered to be undesirable and unpleasant; that they lay much stress on the inner state of mind.

For an accurate verification of our hypotheses, free association test on stimulus words and T.A.T.type test using photos with various meanings are conducted.

Key words : Zoroastrian, Parsis, religious person, personality, inner adjustment,

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I Introduction

1 Problem

The purpose of this paper is to clarify some traits of personality structure of religious persons in terms of a religio-psychological view-point. The subjects for our study are 260 existing Zoroastrian Parsis living in Navsari of Gujarat State in the northwestern coast of India. The founders of Parsi community came down to the shores of southern Gujarat around 936 and later in about the middle of 13th century they began to move away towards the northern part of Gujarat to settle down. Since then Parsis have followed their old Zoroastrian beliefs and customs.

2 Purpose

2.1 Significance

This study is to be done because there have been very few research results showed regarding some traits of personality structure of religious persons in terms of a religio-psychological view-point with reference to Zoroastrian Parsis in Navsari, Gujarat, India.

Our study's main findings will help us to understand a significant correlation between personality structure of religious persons and several variables such as anxiety, 'sorrow,' 'trouble,' etc. The results of this study will be used to test religio-sociological theories about the origin, functions and effects of religious behaviour or about some personality traits of religious persons.

2.2 Scope and Delimitation

Our study is not concerned with everyday social behaviour in the social and political domain, but only with the inner adjustment mechanism to personal problems and difficulties. For this purpose, cognitive problems of several kinds are introduced to be analysed (Michael argyl et al 1958 p.181):

- (1) Intellectual problems such as 'How did the world begin?', 'What is the purpose of life?' etc. to which no answer is provided by science or common sense.
- (2) Unacceptable aspects of life, such as suffering and death.
- (3) Particular forms of frustration and unfairness, such as the lot of underprivileged individuals and groups.
- (4) Natural phenomena perhaps inexplicable by science, we know it: consciousness, creativity, aesthetic and mystical experiences.

(5) Problems of identity and goals in life, phrased as cognitive issues.

An interaction between a cultural system and individual personality system is dealt with here in terms of cognitive need theories.

II Methods

1 Methods to discuss the questions

1.1 Literature Review

Durkheim described the structure and function of religion "in terms of its ability to provide legitimation for social arrangements or social construction of reality."¹ Religion offers "a socially shared set of meanings" and it is concerned with "the meaning of those irrational aspects of life—evil, suffering and death—that are insoluble by science." In this respect, religious symbols, as Durkheim argued, "representing society, serve to control egocentric impulses and provides a disciplined guide to life."²

From sociological viewpoints, religion has been described as 'the most general mechanism for integrating meaning and motivation in action systems.'³

But religious studies should be done not only from social dimension but also individual one because religious phenomena are concerned with inner adjustment mechanisms.

Psychoanalytic empirical tests have tested the hypothetical questions about religion in terms of the positive role of religion in the integration of individual. The function of religion in the individual is better personal integration and personal adjustment, through which the inner mental processes are synthesized with social adaptation.

1.1.1 Literature Review of Question 1

Religious persons show a stronger tendency to inner adjustment in frustrated situations because the religious phenomena are greatly concerned with the conditions of the depth of personality.

Religion provides a socially shared set of cognitions which provide an interpretation of reality, a definition of self, and a guide to life.⁴

1.1.2 Literature Review of Question 2

Religious persons have an affirmative attitude towards 'sorrows' 'troubles' which are commonly considered to be undesirable and unpleasant.

Religion may provide emotional support in the face of life or personal crisis. As Shaw (1970) described, "belief in the divine causation of human problems (theological model of behaviour) may affect the way individual react" to such personal problems and

difficulties as 'sorrow,' 'trouble' etc.⁵

1.1.3 Literature Review of Question 3

Religious persons lay much stress on the inner state of mind.

