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THE FIRE OF ZARATHUSHTRA

“Again much is left untold, which is too briefly, too badly described; yet enough has been said to justify the occultist when he bears witness to this ancient religion, the second of the Fifth Race religion that it springs from the primeval source, that its Prophet was one of the Divine Initiates, that it comes down from the past, millennium after millennium, and is but poorly represented by the comparatively materialised Zoroastrianism of to-day. The study of its Scriptures might revive it, the old knowledge might again be breathed into it; these concessions to European criticism and European materialism might be repudiated by every Zoroastrian as no part of his ancient glorious faith. O MY PARSI BROTHERS ! YOUR PROPHET IS NOT DEAD HE IS NOT PERISHED : HE IS WATCHING OVER THE RELIGION THAT HE FOUNDED, ever seeking to raise it from its present degradation, to give it back its lost knowledge, its lost powers. What nobler work for the Zoroastrian of to-day than to permeate his brethren with the ancient Fire, to relight its blaze on the spiritual altar of their hearts ? What nobler work than to study his own Scriptures, and to go forth and teach the ancient learning with the authority and power that can only be wielded by a man of the same faith with those he addresses? The Fire is not dead; it is only smouldering on its ancient altars; white-hot are the ashes, ready to reburst into flames. AND I DREAM OF A DAY WHEN THE BREATH OF THE GREAT PROPHET ZARATHUSHTRA SHALL SWEEP AGAIN THROUGH HIS TEMPLES fanning the ashes on the altars of those ancient fanes, and every altar shall flash into fire, and again from heaven the answering flames shall fall, making the Iranian religion once more what it ought to be, a beacon-light for the souls of men, one of the greatest religions of the world.”

(From “Zoroastrianism” by Dr. Annie Besant).

Editorial

The Fire of Zarathushtra is an inspiring message which gives heart to our minority group and stands out in bold relief against the background of pessimism expressed by the Canadian gentleman, Mr. Thomas B. McArthur, on a search tour in India as a journalist and Mr. M. V. A. Vasil, an enthusiast for revival of Avastan Scripts. We have inserted the articles of both of them. We have to listen to everybody. Some write from superficial study, others from casual interviews, and yet some others to utter "did I not say so?" at a future date whenever incidents and occurrences present a semblance of their forethoughts. In no case is any sensible group of people correct in hiding its face in sand like an ostrich. It is true that our interest in Zoroastrianism and Parseeism is waning but it is only a symptom of the trend of the time throughout the world. Of course there are more young people marrying outside the community now than previously — yet all men remain Zoroastrians and most of them make their children go through Navjot Ceremony. Women mostly go over to the religion of their husbands. Even if some of these women wish to retain our religion it is we who push them out. Few really desire conversion. No doubt, an average Parsee is glamour-happy and sometimes does tend to drift to it but discovers the hollowness sooner than we believe. They do not change. Padma Vibhushan Kakasaheb Kalelkar expresses the Need and Urge of the Age — It is spiritual experience underneath the glamour of materialism. That is the hope and the strength of the community. In time to come Zoroastrianism and Parseeism may change but "Parsiana" will go on for ever (not as a Magazine but) in the totality of everything in which the Parsi "lives, moves and has his being."

FRONT PAGE PICTURE

It is said that coming events cast their shadows before. Before the birth of a great soul, Prophet Zoroaster to come, His mother Dogdobanoo had an aura of brilliance around her. It was so extraordinary that people of the place considered it a portend of a great upheaval and recommended and prevailed upon her father to send her away. She is seen leaving her village. Men folk in the background are seen discussing about their decision.

Artist — Naval J. Jijina

NEED AND URGE OF THE AGE

Age of Philologists is over --

That of Spiritual Experience Has Begun

(by **Padma Vibhushan Kakasaheb Kalelkar**)

So many different religions in the world have ruled the hearts of mankind that one is quite bewildered. There was no problem so long as these religions confined themselves to their own votaries in the form of particular customs and traditions. They taught their votaries the lesson of 'live and let alive'. Peaceful co-existence was all that was required for these religions to prosper in their own way.

Comparative studies

But man has always been an inquisitive animal. He wants to know what his neighbours, strangers and enemies believe and how they live. Such study leads to comparison and judgment. These studies are often shallow and they are influenced by arrogance and contempt for others.

Thirst for domination

Besides being inquisitive, man wants to influence others and to dominate over them. The desire for domination is not only for physical and worldly over-lordship, it is also and perhaps the more strongly, in the realm of thought, emotions and ideals of life.

Theocratic Empires

Worldly ambitions apart, man has always cherished a desire to build religious and theological empires. He starts with the plea that he cannot hide the

light he has received under the bushel. He must share it with all. This pious wish takes the form of conversion and then all means, noble and ignoble, are used to secure such conversions. The effort then becomes not one of sharing one's light with others but of increasing the number of following of one's creed. Mankind has shed blood and perpetrated untold atrocities in the name of religions. Meanest objectives have often been concealed behind zeal for the spread of religion. This went on for centuries, and then man got weary of exploiting the religious sentiments and passions of the people. He met with other more tempting objectives for which he could fight and conquer others. This has been the sad story of man's exploits on this earth.

Fanaticism

There have always been some who were truly religious and spiritually minded. They sincerely tried to uplift man from the abyss of ignorance, vice and crime. They saw the utility of man's devotion to religion; they studied the various faith in a truly reverential spirit and profited by such study. But even there, insufficient understanding and deep rooted prejudices often spoilt the studies and led to untoward results. Differences of culture and a variety of outlooks on life made the study of scriptures difficult.

Spiritual Urge

It was only those, who had deep spiritual insight and who were conversant with the variety of spiritual sadhana, could dive beneath the meanings of words and discover the esoteric conceptions concealed behind metaphorical expressions.

Esoteric Fancy

Here also the scholars were ill-equipped, and what was lacking in direct experience, was occasionally made up for by imagination and esoteric fancy.

Rationalists versus Spiritualists

The rationalists of the world, proud of their discipline and scientific investigation made light of all such spiritual research and religions were again neglected. This neglect culminated in the dialectical materialism of the Communists. They preached equal contempt for all the religions. The spiritualists, on the other hand, patiently carried on their original research in spiritual truth by first purifying the mind and heart, and then going through the Sadhana (that is discipline) of each of the great religions, and they courageously affirmed that all the great religions aimed at the same goal and that the truths they arrived at were identical.

Literary Researches

Literary research about the great scriptures of the world also improved. The study of Anthropology, Sociology and history of cultures developed a wider outlook and resulted in a more realistic appraisal of the spiritual achievements of the past. We are now in a

better position to understand the scriptures and the hoary traditions of all religions.

