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Editorial

In each issue of Parsiana we are having an article by Mr. P. N. Tavaria, on Khshnoom — the Esoteric Philosophy of Zoroastrianism as conveyed to us by Ustad Saheb, Behramshah Navroji Shroff. Our comment in May issue indicating my personal lack of belief about Alchemy being a practical solution of the financial source of Ustad Saheb's needs has been resented by Mr. Tavaria. Unshakeable belief is the basis of staunch Kshnoom philosophy and that need not be tampered with by measures of materialistic rationalism. They do not go together. Walking along I picked up an old copy of Modern Religious Trends by Lewis Harrison Christian from a road-side book-seller, from which I quote as under.

"In this age we shrink from thinking. We love books that are superficial and easily understood. Yet it is a fact that it often does us more good to read a book we do not fully understand..... As our soul reaches out after higher truths we grow. Knowing this great truth..... the Lord has given us scriptures hard to be understood".

Dr. Dadabhoy Nowroji is an Institution in himself. In this issue we are touching only his exterior. Real Dadabhoy was a complex of simplicity, character, intelligence and divinity, which in the next issue we shall try to fathom.

Dasturji Daboo has laid bare before us the samples of Sadhus, through whom several of our people seek their salvation or solution. One most important point in his article is that nothing can flow constantly and therefore too long fixation in Vanvas cannot go on giving divine Institution like a clock-work. What is achieved must be shared — as all Prophets did.

Report of the function on Zarthoshtno-Deeso is carefully narrated and is self-explanatory.

Mrs. Patel has enlightened us on travelling light and staying bright, gluttonous and noisy with a Transistor to boot.

The Reprints of Iranshah of this issue and of the Early History of Zoroastrianism of the previous issue were handed over to me two years ago by Late Dr. P. A. Dalal. Both are reproduced verbatim.

This issue is a good cross-section of the Parsi outlook on what a Parsee wants to look out for.

[Kruschev's threat to wipe off North Western Europe on p. 8 is incidentally added by the Editor]

Dr. DADABHOY NOWROJI

Under the auspices of the Bombay Parsi Association every year the function of death anniversary of the great patriot, great soul and great man, is arranged. In the morning after religious ceremonies the statue of Dr. Dadabhoy Nowroji, located prominently in the traffic round of Flora Fountain, Bombay, was garlanded.

The evening function was held at the University Convocation Hall. Shri Jamnadas Udani is an inseparable link in a chain of all functions of all Parsi patriots, and so was he here in close collaboration with the Bombay Parsi Association. In fact it was Shri Udani who started (or at least revived) this celebration function ten years ago which is continued to this day by and with the Bombay Parsi Association, with Udani as its moving spirit.

The function started with prayers led by Dasturji Navroz Minocher-Homji. Mr. Madhavan, the Mayor of Bombay, presided.

Major Bamji said that every Indian owes much to the GRAND OLD MAN OF INDIA — ઉંદા દાદા —Dadabhoy Novroji. Dadabhoy was born in 1825 in Bombay and not in Navsari, as is commonly believed. He belonged to the Athornan group of Dordi family of Navsari and was ninth in descent from the famous Dastur Kamdin. All his ancestors were in the profession of priesthood and he himself was also a full fledged Mobed, but was the first out of the family to divert his life in some other sphere of life. He gave a vivid description of the event of the return of Dadabhoy from England after his fights there for India's emancipation. His coach starting from Apollo Bunder was drawn by four stallions and Bamji as a young boy ran parallel with the coach upto the University Garden (just where the function was being celebrated), before he could get the chance to touch the hand of Dadabhoy. However, when he could touch Dadabhoy, the police sergeant struck the hand of Bamji boy with a stick. Dadabhoy stopped the police officer from doing any such thing. Dadabhoy was disparaged respectfully in England as "a black man with a white heart." By the way Dadabhoy was absolutely fair in skin.

Shri Madhavan narrated landmarks in the life of Dadabhoy. His father died in his childhood and he was carefully brought up by his mother Manekbai, from his initial schooling in a Mehtaji's class to his advance college education in Elphinstone College. He was a student in a class by himself from the lowest standards to the highest in the scale of academic studies. He shone out at every stage and was a cynosure in the eye of all his teachers and professors as a promising pupil. Sir Perry, the then Chief Justice of Bombay being struck with Dadabhoy's intelligence volunteered to bear half the expenses of sending him to England for higher studies if the other half of the expenses were defrayed by

Sir Jamshedji Jeejeebhoy. Somehow this did not come off and Dadabhoy joined the Secretariat on a pay of Rs. 140. Later on he became Professor Dadabhoy of Elphinstone College in the subject of mathematics. In 1855 Cama & Company sent him to England in charge of their business there.