As Schweiker (1969) and Festinger et al (1956) argued, even when physical support for religious beliefs or activities fails, religion "acts as a superordinate meaning system capable of endowing secular activity with greater and more integrative meaning."⁶

1.1.4 Results

As has been described, religion provides a socially shared set of meanings or cognitions which provide an interpretation of reality, a definition of self, a sense of identity for individual and groups, and a guide to life.

Consequently in order to clarify the structure and function of religion, on the one hand, intensive researches on all the cultural aspects in the limited field of middle range should be conducted from the above-mentioned analytical viewpoint of social integration. But on the other hand, as many findings as possible are to be introduced in terms of individual integration. In this respect, religious studies should be done not only from social dimension but also individual one, neither of which should be excluded from scientific studies of religion.

2.1 Research

2.1.1 Problem

The purpose of this research is to clarify some traits of personality structure of religious persons in terms of a religio-psychological viewpoint with reference to Zoroastrian Parsis in Navsari, Gujarat, India.

2.1.2 Subject

The subjects for our study are 260 existing Zoroastrian Parsis living in Navsari of Gujarat State in the northwestern coast of India.

2.1.3 Research Design and Methodology

Three hypothetical questions will be discussed for the purpose of analyzing some traits of personality structure of religious persons in terms of a religio-psychological viewpoint.

(1) Hypothetical Question 1

Religious persons show a stronger tendency to inner adjustment in frustrated situations because the religious phenomena are greatly concerned with the conditions of the depth of personality.

How many subjects perceive Photo 1 as frustrated situation?

How many out of those who perceive Photo 1 as frustrated situation mention inner adjustment?

Is there any difference on the above-mentioned responses found between 'very religious persons' and 'not religious persons at all'?

(2) Hypothetical Question 2

Religious persons have an affirmative attitude towards 'sorrows' 'troubles' which are commonly considered to be undesirable and unpleasant.

How many subjects choose positive answers towards 'sorrow' or 'trouble'?

How many out of those who choose positive answers towards 'sorrow' or 'trouble' mention inner adjustment?

Is there any difference on the above-mentioned responses found between 'very religious persons' and 'not religious persons at all'?

(3) Hypothetical Question 3

Religious persons lay much stress on the inner state of mind.

How many subjects choose positive words connected with the inner state of mind?

Is there any difference on the above-mentioned responses found between 'very religious persons' and 'not religious persons at all'?

2.1.4 Research Procedures

The method to clarify some traits of personality structure of religious persons in terms of a religio-psychological viewpoint is an individual interview research using a questionnaire of our own for two reasons ;

- (1) There is to be as much reliable data as possible needed for our purpose. 260 cases, which is nearly one-tenth of the Zoroastrian Parsi population in Navsari, can be adequate for the raw materials for a tentative analysis of personality structure of religious persons in terms of a religio-psychological viewpoint.
- (2) Subjects should be kept from referring to some books or from asking somebody else for their answers.

The research covers the 260 representative samples as follows :

- (1) 130 cases are to be collected in Motafalia where *Mobeds* are living and another 130 in Lunsikui where *Behdins* live.
- (2) As good a balance as possible is kept not only between the age-groups of 12-19, 20-29, 30-39, 40-49, 50-59, 60 and over but also between gender differences for a tentative analysis.
- (3) The questionnaire is written in Gujarati because it is Parsi mother tongue and

very few misunderstandings of the questions are possible. This was proved through our pilot survey in the previous year.

(4) The research period was from August 14 to 31 in 2005.

(5) Two sympathetic Parsis informants and the present author went and see a Parsi for an individual interview research using a questionnaire of our own.

2.1.5 Methods to discuss the questions

Two methods are introduced to discuss three basic questions above. For an accurate verification of our hypotheses, free association test on stimulus words and T.A.T. test using photos with various meanings are conducted.