Material and Spiritual Evolutions

The progress of material evolution and spiritual evolution were neither identical, nor even parallel. The processes formulated by the physical evolutionists could not be applied to the evolution of the realization of the spirit. That field had to be explored anew and independently.

Various Religions Branches of the One

Now we have come to the realisation that the various religions of the world were not only parallel endeavours of the various sections of mankind but that they also happened to be various branches of one grand family, starting with a Gathic-Vedic common source. Later, they branched off into Iranian and Bharatiya groups. Judaism, Christianity, Islam and Sufism formed one family; Vedanta, Budhism, Jainism, Bhaktism, Sikhism formed another family.

Religious and Philosophical Synthesis

Then started the coming together of these various branches in the difficult process of mutual understanding and final acceptance of each other. Neither comparative theology nor keen witted metaphysics could help in this process. The wars between the Cross and the Crescent were as nothing to the cold war that is going on between the great proselytising religions today. But the signs are that they have exhausted their force. Irreligion is taking advantage of

the situation and is stalking the world. The various religions have begun to realise dimly that their mutual conflicts and race for universal empire has come to naught. They could not destroy the germ of a single religion, they succeeded only in demolishing the prestige of theological culture and they have now to recover the very ground under their feet. The less ambitious religionists that did not struggle to establish a universal empire have now come into the field and begun a reverential study of all religions in a spirit of synthesis and harmony. A world process has started for evolving a grand common spiritual discipline, eminently suited to a common world-wide humanity. The various races, cultures and political ideologies are feeling the necessity of fusing together through international co-operation, science, technology and mutual help. The world has at last come to the realisation that we all belong to each other and that there is a corporate responsibility of working for each other's salvation, that we sink or swim together.

Bhagwan Zarathushtra

At this juncture it has become imperative to study the spiritual message of each religion and the spiritual discipline enjoyed by it. We know that the teachings of Bhagawan Zarathushtra were the earliest to insist on Righteousness and the supremacy of the Moral law. These must be interpreted by those who have made a close study of the Iranian life of the Gathic period and its further development through the centuries. Unfortunately Zoroastrianism was one of the earliest victims of the proselytising faith of Arabia. It was not an accident that the followers of Zarathushtra of Iran sought shelter in our country. The Vedic Aryans and the Gathic Iranians belong to one religious family. Separation for many centuries have made them different from each other, so that they could not coalesce together, but the Iranians did find a home here and have lived harmoniously and comfortably.

Vedic and Avestic Studies

Now is the time when Vedic studies and Avestic studies should help each other. The age of Philologists is almost over, and that of spiritual experience has begun. **Shri Aurobindo Ghosh has taught us how to study the Vedas. The Avestan scholars can follow the same path and give us a consistent coherent interpretation of the Gathas** in the light of Vedanta, Sufism and Yoga. Many scholars will have to put forward their own interpretations from this angle, before the world is able to appreciate the full implications of the spiritual renaissance started by Bhagwan Zarathushtra.

Practical Metaphysics

Happily for us **Shri Minocheher Hormasji Toot of Deolali (Nasik)** has made a good beginning by giving us a brochure of 'Practical Metaphysics of Zoroastrianism'. Our President, Dr. Radhakrishnan, has welcome it with a foreword. He has said there that the correct analysis of the Gatha text and a coherent interpretation of its meaning by Shri Toot will certainly be appreciated.

Correct Interpretation of the Gathas

We learn that **Shri Toot is now ready with such a translation of the Gathas.** Let us hope that the generous Parsi institutions and individuals will soon make this work available to the lovers of Zoroastrianism and students of religions all over the world. I am particularly anxious to see how the teachings of the Zarathushtra Saheb influenced Judaism and Islam and how they have helped the evolution of Sufism. Our poet Khabardar began a comparative study of the Vedas and the Gathas. That research has also to be pursued in right earnest, so that we may some day be able to write a history of the family of all the extant religions. This will have the practical effect in building the world system of spiritual training.

TIT-BITS

by

FARDA

Achaemenian Dynasty produced two of the greatest rulers in the history of Iran. Cyrus and his successor Darius stand out pre-eminently with their concept of rule so closely near the modern. They together built the first world empire 2500 years ago with well-organised system of administration with a code of laws administered by the central judicial council, a just method of tax-collection with benefits of vast network of communications along new roads and highways, postal services, introduction of a new social order with a refreshing new philosophy of government previously unknown to the world, freedom of worship and freedom from subjugation of mind, body and soul, everything supported by a strong, loyal, efficient army. Greatness of the Roman law-givers is partly due to their faithfully copying the model of these Iranian monarchs, to whom justice was their enduring passion. Amongst the great achievements of Darius is the concept and the execution of Suez Canal ages before its present location completed by the French Engineer de Lesseps. The Canal built by Darius was located somewhat more to the west of the present one and connected the Mediterranean Sea with the Nile River encompassing a vast network of navigable area with the ocean.

Navshirvan-e-Aadel

His name is proverbial and is always connected with implicit justice. Achaemenian rulers firmly believed in the rule

of justice as the foundation of their empire. The literal meaning of the name Navshirwan is derived from Nav = new, fresh; Shir = lion and van = a suffix meaning like. He would jump against any injustice like a fresh lion and that is why he was Aadil = just — a word of the same group as Adal and Adalat, or court or the place of justice. There is an anecdote connected with him. He desired that no one should be debarred from coming to him for seeking justice. He therefore had a bell fixed in his hall with a long rope reaching the street-level so that anybody could pull it and ring the bell for admission to seek justice. Once a leg of a donkey got entangled in the rope and the bell tinkled. Navshirvan ordered investigation. It came to his notice that the owner of the donkey was ill-treating the animal as its beast of burden. Punishment was meted out to the owner of the animal. Inspired by this example the present Shah of Iran has arranged to have a number of complaint boxes to be placed throughout Iran for him to see that justice is not denied to his subjects.

A just ruler is impartial and impersonal in administration of justice. There is an anecdote in "Faredun-Nama" (The Book of Faridun) that one day King Tehmurasp on convincing evidence convicted an accused. On hearing judgment

he abused the King. Instead of enhancing the sentence for contempt of court, he told the Court that this man has angered me by his indiscreet behaviour. If I increased his punishment that would be for my personal solace and not for justice in the name of God.

Shenshah Ardeshir Babekan had realised that in the name of justice greater injustice could be done to people by a Judge in anger. He had therefore instruc-

ted his Vazir that if he noticed anger on his face he must hold before him a card on which three sentences were written :

1. King — You are born human and therefore weak.
2. Be kind that another may show you kindness if you ever need it.
3. In the matter of justice follow the law of your religion.