In 1851 he started a Gujrati paper Rast Goftar.

He was for some time the Diwan of Baroda. His fights for liberation of India won him many English friends in England and in 1866 East India Association was formed in England with English members in favour of Dadabhoy's fight.

In 1892 he was elected to the Parliament as a Liberal. His lecture there in 1894 on the Unbritish Rule in India surprised other Parliamentarians and that led to formation of a Royal Commission on which Dadabhoy was also a sitting member.

With his labours Congress came into existence in India and Dadabhoy became its president in three sessions, in Bombay, Calcutta and Lahore.

Mr. Nadirshah Mullan gave further details and expanded the general narration and specific incidents and events in the life of Dadabhoy. He said it was Dadabhoy who coined the word Swaraj and worked for it selflessly and courageously — a lone fighter then, when any complaint was a sedition. Dadabhoy wandered from place to place and country to country explaining the case of India before the tribunals of human congregations. He had sown seeds of independence. Appointment of a Royal Commission for inquiry into affairs of India was the result of his incessant struggle. And he struggled because he claimed "I am an Indian first, I am an Indian last".

Janab Salebhoy Abdul Kadar, the Ex-Mayor of Bombay, described Dadabhoy not as a national leader but as a national soldier. On 8th August 1942 when Mahatma Gandhi addressed people in his Quit India speech he recalled the memories of Dadabhoy and drew inspiration from that one word "Swaraj," that Dadabhoy had coined. We are not celebrating the name, we are celebrating the spirit he lived for and died for. Dadabhoy had no parochial or communal loyalty. He was the man of India. Salehbhoy Sahib deplored the present day parochialism and groupism of opportunists and wished the spirit of Dadabhoy to prevail; which he found missing in politics, economics, administration and life of today.

Looking at the small gathering he remarked it was too small looked at even from Communal approach. Celebrations of Dadabhoy's anniversaries should be the duty of ruling parties, who today owe their seats to the initial struggles of Dadabhoy, a lone soldier against a giant power.

He turned to the struggle of 1857 which the British described as Mutiny but which in reality was a revolt of the people. Revolt is the spontaneous turning over of the people against authority. Mutiny is pre-planned armed aggression against authority to overthrow it. Baha-

durshah was captured, and Salebhoy Saheb quoted a few lines of Urdu poetry of Bahadurshah who was writing under pen name of "Zafar":

"Ham damo me dam nahi
Ab khair mago jaanki
Ay "Zafar" bas ho chooki
Shamsheere Hindustanki.

Gaziome boo rahegi
Jab talak Imaan ki
Jaake Londontak ladegi
Shamsheer Hindustanki"

Dadabhai did go to London and fight there.

Shri Joseph John, himself a "Friend of Trees" mentioned Dadabhoy also as one of them, indicating his love of all things living. When Lord Curzon made Partition of Bengal it was Dadabhoy who started Campaign hand in hand with Surendra Nath Bannerjee to emphasise a point that India was not spineless and to show that Indians had backbone.

Shri Jamnadas Udani spoke of examplary simplicity and lofty character of Dadabhoy, which we shall treat as a separate article in the next issue.

Everybody in the gathering experienced silent, sincere empathy, when Dadabhoy's two grandsons Mr. Kersasp Ardeshir Nowroji and Mr. Ardeshir Dadina were introduced — as chips of the old block.

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ZARATHOSHTNO—DEESO

REPORT

by **P. B. WARDEN**

It is the day of the death of Prophet Zoroaster and is dated on Khorshed Roj of Deh Mah. This time it occurred on Sunday 6th June 1965. There was Jashan ceremony at many Fire-temples and lectures at several institutions and places of worship in remembrance of the death of the Holy Soul. At every place there was mass prayer

Following is the report of the function held at the Anjuman Atash-Behram (Bombay) when Mr. Savak R. Vakil, Solicitor and Notary Public, presided and lectures were delivered by Ervad Dr. Karkhanavala and Dasturji Kaikhushru Kutar, in praise of the Prophet :

(Selections from Ham-Bandagi)

Yanim mano, Yanim Vacho, Yanim Shyothnem

Profitable (are) ideas, Expansive (are) words, Proliferating are (deods)
Ashaono Zarathushtra
(of) Holy Zarathushtra *(Yajashre Haa 28)*

Zarathushtrem Ashaonem Ashae Ratum Yazmaide
Zarathushtra the Righteons, Righteousness's leader we revere
Zarathushtrem Ashaono — Fravashim Yazmaide
Zarathushtra, the Righteons (his) fravashi we revere,
Zarathushtrae Shravao Yazmaide
Zarathushtra's divime words we revere
Zarathushtrahe Daenam Yezmaide
Zarathushtra's Faith we revere
Zarathushtrahe Varenemcha Takeshemcha Yezmaide
Zarathushtra's Practices and religious laws we revere (Yajashne Haa 16)