(1) The independent variable is the degree of religiosity. In order to correlate the independent variable with the other dependent variables for more accurate analyses, 260 subjects are divided 5 groups according to the following degrees of religiosity using Question 1 in our Questionnaire.

Question 1 is composed of 6 questions regarding ①prayer, ②Atash Beheram (Sacred Fire Temple) attendance, ③*machi* (offering sandalwood to Sacred Fire) frequency, ④*muktad* (death anniversary ceremony)evaluation, ⑤*mukutad* celebration, ⑥belief in the next world each of which is in turn divided into 5 degrees to check the religiosity.

The more scores the subject gets, the more religiosity he or she gets as a result.

The total scores are divided into 5 groups as follows.

①Scores 12 below not religious persons at all

②Scores 13-15 not religious person

③Scores 16-20 ordinarily religious person

④Scores 21-23 religious person

⑤Scores 24 above very religious person

(2) Question 2 is for our analysis of correlation between religion and knowledge or education. Religious teachings are to be taught and spread for missionary works, for which religions in general find it necessary to put much importance on knowledge and education. From this it follows that more religious persons are likely to acquire more knowledge or more educational opportunities.

(3) Question 3 (No.1 for the prayer in front of *Dadgah* and No.2 for the prayer in *Atash Beheram*) is worked out to analyze the correlation between religious activity of prayer and mental attitudes of individual concerns or social ones.

(4) Question 4 is to analyse the correlation between religiosity and attitudes towards such personal problems as 'anxiety,' 'sorrow,' 'trouble' etc.

- (5) Question 5 is composed of three key words : ①pure, ②dark, and ③deep which are stimulus words for free association. Free association is done to test our hypothesis that religious persons lay much stress on the inner state of mind.
- (6) Question 6 (No.1 for comprehension of the photo 1 and 2 ; No.2 for possible inner adjustments) is to analyse the correlation between religiosity and inner adjustment mechanism.

III Expected results

- (1) As 18 questions in Question 2 excluding question 19 are authentic and traditional Zoroastrian teachings, our hypothesis is that more religious persons make more checks than less religious persons of our own tentative scale.

Question 19 are made up of 7 smaller questions each of which show the feelings Zoroastrian Parsis could have at *dungarwadi* (*daxhma* or Tower of Silence where dead bodies are put to be eaten by vultures).

Our hypothesis is that more religious persons get more scores in the following questions in order : 1st. I feel blessed by Ahura Mazda; 2nd I feel calm and relieved; 3rd I think of nature; 4th I think of my life in this world; 5th I feel sad; 6th I feel scared; 7th I feel uneasy.

- (2) Our hypothesis is that religious persons pray before *Dadgah* (the Sacred Fire kept in their house) for their individual concerns but when they pray before *Atash Beheram* (the Sacred Fire in the *Atash Beheram*), they do so for social concerns.

Our hypothesis is that in Question 3-2, 1st world peace, 2nd preservation of nature, 3rd betterment of the poor or oppressed people, 4th society with fewer violence, and 5th good relationship with neighbours are made checked by more religious persons.

- (3) Based on our discussion in 2.1.3 Research Design and Methodology, Methods to discuss the questions and 1.1. Literature Review, our hypothesis is that religious persons choose more positive answers towards 'sorrow' or 'trouble' and that those who choose positive answers towards 'sorrow' or 'trouble' mention inner adjustment. The following questions in Question 4 are for our test :

①I almost always have anxiety; ②Anxiety will make us humane and sympathetic ③Anxiety helps us share the feelings of others; ④We trust in the people who have had as much as anxiety; ⑤We have different anxiety according to our age or development in our life; ⑥When I am in anxiety, I remember Ahura Mazda to get it over.

- (4) According to our hypothesis, religious persons choose positive words connected with the inner state of mind instead of choosing such outer or physical words as mountain, air, corner, sky, river, fire, hole, sea, blood, skin, night, name, etc.
- (5) Based on our discussion in 2.1.3 Research Design and Methodology 1, Methods to discuss the questions 1.1 and Literature Review, our hypothesis is that religious persons show a stronger tendency to inner adjustment in frustrated situations because the religious phenomena are greatly concerned with the conditions of the depth of personality.