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Early History of Zarathustra's Creed

Dr. P. A. DALAL D.P.H., D.T.M. etc.

The present Parsee prayers are a collection of sacred writings belonging to two regions : (1) The doctrine promulgated by the Prophet Zarathustra in Iran (Aryana-Vaejeh), and (2) What began to be formulated in the Pahlevi language then known in the second half of the V century B.C. in Persis or Western Iran. This may be termed the Younger or Khordeh Avesta.

The only religious tenets which can be reliably ascribed to Zarathustra are those explained and implied in his own words as handed down in the Gathas, plus the Yenghe-hatam prayer, and perhaps certain parts of Yasna Haptan-ghaiti. Essentially, these tenets pertain to an ethical dualism on two planes ; in one the opposing terms are Asha (Truth) and Druj (Falsehood) ; on the other plane are Spenta-mainyu (the incremental spirit) and Anghramainyu (the fiendish spirit). The monotheism centered in Ahura Mazda has emanated into seven super-natural aspects of Himself, the entities collectively termed Amesha-Spenta, the empyrical counter-parts of the elements, man, cattle, fire, metal, earth, water and vegetation.

The Younger (Khordeh) Avesta of the Parsees is a mixed religion, whose ingredients are (1) Zarathustrianism and (2) The cults of certain non-Zoroastrian, even pagan, divinities, who are either (a) Indo-Iranian, with equivalents in the

Vedas e.g. Mithra, Haoma, etc., or (b) others with no counterparts in the Vedas and may be peculiarly ancient Iranian e.g. Anahita, Tastria, Dravaspa ; and (c) certain Zarathustrian notions recast as divinities e.g. Asi, Sraosa, etc. These later compositions in various languages by various individuals at different periods of time are far from being a syncretism of religions and are often mere juxta-positions of incompatibles. Syncretism on the other hand is effort at minimizing differences and connecting incompatibles.

For the contamination of the Prophet's doctrine with incompatible elements, both the Eastern and the Western Iranian priesthood were responsible ; besides, the special circumstances under which Ahura Mazda as the sole God of the Iranians was introduced in Western Iran. These circumstances were as under :—

Cyrus, who was ruling over Persis in Western Iran decided to invade Aryana Vaejeh in East Iran ; he took with him his Vazir, Vistaspa, leaving Vistaspa's son Darayus, who was then about 20 years old, in charge. Sometime after reaching East Iran, suspicion arose in his mind that young Darayus may be plotting against him ; he mentioned this to Vistaspa, and the latter left at once to go back home. He did not find any conspiracy and contented himself by relating

to his son details of how Ahura Mazda as the one and only God of East Iran was venerated. Darayus got quite impressed with this, contrasting it with the many different beliefs and followings in the West.

Soon after, news was received of Cyrus having died in battle, and Darayus was proclaimed King. With a view to purify the religious belief in the West, he had all his Magian court-priests beheaded, in order to begin anew with a clean slate. He did not succeed in uprooting the whole priesthood with this one gesture, as the priests used to serve many denominations of believers, the same priest doing the work for all; and they gradually staged a come-back, so much so that the grandson of Darayus Artaxerxes II came down strongly on the side of the Magian priests.

Zarathustra had not lived long enough after his creed was accepted and declared the official religion of East Iran to form and train a clergy in the details of his creed, and very soon, the invasion from the West began to add once again the pagan gods whom He had discarded from his religion.

Another circumstance that greatly added to this mixture was that about the year 440 B.C. the Iranian Calendar was reformed after the Egyptian model and the names of days and months were selected by the then ruling clergy from gods of all denominations.

Thus arose the Younger (Khordeh) Avesta, got together laboriously in the old Avastan language as far as possible and later by different individuals in later languages as they developed and changed, incidentally re-introducing the very outlandish worships against which

Zarathustra laboured in his life-time and had discarded.

It did not take even a century after the death of Zarathustra for his creed to be so radically altered by extraneous factors, and it is this latter day prayers that Parsees follow with such zest and which is nowhere near the Gathas that the prophet composed in his life-time. (From Gershevitch's Introduction to his "The Avestan Hymn to Mithra" 1959)

Conclusion

From the above, it would appear that the Parsees, for many generations, even before they left Iran for India, have been following the shadow while neglecting the substance, which latter being the original teachings of the Great Prophet, Zarathustra; instead, they have lost themselves in an intricate maze of Ritualism.

Zarathustra's tenets were:—

(1) the acceptance of only one Supreme God-head, viz., Ahura Mazda, an all-powerful, all-pervading ever-present deity, intangible and yet manifest in the abstract; and

(2) The existence of Dualism in the world, always evident to each one of us in numerous instances every day and night; as Russel Lovell has said:—
"Oft to every man and nation,

Come the moments to decide,
In the strife of Truth with Falsehood,

For the good or the evil side;
and the CHOICE goes by for ever

'Twixt that Darkness and that Light."

Thus has Ahura Mazda given us the privilege to choose between right and wrong without laying down any conditions.

THE SACRED LEGACY OF ZOROASTER

by Thomas B. Mc Arthur



For well-nigh 1200 years a close-knit refugee community has lived in Bombay, prospering in business and often engaged in philanthropic activities. They are the Parsis, often described as "fire-worshippers" and sometimes, with a smile, called "more British than the British."

The Parsi community has lived in India so long that it has absorbed something of all the major groups with which it has come in contact. Remnants of ancient Iranian practice rub shoulders with Hindu customs and British attitudes. However, like the scattered Jews who have never forgotten the land of Israel, the Parsi community does not

forget that it escaped from Iran over a thousand years ago, and that it is one of the last outposts of a once mighty world empire and of the faith that inspired it.

The nearest relatives and only co-religionists of Bombay's Parsis are the Zoroastrian community of Yazd and Kerman in Iran, a tolerated minority in a sea of Moslems, who, frequently sensing a sympathetic welcome in India, have come as "Iranis" to set up business establishments in the big cities.