Hatam Hudastemem	=	*Amongst the living most wise*
" **Hukhshthretemem**	=	" " " *most lordly*
" **Raevastemem**	=	" " " *most influencial*
" **Kharengha-Ohastemem**	=	" " " *most brilliant*
" **Yesnayotemem**	=	" " *most worthy of worship*
" **Vahamyotemem**	=	" " " *worthy of honour*
" **Kshnoothvotemem**	=	" " " *worth pleasing*
" **Frasastotemem**	=	" " " *most honourable*

Fravardin Yast-Para 152

We further praise him as follows in para 88 of Fravardin Yasht.

He was the first to grasp the Daen of Dadar Ahurmazd and propagated it in its true essence and spirit as the first Athornan (member of the priestly class), the first Rathestar (strong fighter protector) and the first Vastroukshan (the farmer, agriculturist) who brought **prosperity** and **plenty** to the country. He vigorously advocated agriculture as the basis of peace and plenty. He vigorously defended the dumb-mute cattle as the instrument of prosperity. He vigorously advocated the principle of immutable Truth, the Eternal Verity. He advocated respect and unshakeable obedience to the ideas, ideals and teachings and formulae of the Religion of Ahurmazd, and all things created by Him.

Furthermore as per Jamyad Yasht (Para 79) He was blessed with the Divine Khoreh (quintessence of the unseen and unfathomable hand of the Almighty that enveloped Him into that aura — far superior in protection to the "air-umbrella' of tactical defence forces). Under such protection He held His prime position — first in order of time, rank and importance — in excellence of Truth and Truthfulness, in exercise of the powers He wielded, in the brilliance of the light he shed and in the mighty success of His Victories.

That is why Angremino (The Satan Surrogate of the Gathas) fled, away from Zarathushtra, admitting his abject surrender of status and submitting himself to the superiority of the Prophet saying :

Noit mam vispe Yejta-anghaho
Anusentam fraorechinta ;
Aaat mam aevo Zarathushtro
Anusentam apayeiti

(Ashisvangh Yest — para 19)

All the yezats (together) have not been able to break me against my will ; but Zarathushtra alone has overpowered me despite my desire to the contrary.

As neither of the speakers needed introduction Mr. Savak Vakil, the President, after a very short speech (as it should always be) asked the speakers to address the meeting.

Ervad Dr. Karkhanavala described Zarathushtra as the First Prophet and first amongst the Yezts, worthy of worship as the Inaugurator of the Dawn of human wisdom of the relation of man to God. He pinned down the age of Zoroaster in some remote past around 6000 B.C. in contrast to several modern scholars, Western and our own, who place our prophet in an age about 600 B.C. He refuted the claims of the latter group of scholars on historical grounds, wherein long intervals of several dynasties are missing or not narrated, and worse still mixed up with old and recent on a flimsy similarity of names. The Aryan age and the Arya-Vaiyo (the location of the primitive Aryans) contribute reliable evidence which read in context with our Hoam Yesht support the arguments placed by the speaker. Hoam Yesht describes an age of unchanging climate describes the era of King Jamshed, as an age of unchanging climate without heat and without cold, when all

remained young and did not die till ripe old age of several centuries. Why death overtook man even then is difficult to say. Perhaps the answer is in the concluding comments of Mr. Vakil —

"મૃત્યુ સત્ય છે જીવન અગત્ય છે"

(Death is a certainty life is a necessity)

The speaker further referred to Vandidad, where in it is stated that in the reign of Jamshed the entire land (now the polar region) was congealed into one mass of ice from the depth of the ocean to the top of the mountains. (Frozen areas are pre-requisites of snow-slides, floods and deluge. They normally occur on small scale with rise of temperature and melting of snow after every winter in cold areas of the Earth. Kruschev once threatened to wipe out North-Western Europe with artificial floods which he could bring on by dropping H-Bombs over Arctic region. Heat generated by fission of an H-Bomb is in the neighbourhood of 20,000,000 degrees.— P. B. W.)

The speaker then gave scientific evidence that this great historical Deluge, preceded by the Ice-age occured 11,000 years from now as proved by Dr. Erving of the Lemont Geological Observatory, Columbia University, who used the method of determining the age of a once living object (man, tree, grains, fish, organisms, etc.) on the basis of its carbon-14 (a radioactive isotope of normal carbon) content. Once the object ceases to live (i.e. to breathe and thereby maintain equilibrium amount of C-14), the C-14 content decreases at the rate of 50% in about 5000 year periods.