Religious persons perceive Photo 1 as frustrated situation and mention inner adjustment from the situation. In connection with this hypothesis, the following sentences are selected for their responses :

①I should not have done so. ②Life is nothing to me. ③I am afraid of death. ④I am to blame for making things worse. ⑤Dependence on others leads to despair. ⑥My effort was not good enough.

The following sentences are selected for their inner adjustments :

①I will live and let live. ②The bright future is sure to come. ③Honesty and patience always pay. ④Sorrows are food for thought and development.

Religious persons select the following sentences in Question 6.2 in terms of inner adjustment from the frustrated situations.

①I will see the bright side of the things; ②I will remember more unfortunate people; ③I will believe in ups and downs of life; ④I will expect love to overcome everything; ⑤I will change for the better.

IV Discussion

Nomura (1960 pp.99-111)⁷ showed the following results through his religio-psychological research. Here N is for 'common people with no interest in religion,' P for 'protestant parsons,' S for 'Shinto priests';

- (1) By N and S "sorrow" and "trouble" were taken to be "hateful things from which it is desirable to escape," while data by P contained affirmative attitude to them in these ways.

"Happy is the man that can go into the depth of sorrow while young."

"Terrible is the man that does not know what sorrow is. Sorrow is likely to make a man what a man should be."

"One that has not pain at heart in his youth is of far less value than one that has."

(2) And "sorrow" and "trouble" were perceived in continuity.

"I am always in grief."

"Suffering is endless."

"I shall suffer all through my life."

(3) As to the cause or content of "sorrow" and "trouble," the following descriptions were given.

"Sorrow for one's ignorance of sorrow."

"Desire to feel other's pain more at heart."

"Belief does not resolve agonies, but adds more that come from the faith itself."

(4) Regarding the responses to the photo 2 in Question 6, Nomura introduced the following results.

Nature seems to be perceived more frequently and as a more important factor in S than in other groups. Moreover, inner adjustments through Nature, which were vitalized through the contact with Nature, were found in S, but not in P.

"He was on the verge of plunging himself into the sea. The beauty of the ocean before him impressed him greatly. How beautiful and vast the great Nature was! Compared with it, a man was just a piece of straw adrift on the sea. And it was a shame and even a profanity for such a little man to kill himself out of his insignificant thought limited in perspective. He would live, yes, he had to live!"

Nature is an important element of S's inner adjustment mechanism. Parents, brothers, sisters, neighbours and friends play some parts in S's inner adjustment mechanism.

"When he is absorbed in the warm memories of parents and brothers, the gods will come to him for the first time to give him blessing."

"Raise your head, and remember your friends."

(5) Nomura found out the following results in the free association test with stimulus words "quiet" "soft" "deep" and so on :

N's responses to the adjective "quiet" are mainly concerned with natural things. "The quietude of the sea and mountains,"

"The scene of a countryside."

On the other hand quietude of mind was introduced in P's reactions.

"Happy am I that have only to close my eyes to acquire peace of mind when I trusted all to God's will..."

Many of S's responses were about the quietude of Nature, some of which suggested their way of life sunk in the calm of the nature. The same is the case with the stimulus word "deep." The deepness of Nature or natural things were mentioned by most of N and S.

"A deep abyss of a mountain stream," "the depth of the sea," "valley," and "well."

On the other hand P's responses contained the deepness of mind.

"I wish to ponder on life deeply."

"I am attached to men of profound personality, and want to be such a one myself."

The reactions to the word "soft" were alike. N referred to softness of natural things.

"Bodies of children and women," "the hair of cats," while P revealed a strong preference to tender personality and tender heart.

"I am reminded of some tender people I have come across in my life."