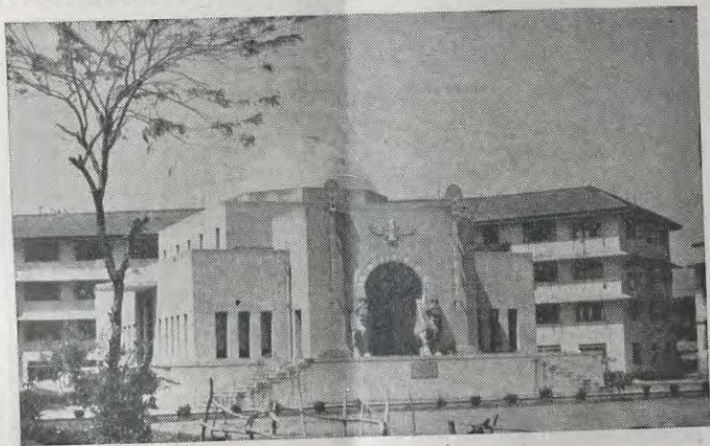
What exactly is a Parsi? What indeed is a Zoroastrian? And are they the same thing?

Dasturji Daboo, one of the leading priestly scholars in the Zoroastrian world, told me: "Religion has nothing to do with race, but the Parsis are racially Parsis, being people from the province of Pars in Iran. We have preserved that blood."

"If race is not important, can I become a Zoroastrian?" I wondered.

"You only have to declare your belief to be a Zoroastrian—but you would not be a Parsi."

"Is there any distinction between Persian Zoroastrians and Parsis?"



"In the religious sense there is no difference whatsoever."

But one was left wondering whether the racial element really weighed far more than the spiritual one. The work of centuries has undoubtedly turned this remnant of the once outgoing Persians into an inward-looking community and it may have come about in the following way.

Thousands of years ago, herders and warriors inhabiting the plateau of Iran,

worshipped gods common also to their Aryan brothers the Hindus and to other Indo-European wanderers. Such a god was Mitra. The foremost symbols of their life were Light and Darkness, in which naturally the sun-god figured prominently. The militant Assyrians may well be named after Asura or Ahura, the god of light of those early days. There were prophets and wise men among the people of Iran from earliest times and a title which was common among them was "Zarathrishtra," a name perhaps linked with Chaldean astrology because

it means "Golden Shining Star." Such religious leaders, sometimes known as Magi, from which our modern word "magic" derives, may have been telescoped into one legendary Zoroaster, or there may indeed have been a specific man, living about 600 B.C., who acted as a catalyst for the spiritual aspirations of the people.

Certainly, about that time, the Zoroastrian religion burst upon the outside world as one of the first great moralising

forces, setting righteousness and devotion against service to demons and evil. In this way there grew up a dualism" in Zoroastrianism in which Ahura Mazda (Ormazd), the God of Light, is contrasted with Angra Mainyu (Ahriman), the spirit of destruction and darkness. Some scholars believe that during the Jewish exile in Babylon and Persia, this outlook entered their religion as the struggle between Jahweh and Satan, and thus found its way at a later date into Christianity.

Whatever the actual origins, this religion of light and fairness, in which

During the vicissitudes of centuries, foreign armies often possessed Iran, but the national religion survived and in its day fiercely persecuted any other faith that threatened its position. Christianity and Manicheism were stamped out. The time came, however, when a new religion, in the seventh century A.D., just as ferocious as the local variety, swept up from Arabia and replaced the fire temple with the mosque. Since the invasion, Islam has held the ascendancy in Iran.

Pockets of Zoroastrian resistance held out in the hills, and still hold out today, but rather in the fashion of tolerated



the symbolism of fire played a great part, galvanised the Persians into a colossal military adventure, until their empire, in the fourth century B.C., stretched from India to Greece. The admiring Greeks, some of whom lived as vassals of the Persian King, commented on "the laws of the Medes and Persians" as incorruptible and utterly fair. There is no doubt that even after Alexander's conquest the civilising influence of Zoroastrian Iran was immense.

minorities like the Jews and Armenians. The whole community in Iran today hardly numbers more than 10,000, in a belated interest in their oldest although Iranian nationalists are showing indigenous faith.

The future of Zoroaster's fire was elsewhere—India. Before the flight of Zoroastrians, there were already small communities of soldiers and sailors of Persian origin in India. Their religion of

fire temples and wells was not new. However, a Rajput king is said to have permitted the armed newcomers sanctuary, on condition that they lay down their weapons, adopt Gujarati as their language and not intermarry among the local people. I may add here that there is much controversy over these points, as there is over much of Zoroastrian history and the facts may never be fully separated from the fabrications.

In due course, the Parsi community, remembering the harsh eviction from their homeland because of the Moslems and confined by law and no doubt their own wishes from intermarrying, not eager to teach their faith to any others, forgot their ancient militarism and took to business. There is reasonable proof that in early times Zoroastrians sought converts far and wide for their faith, as does any religion that believes itself true, but, like the scattered Jews, slowly began to **look inward** rather than outward, to seek solace in theological and ritual quarrels within the community while ensuring their survival by economic strength.

However, in the twentieth century the Parsi community shows evidence of **looking outward** once again. It is this factor which has led a number of people, including Parsis, to observe that the community will have ceased to exist by the end of the century. Dastur Daboo observed that this is "only a pessimistic view, nothing else," and yet there are certain centripetal forces at work: Young Parsis tend to look westward even more than most young Indians; there is an increase in marriages out of the community; cremation is gaining ground instead of the unique Tower of Silence where the bodies are laid out for the birds; smoking regarded as a pollution of fire, is quite common.

It is likely that, **whatever the future holds, the Parsi community will change radically in the next forty years, as it has changed in the past.** "We are a very adaptable people," he concluded.

Courtesy

MIRROR

RAHE-MAZDYASNI

OUR DISTORTED HEROWORSHIP

by

Dasturji Khurshed Daboo.

According to Carlyle everyone loves Heroworship. Seeing in one's own self lack of a significant trait a person is impelled to come in contact with someone possessing that desired trait. Behind desire for contact of superior individual there may be hope of profitting by the influence wielded by some great man or a great soul and thus seek one's solution or salvation without working for it. In short it is desire for an effortless gain. With such beliefs many of our community men and women whirl around some Sai, Peer or baba. Some of the over anxious ones under the ecstasy have discovered their so called guru and have parted with all their belongings in favour of such gurus who successfully worked up some outer form of pomp and pose. A proverb says: If there were no gullible persons the cheats would starve. These cheats shout at the top of their voice of the easy road to meet the Almighty and though everyone knows that the path of reaching the Almighty is ever so difficult these gullible followers of the treacherous gurus accept their word with ridiculous lack of sense. When human beings seek short cuts to important problems cheats reap a rich harvest. Some of the so called capable sais, peers and sadhus have their well organised touting clicks, who with their tall talk catch victims for their principals.