Having thus fixed the era of the ice-age and thereby of King Jamshed, the speaker showed that since Zarathushtra was born about 2700 years after the deluge, the era of Zarathushtra is fixed at about 8,300 years from now or about 6,300 B.C. He further pointed out that it is significant that Zarathushtra was the first to bring agriculture to the world, and that now Prof. Daprey of Pennsylvania State University has shown the world's first agriculture was in precisely the area we know as the birthplace of Zarathushtra and further that this event took place nearly 9,000 years from now.

Thus the speaker concluded that from all evidence scientific, religious and historical (the early Greeks have always given the date of Zarathushtra at about 6400 to 7,400 B.C.) the era of Zarathushtra is fixed at about 6100 to 7000 B.C. He stated that Ilm-i-Khshnoomist have always put the period at about 9,000 years from now.

Dasturji Kaikhushroo Kutar pointed out some of the lofty traits of Lord Zoroaster and emphasised the need for us all as true Zoroastrians to take a vow to stay, live and die pacca Mazdayashni Zarathusti. The key to this hope is to live vigorously and yet secure peace and quiet. Live in such a way as if you are never going to die and pray so earnestly as if you are going to die just today. Prayer should be constant and not just in time of troubles and difficulties. Constant remembering of the teachings of our prophet is necessary for easy "Pull-Guzar" (crossing of the Bridge) from life here to the other world. It is an ideal

thing to learn to put our full faith in God and rely only on Him to protect us against all evils. Evils and misfortunes will come all the same because they often arise from large and impersonal causes but we shall be better able to withstand their adverse effects and develop more inner strength. What should be the home of a true Zarathushti like ? There should be incessant resonance and reverberation of the Mathra-vani (the vibrations of the Zoroastrian prayers). There should be the fragrance pervading all round of the incenses offered on our Holy Fire in some ceremony howsoever humble it be in a Zarathushti's home. It is a pity that the present generation is discarding the excellent habit of praying before an Afargania in a process of give and take with the Holy Fire. We give the offering we receive the blessing. We must discard aping the West and re-establish our homes as truly Zoroastrian homes. Little knowledge leads to Atheism deeper knowledge leads to wonderment of the Divine. **Ceremonies of the Pav-Mahel, such as the Yezashni set up magnetic forces around and a replica of the resonance and form of Yezashne arises in heaven.** Such a belief is not far fetched. There are some schools of modern psychology which promote the idea that whatever occurs here has already had a rehearsal in the universe. Here we take the corresponding stand that the replica occur both ways. We in our religion already have the concept of Gunj-e-Dadar (a storing place in the custody of the Lord); what goes there comes back to us and perhaps something more — Grace of God. If we can return grace in equal proportion we equip ourselves for the "Pool-Guzar" (crossing of the Bridge) to the Beyond, where at the Dawn of the Chaharum (fourth day of death) we meet our own **Kerdar — a mirror image of our life and deeds.** The Kerdar presents itself as a beautiful enchanting female or a hideous monster as the reflection of our life lived and lost.

According to the **Shariyat of the Koran prayers are to be offered voluntarily as a form of pleasure.** It is an honour to bend to the Will of Allah. A Vazir of a Shah always used to say "What Allah does is right". The Shah went hunting one day and was bitten by a snake on his finger. To save him, his finger was cut. When he complained to the Vazir, he replied "What Allah does is right". The king who was expecting sympathy, became very angry and relieved the Vazir of all his duties and estate. The Vazir again replied "What Allah does is right." Some time later when the Shah was out in the jungle, some people caught him and took him away for offering human sacrifice. When the puja-priest saw that the king did not have one finger, he said, "This is not a complete man. He will not do. Let him go." The king then remembered the Vazir's words. So on returning to his kingdom, he summoned his ex-Vazir and thanked him. But then he asked, "in any case Allah did right but what about you." The Vazir replied. "What Allah does is right." If you had not dismissed me and if I accompanied you on the walk they would have sacrificed me. Faith and constant prayers had saved the Vazir.

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A pupil puzzled and tired with the problem of duty of daily prayers complained to the Guru "But who could do it everyday?" The Guru replied "All right, pray just one day before your death." Any deed you do during the day in the name of God and offer it to Him is your prayer. Our religion is the soul of our community — that is why we are surviving — if that soul will disappear from our corporate life we shall also pass away. It is a clarion call to re-establish in our homes our truly Zoroastrian ways, customs, ceremonies and path of life — all those which have paid us ample rewards and will continue to pay us well. **Mr. Savak R. Vakil,** the President of that gathering, was just superb in his sense of proportions. He was pithy, expressive and to the point both in opening the proceedings and in concluding the function. It was just one pleasant occasion when no one prayed that the President shall end his harangue.