"In my life something tender and weighty is wanted."

- (6) The wants expressed in the responses to the photo 1 in Question 6 are divided into two: inner wants, wants the satisfaction of which depends upon inner factors and outer wants, wants which can be satisfied with changes of the outer world. If we define that "He is waiting for a ship." is an outer want and that "He wishes to hear the unheard voice." is an inner want, then religious persons have relatively high inclination to inner wants.

The photo 1 was grasped as an ordinary and common scene by N.

"Looking at an airplane or the like from the window."

"He opens the window on returning home from his office."

V Conclusions

1) Findings

Several analyses have been attempted so far for clarification of some traits of personality structure of religious persons in terms of a religio-psychological viewpoint. They include QPD-aided statistical analyses (Kato 2004;2005).⁸

But the details of the results are to be omitted in this paper because of the limitation of space. And so here all the formulations of working hypotheses possible were conducted for further studies.

2) Feedback on the study

This will be carried out in December, 2006 in Navsari. The research has been

supported by Zoroastrian Parsis patient and sympathetic cooperation as well as carefully constructed critiques of various drafts. Through proper feedback another collaborative research will be developed over again in Navsari.

3) Study Review

The above-mentioned hypothetical questions are not fully tested in this research. Moreover the major part of research results still remains to be analyzed further.

4) Issues to explore in the future (problems to be resolved)

There is great need to do research on the inner adjustment mechanism in order to test the hypothetical questions concerning some traits of personality structure of religious persons in terms of a religio-psychological viewpoint.

VI Suggestions for further studies

An intensive research is to be done through QPD which has been developed and introduced by Prof. Atsushi Kato (2004:2005) for further clarification of some traits of personality structure of religious persons.

The present author is indebted to his colleague Professor Kato A. at Miyazaki Municipal University for his wholehearted cooperation in the representation of the statistical diagrams and his patient, carefully constructed critique of various drafts of them.

Footnotes

1) Durkheim, E. *The Elementary Forms of the Religious Life*. London. Allen & Unwin.

See Berger, P.L. and Luckmann, T. 1967 *The Social Construction of Reality*. New York. Doubleday and also Michael Argyle et al 1958 *The Social Psychology of Religion*. Routledge & Kegan Paul. London. p.203

"By providing a unified or unifying value system, religion is supposed to contribute to the integration of the whole society and the functioning of other social institutions."

2) Weber, M.1922 *The Sociology of Religion*. Boston. Beacon Press.

See Michael Argyle et al 1958 *ibid.*,p.203

In this sense, we can hypothesize that religion will "contribute to social stability and to better adaptation of the whole social system."

3) See Bellah, R.N.1968 *Civil Religion in America*. *Daedalus*, 96, pp.1-21 and also 1970

Beyond Belief. New York. Harper & Row.

4) Michael Argyle et al 1958 *The Social Psychology of Religion*. Routledge & Kegan Paul. London. p.181

5) See Shaw, B.W. 1970 *Religion and conceptual models of behaviour*. *British Journal of Social and Clinical Psychology*, 9, pp.320-327 and also Michael Argyle et al 1958 op. cit., p.141

The theological model may "affect help-seeking behaviour" and it also "decrease the likelihood of seeking professional help."

6) See Shwweiker, W.F.1969 *Religion as a superordinate meaning system and sociopsychological integration*. *Journal for the Scientific Study of Religion*, 8, pp.307 and also Festinger, L., Riecken, H.W. and Schachter, S. 1956 *When Prophecy Fails*. Minneapolis. University of Minnesota Press.

7) Nobukiyo Nomura 1960 *A Study in Some Characteristics of Personality Structure of Religious Persons in Japan*. *Religious Studies in Japan*. pp.99-111

Nomura showed the responses to the black and white contrast of the photo 1.

Out of Group N, few paid attention to the black space in the photo 2 in Question 6, and none to the black-white contrast.