Prophets have in all instances given clear cut immutable law of reap what you sow and everyone is unmistakably told to stand only on his own record of good or evil. But man tries a double-deal to remain in sin and secure absolution. The Parsis often ask me questions about the story appearing in Pahlevi books that Dasturji Peshotanji has secured Immortality and now resides in Alburz Mountains with his pupils and is going to reappear in the world for spreading Zoroaster's message once again. Naturally anybody would be eager to contact such learned and lofty soul.

Perhaps Dasturji Peshotan himself may question — What is your motive behind this visit ? When all the religions acknowledge the existence of such lofty souls the question of their presence is a matter of high probability. Such souls may have learnt up all the laws of Evolution of man and may believably have reached perfection. That is possible for we know of human wisdom in all gradations. The Bible describes them as an "Assembly of just men made perfect". Perfect here means perfect in all ways : in knowledge, in sympathy, in tranquility and in satiety — likewise a separate class of men of perfection with some extraordinary qualities may be existing because all efforts in nature are directed

towards this destiny of perfection. If Peshotan could be immortal the same destiny can be assumed to have been determined for us also. That evolution never comes to a stand-still is a good reason for such assumption. The soul in evolving has passed through stages. Through mineral, vegetable and animal experiences man has reached human stages. It may logically hereafter be expected to proceed to some new higher stage — by whatever name we may later call them — Soshyants, Adepts, Mahatmas or emancipated souls. In the last century many such instances were collected. Marie Corelli has incorporated them in her novels and Mr. Senate (Editor of the Pioneer) has placed several letters signed by such great souls in the British Museum Library. Many a man has seen such souls visiting them and appearing in person in their presence; not only that but books of their teachings are compiled. On historic events in the past such great souls have personally taken part in directing and changing the destiny of nations. Many are convinced of their existence and work by personal experiences. Notwithstanding all this it must be remembered that these souls have deliberately kept themselves out of the hubub and turmoil of town life because they did need loneliness and complete peace of mind for their way of life. Why should we then intrude into their privacy? Why should we disturb and disrupt their mind engrossed in deep meditation of a higher order? Lord Zoroaster was also in meditation for ten years in mountain recesses. Always remember this that if these great souls

need you (for giving you some instructions) you need not go to them all the way, because howsoever far off they may be from you they can convey their message to you but if they do not need your help and you want to go there you can never find them because they have built around them a sort of divine fortification and they live within its precincts. Earnest seeker like Dr. Hartmann returned disappointed. He was clearly informed by a letter 'You get yourself engrossed in service to humanity and we are by your side. Nothing is likely to be gained by your coming near us.'

Following rules must be kept in mind before venturing on a search of the normally unfathomable:

1. Great souls being supervisors and protectors of religions and laws of the Almighty do not interfere with these laws. Not only that but they are bound by their convictions to honour these laws. Hence, if we are suffering under our Karma (The Law of retribution and compensation) they cannot intervene in our favour. The saints have said 'We are slaves of the supreme law.' So it is meaningless to hope for favours or facilities by only reaching their Ashrams.
2. They only need persons already engrossed in work of human welfare. In other words they do not want a follower who is a dead load on his guru. They only need earnest workers for the good of others. They can give their message and their lead to such men from any distance. It is not necessary to go near them.

3. If people want their 'Darshan' (sight) just out of curiosity they only create nuisance of themselves. Presence of such persons can only spoil the clean atmosphere of those who keep their aura pure and are working towards divine purpose.

4. It is enough for us that a lofty soul still further advanced as the Prophet Zoroaster's took the trouble to live amongst us. The Gathas say about Zarathushtra that at that time He was the lone soul then living who had understood and known the scheme of the Almighty. The Soshyants living in the mountain caves are at his service to explain the Prophet's work after having understood Him. The Prophet did give His 'Darshans' and what is the end result ? (He was killed) but in the lifetime of Zarathushtra His follower Peshotan, the son of King Gustasp, attained Immortality. They were great living individuals but how many truly staunch faithful persons practising religion were left ?

Great Souls in Need of Good Souls

When we go in search of a guru it must be remembered that the genuine potent great teachers are themselves on the lookout for suitable helpers for their own work. The whole world is crystal clear to them. When they come to know of souls advanced in purity and love, they are able without outside help to pick up such persons as workers for completion of their own task of human welfare.

Just as a faint beam of light can be seen from far in complete darkness by a person of sharp vision the eyes of great souls can locate the dim shining aura of men and women suitable for their work.

In the 'Yenghehatam' prayer the same idea is somewhat differently explained, namely, Dadar Ahurmazd identifies any soul from its purity arising out of the practice of self-abnegation, (મહદાએ અહુરે વએથા અધાત હયા)

By the same law the soshyants can also identify altruistic souls.

Just as a gardener is keen to see his garden blossom forth, divine souls are equally anxious for the uplift of human life. Knowing the scheme of the Almighty their desire night and day is to advance it by putting forth new and better ideas for advancement of our soul. When Gautam Buddha almost reached the stage of Nirvan for self he said 'I shall arrest my progress till all the persons in the unhappy world will achieve their salvation'. Great souls are ever eager to lead the world to the straight path, (Righteousness — Ashoi). We find Zoroaster giving similar direction in Yajashne in similar words.

Furthermore those supervisors of ancient wisdom and religion from time to time, as needed, throw light on essentials of wisdom for the betterment of human race.

In the new world to come Intuition will take the place of Intelligence as psychic power as new gift from heaven. That will be a great step forward in the progress.

of life and living. When many yet undeveloped psychic traits will become manifest and made use of by the great unknown for elevating human life, for enlightening human beings with right of knowledge, and saving the human race from destruction and decay by the felony of selfish evil man.

Desire of unworthy mean souls is for crushing down others for their own selfish gains. Great unknown protectors of human destiny always stand in need of men and women of good thoughts and good conscience in their task of rescuing the world from such outrages that humanism and peace could last on earth. This humble author can add his proofs that at every stage in his life he has continuously received unexpected hints from unknown quarters. These lofty souls (sahibs) have picked me up when I was down and out and given me several opportunities which are surprising. With over-emphasis on rationalism and insistence on logical step by step thinking the value of intuition is discounted these days. Great minds like Einstein, Edison, and others under intuition and inspiration have come to some conclusion, which they feel is right while not knowing the reason. Reason is too slow, weighing and balancing evidence from conclusion to conclusion.

(A unique idea is a conceptual shorthand and intuition is a mental shortcut. "Neither reasoning nor intuition is a fool-proof technique but in either case the strength of the feeling of certainty is compelling. It invades his mind again and again. It is almost like a nagging

conscience, insisting on its own rightness. Following our hunches we work our way up or out incredibly faster unhampered by innumerable pros and cons to sift. If in doubt go to sleep. Intuition will work out the solution. Great brains' and great souls' solutions were mostly arrived at by the same process and subsequently proved right through experiments with self and experience in the world.")