He opened the proceedings very expressivley

બધે પ્રકાશ છે અંદર અંધારૂ—

— Everywhere outside it is bright only within it is dark. He referred to the Khorshed and Meher Nyas, whose inner significance we have set aside. The light of Khorshed does not penetrate into us and the mystic powers of Meher (Mithra) do not enlighten us any more — as they should. Aban, though Herself unpolluta-

ble, is not invited to purify us and Atar (Atash) we smoke and crush under our feet. Thus are all our ancient lights dimmed. He then called upon the speakers to enlighten the gathering.

In his concluding speech equally short and direct he lamented that mankind in general and so we the Parsis too have forgotten the values of life. Manasani, Gavashni and Kunashni, the counterparts of Gnyan-Yoga, Bhakti-Yogh and Karma-Yogh are losing ground. Beatles beat our heart-throbs and unreal queerness and oddities derived from stage and screen rule our inner life. We are not paying our Income Tax to God for all that we earn from Him and we loiter about paupers with an over-draft of Bhakti unrepaid.

He narrated the case of a Parsi Barrister, who had just returned. He went to an Atashbeheram. He felt ashamed of being seen bending in obeisance to the Kebla, the throne of Fire. He returned without paying his homage to Fire and narrated his story to the President. After a few days he came back to the President and told him "Savak, I just managed to go to the Kebla, bend there and pay Homage to fire one afternoon, slyly when there was nobody in the Atashbeheram." Bravo !

IN MEASURED UNITS

"Anyone who thinks by an inch, and talks by a yard, deserves kick by a foot".

RAHE–MAZDYASNI

ASCETICISM

by **Dasturji Khurshed Daboo.**

In India there is no dearth of so-called Sadhu, Sanyasi, Vairagi. Some are in Vanvas (living outside the inhabited places i.e., living lonely in van or jungle) and many more in the thick of large cities. In Europe there are a number of monasteries where Monks and Nuns live in a segregated world of their own. In Burma, Ceylon, Tibet and other Buddhist countries there abound large numbers of Sanyasis.

They all live on alms or charities set aside for their maintenance, some in enchanting places like Rishikhesh, Kailas and others along the banks of the Ganges, where there are innumerable temples. The Jains likewise establish their Derasara.

Some time back President Radhakrishna expressed his view that ninety per cent of them are deceivers (humbugs). Donning the robe of the Sadhu is enough to create self-deception in the minds of many people who then welcome them and even worship some. **Their worshippers believe that the will and the power of any person who abandons the attachments of family life and goes into Vanvas may be something extraordinary, that** they may be great souls, and acceptance of them as such would open out the doors of God's blessings for their bliss. The Parsis have no Sadhu class. Some of the persons of our religious fold are therefore attracted mainly with personal and selfish motives, to Sai, Fakir, Baba, etc., of other religious sects. Some of these so called lofty souls reap a rich harvest from their clientele of daily visitors, for tips for figures and race horses, etc., others may be entreating for a baby boy for progeny and still others for a fatter salary. Many of such over-anxious innocent souls run to the astrologer (for exact future computation of life to come). Everybody has some attraction for some miraculous supernatural, hence the talk of some Alladin's Lamp or an Open Sesame is made to flow amidst believing persons by some 'Servant Of The Lord', offering prosperity round the corner.

The first and foremost thing we should know here is **is it necessary for a person to go to Vanvas** (living in loneliness) ? for there are several motives which may impel a person to Vanvas. **Does his soul really progress upwards in that way ? Furthermore is it the Command of God that the truth can be found only this way !**

Vanvas inclinations and objects

(1) There is a class of people in society who detest work. They love living in an easy going way escaping from their duties to the family and living on alms and fed on charity. With addiction to

some dope and living in a semi-dazed condition they give the impression of being in Samadhi. In genuine Samadhi (semi conscious state of contact with the Infinite) the mind is attuned to the higher Godly state with intoxication of the Divine. But where sham prompts the lazy to the shameful life of lust for leisure it seeks to live without work on morsels of alms, denial of duty, leaving one's family to its miserable fate, without any recompense or solace. They thus get the benefit of being a 'Bawa' in an effortless way. I know of instances where college students finding studies too much of an effort for them have become Sadhus. Just because body can live without work misery does not cease to pester them.

When Gautam Buddh asked one of such pseudo-sadhus 'Are all your desires and cravings gone away by your walking out into the jungle?' He confessed 'My internal turmoils had also walked out with me. Even though the worldly pleasures are out of sight attraction and desire for them still pester me.'