On the other hand, half of P attached importance to the black space and perceived the man to be in anguish.

"He sat in darkness and thought of nothingness and death because of disappointment in life."

"After having been tormented at heart by a lot of insoluble questions..."

This reaction to the black space is characterized by simultaneous perception of the bright space.

"He does not waste his life in useless remorse of his past full of failures and sins.

His repentance and aspiring spirit atone for all that, and he is about to make the first step into a new life."

In this way agony and hope seem to coexist in the perception of P. Here the psychological condition of P in frustration situation is found to be clearly different from that of N in a deeper part of personality.

Nomura argued the inner adjustment in terms of value.

The questionnaire test was applied to measure the intensity of "the wish for wealth and social position," which occupy the central part in the value system of common people. In the case of P, something more valuable than money was simultaneously

referred to.

"Even if they have a chance to make a good fortune,...if they do not pay attention to the problem of their soul,...the worldly profit may be meaningless...Really pitiable is a man leading an easy and careless life ignorant of the gulf waiting to swallow his ship on the way."

8) See Atsushi Kato 2004 *A review and appraisal of the necessity and present status of fundamental statistic processing tools for educational practice and making of QPD as an example*. pp.45-62

See Atsushi Kato 2004 *A Study on the Merits and Requirements of Online Data Archives: Making of Tools to Realize Handy Data Archives on the Internet*. pp.27-41

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Bulletin Of Miyazaki Municipal University. Vol.13, No.1 pp.27-41

Appendix 1 Translation of the Gujarati Questionnaire into English Questionnaire about Zoroastrian prayers and beliefs (2)

This is the questionnaire only to study the Zoroastrian beliefs, which are said to be the oldest ones in the world. All the results are sure to be given back to the Parsi

community. And your privacy will never be disturbed or violated in any way. We should be very much obliged to you if you would kindly be in sympathy with our work.

- 1 Age completed
- 2 Gender male female
- 3 Profession employed government housewife student others
- 4 Marriage married unmarried
- 5 Education S.S.C. H.S.C. Graduation Post-graduation

Q 1 Check the suitable answer from the following number

- 1) The number of prayers that you pray per day.
 more than 13 12-8 7-5 4-2 0
- 2) The number of times that you go to Atash Beheram or Agiary per month.
 more than 8 7-6 5-4 3-2 0
- 3) The number of times that you do machi per year.
 more than 8 7-6 5-4 3-2 0
- 4) The degree that you regard Muktaḍ important.
 very important important yes and no not important
 not important at all
- 5) The degree that you believe in the next world.
 very much not very much yes and no no not at all

Q 2 Only when you agree on the following items, make ✓ in the bracket ()

- 1) () A dead body is polluted and infectious.
- 2) () Bones of the dead body are polluted and infectious.
- 3) () The dog of Sagdid detects the extinction of life in the dead body.
- 4) () The dog of Sagdid is for watching and accompanying the departed person.
- 5) () The dog of Sagdid expels all evil influences of the dead body.
- 6) () We must not face the north during the funeral ceremony.
- 7) () The soul of the dead person remains in this world for three days after death.
- 8) () If the dead person has no son, he should do adoption (palak).
- 9) () Our good deeds and bad deeds are judged at Chinvat bridge.
- 10) () We implore the blessing of Ahura Mazda for the soul of the dead person at the dawn of the fourth day after death.