One question is overdue. If these sahibs do possess the lost books of our religion why are they not bringing them out ? If Dasturji Peshotanji is still the real guardian angel of our religion why are the Parsis still left without any guidance ? The answer is simple.

1. The kind of guidance and the kind of persons to whom such guidance is given is never revealed but it is well known that the people of the western countries are doing their best to spread ancient Iranian ideas in the world and in Iran itself there is distinct awakening about real ancient wisdom of the land.

2. Assuming that some hidden ancient books are brought out will the present day suspicious and questioning generation have faith in their genuineness. Some of the so-called scholars will start ragging, creating unnecessary row over them and finally declare them fake copies. Furthermore is the community ready to put the new knowledge into practice ? How many of us make use of our existing literature ?

3. Responsibility of our lost literature is really our own. After Alexander having destroyed our library Dastoorji Tonser had re-written our ancient twentyone Nasks, but we took no care to preserve them. Even what little is left we do not care for. Why should the great sahebs needlessly waste their efforts in reforming us ? They can wait till we turn to them.

4. If our Prophet Zoroaster comes down from Garodemán — the highest Heaven — and asks us to give account of us, things would look very disappointing. Our rising generation knows nothing of our ancient land and its history or philosophy nor even of our Prophet Himself.

All that is seen is the shallow mimicking of the west. No one is concerned about religion being completely out of our education. There is a crazy antireligious wind blowing and a group of people actually prefer to remain

ignorant of the teachings and philosophy of our Prophet. Money, materialism and fashion absorb them fully and they merrily while away their time.

5. At present conditions are in no way favourable for the great souls to intervene and guide us. They would not care to thrust their ideas on us by force. Our religion taught goodness and peace on earth by relinquishing arms. It is predicted that Dastoorji Peshotan in the next millenium will come as a Prophet. Today all over the world there are movements directed towards reorganising life. If in such times we remain engrossed in old worn out formulae how can awakening come in our community and our religion ? If our rich and our poor both live in callous unawareness who will be our well wisher to come to our rescue ?

Translation :

Courtesy Jame-Jamshed

Yasna 48-1, in the light of Vedanta

by

Jatidar Mohan Chatterjee M.A.

Those deeds by which Rectitude overcomes vice — the deeds that are held to be honourable and divine, and which confer Amëretati (godliness) to men and angels on account of those practices, may Ahura award to us (Knowledge of) Brahma (the Absolute)

Maha Ratu Zarathustra lays down in this Rik, a fundamental point of his religious philosophy.

The Advaita doctrine of Sankara is assailed by some European scholars, on the ground that it obliterates the distinction between right and wrong, and is thus destructive of moral life. Following their lead, some Parsi scholars too, are very suspicious of the philosophy of Non-dualism, and fight shy of it. They are very panicky lest any trace of Non-dualism is found in the Avesta, and very eager to tell us that the conception of Zravan Akarena is exotic to Avesta. They fail to see, that with the fall of Monism (Advaita) Monotheism also falls to the ground. If the Universe did not spring from the same source, the conclusion is inevitable, that different gods created its different parts. This is the reason why Islam, which in the beginning so vehemently resisted the Zarathustrian revival led by Hallaj Mansur, found itself ultimately compelled

led to accept the principle of An al Haq (Omnipresence of Brahma).

Any how, Maha Ratu Zarathustra boldly asserts the end of all Duality (Yasna 48-9) to be the final truth of life, and to assuage the fear he provides in this mantra the safeguard that the monism of Brahma may be attained through virtuous deeds alone (i.e. by leading a moral life, and not by abrogating morality).

As a matter of fact, the opposition against Sankara, arises out of a misconception. For Sankara had very clearly stated that there is no scope for non-dualism in the moral life

“Advaita is to be practised only in the sphere of conception, and not in the sphere of action (conduct)”.

Sara — Tatwa

He was well aware that if Advaita is transferred to the sphere of conduct (and as a consequence it is held that right and wrong deeds have equal value), a man will be reduced to a brute in no time, and all philosophy, whether dualistic or non-dualistic, will have no meaning for him — just as it has not got for a dog or a bull.

Non-dualism is the final truth of the matter, but to reach it, one has to go through the discipline of moral life,

involving the dualism of right and wrong deeds (which are the outcome of Spenta and Angra Manyu respectively).

Non-dualism is the final truth of Philosophy, and yet Dualism (of right and wrong) is the basic fact of moral life. A reconciliation is made by saying that Non-Dualism is the end, and Dualism (of moral life) is the means.

This should silence the European critics and others of the same outlook about the alleged evil effects of Adwaita.

The Gita also suggests the same solution. Though (Non-Triplism of the Gunas = Non Dualism) is the ultimate objective, a Guna (viz. Sattwa Guna = Spenta Manyu) is to be resorted to as the means (Gita 2-45)

It is a matter of reasonable pride for the Parsis to find the Gita fore-stalled in this mantra of the Gatha.

Then again, the last time “Behmeng Bakshed Ahura” (May Ahura award to us Bahma = may we attain Brahma, through the grace of Ahura) reminds us of the following celebrated sloka of Srimad Bhagavat Purana, the great scripture of the Hindu School of Devotion

न पुज्यमानवा मकन्धा वगवन्धदिवलाभ्यनि ।

सदृशो अग्नि शिवः वन्याः योगिनां व्रत्य सिद्ध्ये ॥

Bhagavat 3-25-19

A few words, by way of introduction, are necessary to understand the meaning of this important sloka.

The two schools of thought, viz. that of Sankara, and of Ramanuja, differ in

their views, about the state of the aspirant after emancipation. The Sankarites hold, that at the ultimate end, only one Entity viz. Brahma subsists; this is to say that the soul of the aspirant is merged in Brahma. The Ramanujists (particularly the school of Chaitanya) hold this idea to be unsatisfactory. Why should a man like to be emancipated, if he has to lose his separate existence thereby? Who is to profit, they ask, by such emancipation? They hold that both the persons — God and His Devotee (the Beloved and the Lover), **subsist up to the end, united in love (but not one merged in the other).**

Both parties put forth cogent philosophical arguments in support of their respective points of view. (It is to be noted that **the School of Ramanuja upholds the Parsi point of view. This philosophy was known as Cisti (Yas 48-5) in pre-Islamic, and as Sufism in post-Islamic Iran.)**

The Bhagavata Purana here observes, that even granting, that merger in Brahma (the Absolute), is the correct philosophical view, it should be comprehended, that devotion to Personal God, is the best way of reaching that end.