(II) There is another class which for no rhyme or reason works up hatred for the world. Many Christian monks show this trait. They disparage world and family life and remain in constant fear of being caught up in the snare of the Satan. They hide themselves in some lonely place and keep themselves busy trying to save others from such snare. Such a sadhu does not like giving service to society. He is preoccupied with the thought of escaping from the sinful world. He just sees sin all around. Due to this hatred he is unable to develop any love or mercy. Seeing Satan all round he sees Satan's contrivancies all over and passes his life accepting this situation passively. He concerns himself with nothing except taking all care and caution in defence of his way of life.

(III) In Iran there was an ascetic named Mani. He taught that the earthly body was the house of Satan and therefore it should be pestered and crushed. Such an attitude is a form of Hath-Yog. They suffer whip stripes on bare back, lie flat over a plank riddled with nails, put on heavy furs, suffer hunger, deliberately pass nights all awake resisting sleep, hold the body or a limb indefinately in some awkward posture until arthritis permanently fixes him in that position. They have a whimsical idea that soul delights at the suffering of the body. Normal sex urge is their greatest bogey. Mere touch of a woman is sufficient to send them to penance by fasting.

Sadhus of the Swaminarayan group observe this rigidly. There is little wonder that those who crush their fine sensibilities end up in cruelties, perpetrating them on self and others and exalting their ghastly distortions of mind and body. Of course they develop fortitude through obstinacy and call it will-power. But there can be no hope of any lofty teachings or message from such misdirected stubbornness. They are just fiercely keen for such exhibitionism.

(IV) There are other Sadhus who are anxious to gather a number of chelas (pupils, followers) and be their self-appointed Master. Anyone such with a

large following begins to pass off as a prophet.

Bhakta Akha has rightly described them "When an ignorant follower meets an avaricious Sadhu they work out their own fun and frolic."

Here the keen desire is for prestige. Such groups have often come to blows. They occasionally pompously ride an elephant, with a colourful umbrella overhead, and impress innocent simple folk with their self-inflated greatness. Such variagis just only in name are full of human frailties, such as fiery anger and deep rooted jealousies. Many a time a Chela after getting tired of his 'panth' leaves it and re-joins the world, he gives out the hollowness of such Maths (abodes of the saintly.) There is a famous book of a Christian monk who has exposed the inside story of a monastery where he had passed twelve years.

Desires and Duties of a true Sanyasi

When some keen honest followers of some prophets take to the path of relinquishing the world and entering some abode of peace and quiet they are overwhelmed with desire for true knowledge, opportunity for meditation and learning the gentle control of one's senses and directing them through proper channels to some purposeful end. Hurry-scurry of a city may be unsuitable for study and search for God. **All the prophets had once gone into seclusion** for shorter or longer period for training their soul.

Their aim was to prepare themselves to receive light of the Divine and pass on the message of their experience to the people. After this aim is fulfilled they always return to the people and lead industrious and active life of social service. Loneliness in jungle, mountains, plains, seaside and such natural phenomena help them to appreciate the loftiness of nature and incorporate their aura for the understanding of the Divine omnipresent in the world and the Universe. Loneliness of retreat is helpful, for unless the mind is quiet and the heart unruffled by upsurges of emotions, the soul can never realise the secrets of the Almighty. **Keeping out of reach of bad habits and addictions is helpful. Self-denial of the pleasurable sensations teach Temperance. By this drill and training the body, the mind and emotions secure a balance and only then can Intuitional hints be grasped and the way of the solution of the problems of life be cleared.** Only at such times can an important formula of altruistic service be worked out which can later benefit the world. In the state of peace released from the molestations of anxieties, **eagerness to serve mankind** increases and **also the desire to secure partners to share the benefits** of the solutions discovered.

Here also a note of warning is needed. There is danger in unnecessarily prolonging such period of Sanyas. The first danger is that keeping too long aloof from worldliness temperament becomes too rigid and restricted. The entire outlook becomes contracted. **Secondly—not only that but with the lapse of time intu-**

tional hints come to a stop because it is the inexorable order of the Almighty that unless Divine knowledge spreads into the open it begins to stink like closed water and its influence wanes. The Hindu Dharma has gone so far as to order that in old age every man must free himself from all the worldly attachments and prepare himself for the other world by assuming the role of **Sanyas, wherein he does not leave the world but divests himself of the attractions, anxieties and the load of duties** so that he can secure aloofness and remain **one in the world but not of it.** Just as from childhood we get trained to be of the world, in old age we should train ourselves for the Minoi Jahan. Anyone remaining involved in worldliness to the last moment of death experiences great difficulties in the other world. King Lohrasp voluntarily abdicated and gave the throne to his son Gustasp and went into seclusion for devotion to God. This is one noble example.