- 11) ()I remember all the death anniversaries of my departed family members.
- 12) ()I remember the death anniversaries of my family members according to our Roj & Mah.
- 13) ()Every year during Muktrad, I ask a priest to perform necessary ceremonies for all the departed family members.
- 14) ()I keep Karasyo for each departed family member.
- 15) ()During Muktrad, every soul of the departed persons returns to the house where it used to live.
- 16) ()Dakhma is polluted and infectious.
- 17) ()Dakhma must be built of stone.
- 18) ()Dakhma must be situated far away from our residence.
- 19) ()Ahura Mazda send flesh-eating birds to Dakhma.
- 20) ()Every time I come to Dakhma I remember almost all the departed family members.
- 21) ()When I stay in Dakhma, I feel uneasy.
- 22) ()When I stay in Dakhma, I feel scared.
- 23) ()When I stay in Dakhma, I feel blessed by Ahura Mazda.
- 24) ()When I stay in Dakhma, I feel calm and relieved.
- 25) ()When I stay in Dakhma, I feel sad.
- 26) ()When I stay in Dakhma, I think of my life in this world.
- 27) ()When I stay in Dakhma, I think of nature.

Q3 Choose as many suitable answers as you like from the following list.

Make ✓ in the bracket ().

1 What do you suppose he or she is praying for?



List

- 1) () world peace 2) () expulsion of evil 3) () love of God 4) () happy family life 5) () preservation of nature 6) () good health of family members 7) () betterment of the poor or oppressed people 8) () success in business 9) () society with fewer violence 10) () recovery from disease 11) () repent for what was done 12) () good relationship with neighbours

2 What do you suppose he or she is praying in Atash Beheram?



List

- 1) () world peace 2) () expulsion of evil 3) () love of God 4) () happy family life 5) () preservation of nature 6) () good health of family members 7) () betterment of the poor or oppressed people 8) () success in business 9) () society with fewer violence 10) () recovery from disease 11) () repent for what was done 12) () good relationship with neighbours

Q 4 What do you think of Anxiety? Choose as many suitable answers as you like from the following list.

- 1) () I don't want there be any anxiety in my life.
2) () I almost always have anxiety.
3) () My anxiety is related with money.
4) () We should remove all the anxiety possible.
5) () Anxiety will make us humane and sympathetic.
6) () My anxiety is related with disease.
7) () Anxiety is of no use or waste of time.
8) () Anxiety helps us share the feelings of others.
9) () My anxiety is related with quarrels with others.
10) () We trust in the people who have had as much as anxiety.
11) () Whenever we have some anxiety, it is better to divert from it by doing something amusing.
12) () We do not get anything good from anxiety.
13) () We have different anxiety according to our age or development in our life.
14) () When I am in anxiety, I think of my family members or best friends to get it over.
15) () When I am in anxiety, I remember Ahura Mazda to get over it.
16) () When I am in anxiety, I divert myself playing some sports, going out on a journey, going to cinema or watching TV, etc.
17) () When I am in anxiety, I remember things nature or go to the sea or the mountain.

Q 5 What do you associate freely with these words? Choose as many suitable answers as you like from the following list.

- 1) pure () () () () () () () () () () () () () ()
2) dark () () () () () () () () () () () () () ()

3) deep () () () () () () () () () () () () () () () ()

List

- (1)law (2)mountain (3)health (4)sweets (5)hatred (6)air (7)evil (8)corner (9)man of culture
 (10)sky (11)progress (12)river (13)love (14)face of baby (15)disease (16)ignorance (17)hole (18)birth (19)sea
 (20)righteousness (21)ancestor (22)descendant (23)blood (24)knowledge (25)freedom (26)skin (27)good
 personality (28)night (29)death (30)happiness (31)activity (32)name

Q 6 Choose as many suitable answers as you like from the following list.

1 What do you suppose he or she is thinking about or doing now?



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સવચ્છ : ૨
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List

- (1) I am very tired of work
 (2) I should not have done so.
 (3) I am waiting for someone to come.
 (4) Life is nothing to me.
 (5) I have finished my work.
 (6) I will live and let live.
 (7) I feel like crying.
 (8) The bright future is sure to come.
 (9) I must work for my life.

- (6) I will believe in ups and downs of life.
- (7) I will return to nature.
- (8) I will expect love to overcome everything.
- (9) I will remember my family members.
- (10) I will change for the better.