The very same idea is poetically described here, when the Gatha says that Brahma (knowledge of Brahma, or merger in Brahma, as one likes to take it) is in the gift of Ahura Mazda.

The Sloka of the Bhagavat may be explained as follows:

Even for the Yogis, there is no better way of realising Brahma (merger in the Absolute), than devotion to Bhagavan (Personal God), who is the soul of the Universe.

Bhagavata Purana thus reconciles the conflict, between the protagonists of Impersonal and Personal God, (Brahma and Iswara) — the God of Philosophy, devotion to Personal God is indispensable, if not as the final end, at least as the best of the means of attaining the final end.

(Thus there need not be an anathema on the term Brahma, in the fear that its

mention would invalidate the cult of Devotion of the Gatha. On the other hand, the inclusion of the idea, in its discourses, raises the value of the theology of the Gatha, as bringing it in a line with the highest philosophy, ancient or modern).

It will thus be seen that this mantra of the Gatha, in respect of two very important points viz. (1) the relation between Adwaita Philosophy and moral life, and (2) the relation between the cult of Bhakti, forestalls the two most respected scriptures of the Hindus — the Gita and the Bhagavat.

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Two Ancient Dynasties of Iran

HUAFRIT AND KUDURVAND.

by

P. N. TAVARIA

Firdousi sang the history of ancient Iran in his immortal 60,000 couplets, which have led or rather misled the scholar world into the erroneous belief that the Shah Nameh comprises that history in its entirety, which it does not. Thus ancient Greeks who lived two to four centuries before the Christian era have reported that Zarathushtra lived in 6000 B.C., though the correct approximate date is 7551 B.C. according to Khshnoomic calculations; while the modern scholars put that date at 600 to 1000 B.C. based on enigmatical Pahlavi writings which have misguided them.

Thus there is the huge gap of over 5400 years made up of two periods of (1) 2079 years, and (2) 3255 years of which the scholars are entirely in the dark. The former represents the continuance of the Kayanian dynasty after the death of king Kae Gushtasp in whose royal court holy Zarathushtra revealed his holy Faith. This Kayanian dynasty was temporarily terminated in about 5382 B.C. by the Indian invasion and the rule of Indian kings over Iran which lasted for 100 years.

In this connection on the basis of the esoteric teachings of Khshnoom our revered Ustad Saheb, the late Mr. Behramshah Shroff not only gave clues to the

two ancient dynasties of Iran, viz. Huafrut and Kudurvand, unknown to philological scholars, but also informed that the Kayanian dynasty had continued to rule for over 2000 years after the death of king Kae Gushtasp mentioned above.

The second period of 3255 years mentioned above represents the combined period of the rule of Huafrut and Kudurvand dynasties. The history of the Kayanian dynasty after king Kae Gushtasp has been completely lost or destroyed at the hands of the enemies, both outside and inside of Iran; while that of the Huafrut and Kudurvand dynasties, though unknown except that of the last about 261 years, explained further on, has not been lost or destroyed, but is said to have been rendered sacrosanct for valid reasons, to be disclosed at the proper time and by the proper authority.

Huafrut Dynasty 5282 to 3656 B.C.

The name of Huafrut occurs in Aban Yasht; 130, where it is stated "I, Huafrut may conquer large realms". But evidently because there is no mention of such a name or of his descendants in Shah Nameh its existence is not known to scholars, and consequently in S.B.E. Vol. XXIII Prof. Darmesteter has rendered the above sentence as "I, fully blessed," &c. Thus owing to deficient knowledge

of the history of ancient Iran, the proper name Huafrīt has been erroneously rendered etymologically.

The late indefatigable scholar Ervad Sheheryarji Bharucha has drawn attention to this dynasty in his article in Sir Jamsetjee Jeejeebhoy Madressa Jubilee Volume (pp. 223/25), in doing which he quotes Rehetseck's App. II, MSS Dinkard Vol. 11 as under : (I am indebted to the learned Ervad B. R. Panthaki for the information).

“Hukhudaij baen Jam-tokhmagan akhar min Fredun pavan fratum pavan Manushchiharan u dadigar pavan Kayan u cidigar pavan Huafritan e min ham Kayan e Sassan.”

(translation) “Among the descendants of Jamshed there was good rule after Faridun first by the successors of Minocheher and secondly by the Kayanis, and thirdly by the descendants of Huafrīt, and the Sassanians descended from the same Kayanis.”

Thus it is proved that Huafrīt is the name of the founder king of his dynasty.

Birth of Lord Shri Krishna

According to the mode of “calculations of the heavens” Lord Shri Krishna was born in about 5422 B.C., and some 40 years later there was Indian rule over Iran for 100 years as stated above. In Dastur Peshotan Sanjana's Dinkard Vol. V (p. 34) and in S.B.E. Vol. XLVII (p. 84 & Intro. p. xii) the names of kings Karishak and Rashne Rish occur, which sound to be Indian rather than “Rumi” as stated in the footnote, yet it cannot be

said with certainty that they were the two Indian kings that ruled over Iran between 5382 and 5282 B.C. Then Huafrīt, who was a descendant of the Kayanian dynasty supplicated to Ardvī-sur, and rose against the Indian rulers and defeated and expelled them, and himself sat on the patriarchal throne of Iran.

This was an extremely glorious period on the known material world in the matter of spiritual advancement, for the Daevas or the demon-gods whose activities belonged to the destructive dark side in Nature, now turned to be the workers of the White side. These demon-gods who formerly walked on the earth disguised as human beings, were either caused to vanish in the ground by Zarathustra (Ysn. 9, 15), or the evil cerebral powers of their Chakhras, plexuses, were transmuted into good (Yt. 13, 89), or they (Daevas) were smitten by him (ibid). So transcendent was this transfiguration caused by the holy prophet that when the propitious Time factor arrived in the heavens, the world was delivered of their fiendish demoniacal atrocities, and the stage was set for a great Saviour in the person of Lord Shri Krishna to take birth in about 5422 B.C., and establish the Vedic idolatrous cult of the White side in India and elsewhere. Thus the term that was treated with utter hatred in Avesta, now assumed the exalted deified position in Vedic scriptures.

Kudurvand Dynasty 3656 to 2027 B.C.