The Retreat
An Ashram for the Parsis

Will the Parsi Community with its boisterous temperament profit by an Ashram ? With loads of duty overhead and full of anxieties of daily chores up to very old age, instead of true delight there are constant anxieties of anticipations. If genuine Ashrams are established for such persons they should profit by them. But as we are, we in the name of 'Change of climate' carry heaps of luggage, a dog on lead etc., and start on our journey. Instead of resting we exhaust ourselves on all odd things, keep late nights and return with befuddled minds. The real sense in the word Recreation is securing a new outlook, which we do not bring back with us. Even the genuinely ill rarely get complete rest and peace in the Sanatoria. Some landlord puts a board outside his bungalow and names it 'MON REPOS' but there is uninterrupted loudspeaker blurting out deadening noise inside. However, there appears to be some genuine need for an Ashram for those who due to mental fatigue have become peevish and raise quarrels in the family, so that in the quiet and rest they can attune themselves to the peace of the surrounding and return peace at home, before they become subjects for mental Asylum. Family life of some is pitiable as can be judged from their innumerable troubles they relate. Hysteria and high blood pressure cases are on increase. Going out of town is considered equivalent to gluttony, late night, meaningless and childish giggles, singing at top of one's voice and hearing equally discordant music of others, playing cards at stakes (something very harmful when loss amounts to more than one can easily pay.) Such is considered Recreation of our vacation period. Such people even though they are in the surrounding of sea-beach and stretches of fresh green land they never attempt in silence to attune themselves to the beauties of Nature. **Our whole thought pattern needs a revolution.**

An utterly wrong belief is current that for evolution of soul it is necessary in Sanyas to crush all tender feelings and dry up our heart. Particularly sex emo-

tion is the target of all crooked assaults. Merely the fact that woman is a કારણ therefore all the hatred should be assailed on her is an error and a misunderstanding on the part of the Sadhu. He forgets that the mother who gave him birth was also a woman and without her tender care and love his growth would have become doubtful. Nothing is gained by building dams against all our emotional surges. Wherever there is any filthy element in the essentials of life converting that into something good is the Alchemy of life. Alchemy was and is the quest of chemistry to convert baser metals into nobler metal — gold. The beauty of life lies in the appreciation of the beautiful. If a woman hater were to know the nobler and loftier side of womanhood he would give up his dislike of woman. Just by running away into the jungles our traits are not eradicated. Enamoured of the charms of woman a Sadhu pierced his eyes and blinded himself ultimately to discover that he had himself pampered this fondness deep within. Sight was just making him trigger-happy for a moment. True Sanyas is in equanimity (peace of mind and heart). Do not raise your head up in pleasures and do not bend your neck down in suffering. This can be attained after long practice, then only can a man live amongst men and relieve their sufferings. The first thing that prophet Gautam Buddh did on returning to city from Vanvas was to fondly meet his wife and show her the Path.

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HUMOUR IN THE LUGGAGE.

(TRAVELLING LIGHT)

by

TEENA R. PATEL.

Three suit cases large and brown
All of which are handed down —
One small attaché of light brown hue
Contents of which I can't tell you.
A carton of eats so sweet
The thought of which is a treat.
A parcel of fresh fish
That would make delicious dish.
A small tin in paper bound
Making but a little sound.
One kitchen bag with bottles four
Providing All, drinks galore.
One garden pot of varied trees
Such as will delight the bees.
I forgot — just one more
Of course you're right ! A Transistor.
Two human beings of different Stature
And each one of opposite nature
Ten in all we go today
Going on a holiday.

Iranshah Of Udwada

by

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

This description is based entirely on the scholarly publication in Gujarati, entitled પાક ઈરાનશાહની તવારીખ.
written by the late Prof. Sapurji Cavasji Hodiwala, under the auspices of Zarathosti Jashan Committee of Bombay, published in A.D. 1927. It is a volume of 700 pages, thoroughly authenticated in all detail, with many original documents on which the author relied lithographed at the end of the book.

The only point raised by this author is contained in the last para of the article, where a discrepancy which appears to have escaped attention all these years, has been pointed out.

Incidentally, a few details of the early history of Parsees in India have been included as a part of the narrative.

The Iranian ancestors of the Parsees of India were compelled to emigrate from their ancient Empire of Iran owing to the defeat of their last king, Yezdezard Sheheriar of the Sassanian dynasty who succumbed to the Arab followers of the Muslim prophet Mohamed of Arabia in A.D. 636, after the battle of Kadisieh. Following upon the conquest, the Arabs, as was their custom, "carried the sword in one hand and the Koran in the other", spreading their new religion fanatically wherever they went. Quite a proportion of the original population who were followers of Zarathustra, were forced to accept Islam, while the life of those who did not change their religion was made extremely miserable and they had to flee to the mountains and hide to avoid being swallowed up; a band of them sought refuge in the hills of Kohistan where they passed a difficult existence for about one hundred years. At last, finding things too hot for them, they decided to flee the country. They made their way to the coast, and about a hundred families assayed to sail from the port of Ormuzd, on the south coast of Iran.