The Kudurvand dynasty was in reality a continuation of the same Huafrīt dynasty, but the king who came to the throne after some 1626 years called him-

self Kudur-Nanaa-vandi (abridged into Kudurvandi). In his "History of the Kaianians" (P. 498) the well-known Parsi historian, Mr. Pallonji B. Desai gives some account of these Kudurvand kings from the works of Rawlinson, Godspeed and Regozin. About the kingdom of Ur on the western border of Euphrates, Mr. Desai states :

"The Elami king who terminated the rule of Ur kingdom has been known by the name of KudurNankhundi (Kutir-Nakhhunte, Kudur-Nakhunta) who must have conquered Babylonia between 2285 and 3000 B.C. Just as the first word in the name of this king is 'Kudur', so it is in the names of other kings as well, who ruled over Babylonia after him ; for instance Kudur Nankhundi, Kudur Lag-Mar, Kudur Mabug" &c.

The above mentioned Elam is modern Khujistan on the Western border of Iran.

In connection with the above, it may be stated that Kudur means devotee according to Mr. Desai, but Nankhundi is the corrupt reading of Nanaa-vandi in Pahlavi. Hence the whole appellation means devotee of Nanaa. Extremely holy souls that obeyed the Ten Commandments of Ahura, and consequently succeeded in entering Garo-deman (Garothman), the 6th heaven of Jupiter are called Nanaa. Garodman is the highest in status among the seven planetary heavens. Thus Kudur-Nanaa-vandi is not a personal name, but is indicative of spiritual exaltation. The word 'Lag-Mar' mentioned by Mr. Desai seems very similar to 'Lamgi-Mari', which probably means 'king of Mari', (vide "Times of India" dated 18-11-1956 p. 5 where, underneath the photograph of a king's statue excavated at Ur mentioned above, it is stated "I am Lamgi-Mari", Mari being the name of a place mentioned in the description of the excavations at Ur).

The Kudurvand dynasty also ruled practically for the same period as that of Huafrut namely 1629 years. Out of these 1629, according to the 'calculations of the heavens', the last period of 260 years formed the minor Time cycle under the influence of mercury, which planet favours the rise or flourishing of the idolatrous cults of the White side. Consequently, during the above period of 260 years there were sporadic revolts from the believers of the new Faith in the western borders of Iran, with varied successes on both sides, though in large battles the rebels were defeated. This agrees with Mr. Desai's account in his history (pp. 497/98) referred to above. On the expiry of the above 260 years the adverse inter and minor cycles of Saturn, that simultaneously set in, brought misfortune to Iran with the defeat of King Zarathushtra (Oxyartes) at the hands of the Assyrian Monarchs, Ninus and Semiramis in B. C. 2027, which date is variously stated by different writers. Thus came to a close the Kudurvand dynasty.

As stated above the combined period of rule of both the dynasties was 3255 years. Deducting the above 260 years, of which some history exists with Greeks, we get $(3255 - 260 =) 2995$ years, i.e. practically 3000 years. The whole of this period of 3000 years was one of great spiritual advancement, the result mostly of the demons on earth having been deified or become holy, being helped and augmented, since the inception of the Kudurvand dynasty, by the placid inter-cycle of the Moon in the heavens influencing most halcyon times on this earth. The history of this period has been rendered sacrosanct as stated in the beginning.

THE LAST OF THE ZOROASTRIANS

by

M. V. A. WASIL

The flame of the Red Indian civilisation finally died out in the last century. A few Red Indians, dressed in modern attire, may be seen, today, here and there, in Canada, and elsewhere in the northern part of America.

The time seems to be drawing nearer and nearer, when, Mazda forbid, the pages of the world history may record the annihilation of another great Civilisation: the great Parsee Civilisation. If the Parsees keep up the place at which they are moving towards the brink of the Rock, the end of the 21st century of the Christian era may coincide with the end of the Zoroastrian religion, though some Parsees may exist in isolated pockets of this vast country of ours.

From the days of the vast Zoroastrian Empire to the mid-twentieth century, the Parsees have moved intermittently in a communal march, from one mile-stone to another on their unobstructed and ever-widening slopes down the paths of self-destruction. The historian of the 22nd century of the Christian era may have to describe the attitude of the Parsees of today towards religion as the last lap of their race to Death. Like the Red Indians, a few Parsees will be found, here and there, may be clad in shirts and shorts, living in isolated places, having the murtis of Sai Baba, Lord Krishna, or Lord Buddah in their homes together with a photo of Lord Zoroaster in the

background, for their identity. A casual visit to a church or a temple will mark their religious leanings, for maintaining an Agiary may become an economic venture.

The writing on the wall has appeared. The Zoroastrian of today asks what Avesta is ! He has followed the ever-changing social trends under the palatable name of adaptability. Free-thinking has been substituted for religious dogmas, the wearing of sudreh and kusti has been made a matter of personal choice. The dastoor has disappointed their followers in many ways, and their children have discarded their ancestral profession in favour of worldly vocations. The behdins have callously neglected their mobeds. The common Zarthushtee has forgotten the name of Ahura Mazda. A typical youngman went to Dastoorji Khorsheed Dabu, and asked him if "there was any short-cut to prayers".

The Zoroastrian Revivalists are among the few who have seen and understood the writing on the wall ! They have blown the bugle, and challenged the forces of Angra Mainyu.

Our publications: The 6-Line method of Writing Avesta Letters, On the Importance of Reading Avesta Prayers in the Avesta Script, the Avesta Primer, and the 6-Line ruled exercise-books, as well as the gramophone record bearing Aves-

ta Prayers showing correct pronunciation, are a few of the weapons which we have devised to revive interest and win the fight.

Thanks to the Parsee journalists, who see much farther than I do, my article, entitled Wasil's 6-Line Method of Writing Avesta Letters, has received publicity. It was first published in the Jam-e-Jamshed of Bombay, then in the Kaiser-i-Hind, and, later, in "Parsiana". I received several letters of congratulations.

Then came the sting. A Major, not a minor, asked me frowningly, "But why are YOU doing it"? laying stress on the monosyllabic you. Then a woman, holding the degree of M. Com. uttered in a meaningful tone, "We have our own scholars to do this work". The proprietor of a local newspaper showed the vastness of his imagination when he remarked

pointedly, "Is this a way of taking money out of the pockets of the Parsees"? Some of the innocent Parsees are anxious to find "the motive behind this work".

I have a feeling that if I had existed in the last days of the Egyptian Civilisation, I would have acted in a similar manner. At least, the formula of the wonderful balm used for the preservation of the mummies would not have been lost to the world. Today, I see and feel much the same way as some of the thoughtful Parsees see and feel about the future of the Zoroastrian religion and the Parsee culture. Under the circumstances, I feel that it will be an act of criminal omission, if I did not act the way I am acting. I do not desire to have any laurels, and I know that I will be offered none.

This is a thankless job, yet it must be done. Mazda willing. It will be done with the help of those who see ahead.



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