Landing on the Island of Div

In those days sea-communications between Iran and India were frequent during the dry seasons and the emigrants started for India from the port of Jasque, after living on the coast for about fifteen years. Probably they knew about the sports of Cheul and Ophir or Sophala referred to by the ancient Greek traders on the west coast of India, and intended to reach south India.

After a prolonged period on the waters they spotted the southern coast of the peninsula of Kathiawar, and ultimately **landed on the island of Div, where they lived for 19 years. During this period, they picked up the local language and a scholar among them learnt Sanskrit, which stood them in good stead later.**

Series of Invasions

In the year 704 A.D. when the Gurjar King Jayabhat was ruling over Gujrat, the Arabs came over from Persia and invaded Sindh, Kutch and Gujrat. Later, in 711 A.D. Mohamed Imamuddin Kasim again invaded Sindh. The fear of being again overwhelmed by their old enemies induced the Parsees to leave Div and they embarked on another hazardous sea voyage to go further south. While on the high seas, a severe storm suddenly burst over them. Dispairing of ever reaching land, they prayed and vowed that if at all they landed, they would establish an Atash-Behram on the spot. As luck would have it, the storm abated and they were breached on the shore at a place called Sanjan, about 80 miles north of Bombay (of course Bombay as such did not exist in those days). It was the year 716 A.D. when they touched Sanjan.

Homage to Jadi-Rana

A king named Vijayaditya (A.D. 697-733) ruled over Gujrat at the time and there is a tradition that he allowed the community to land and settle there after making detailed inquiries and making certain conditions. **The knowledge of Sanskrit gained by Dastur Darab, the scholar, at Div, came in useful during these negotiations.** The tradition mentions Jadi-rana as the Rajah to whom the Parsees paid a tax, and that must be Vijayaditya,—to Jayadit to Jadi-rana.

Soon after settling at Sanjan, the Parsees moved Jadirana to allow them to construct a Fire-temple in accordance with their vow. He consented and within **five years of the landing, the first Atash-Behram was consecrated. This was in A.D. 721, and that fire is continuously kept burning to this day,** throughout more than 1200 years. It was named IRANSHAH. The consecration and other initial **ceremonies were conducted by Dastur Darab, the alaat having been brought overland from Khorrasan by two other mobeds.**

Dispersal from Sanjan

During the next 300 years, the Parsees had spread out to Vankaner, Bharooch, Variav, Ankleswar, Khambat and Naosari; no matter where they were, they always look upto and visited Iranshah at Sanjan.

In A.D. 850, it is on record that some Parsees went to South India, where they have left their names in Pehelvi on two copper-plates. In A.D. 1009, two batches of Parsees visited the Kanheri caves, about 25 miles north of Bombay and a third batch visited the same caves in A.D. 1021. All these have left their names carved on the rocks in Pehelvi, the dates put down there being 10th October 1009, and 24th November 1021.

By the 13th century, Parsees have been referred to by various authors as being met with at Cheul, Sindh, Dahanu, Thana and other parts of India. **In A.D. 955, they established a small fire-temple at Bharooch,** indicating that quite a number had been living there.

A Sanad issued by Anantdev Rajah of Konkan in A.D. 1011 is extant, for the payment of a sum of money to the Kho-

rrasan Mandli, at Sanjan. **In A.D. 1142, a priest named Kamdin Zarathust went from Sanjan to Naosari with his family to work as Panthaki (or family priest).**

In the 12th Century, the Parsees of Khambat instigated the Hindu population against the Mohamedans of Khambat, as a result of which the Hindus attacked and damaged a Muslim mosque; Rana Sidhraj Jaisingh of Khambat had the mosque rebuilt.

In A.D. 1214, more priests settled in Naosari as the Parsee population there increased.

In the 13th century, the Parsees of Khambat had grown so rich and arrogant, that they compelled the Hindus to leave the city; but a Surat bania, Kalyanray by name, collected Kolies and Rajputs from the neighbourhood and retaliated so effectively that the Parsees had to leave Khambat in turn. In the scuffle some Parsees were killed and their houses burnt.

Departure from Sanjan

After living in peace at Sanjan for 700 years, a calamity overtook the place in 1405 A.D. The Mohamedan conqueror, Mohamed Begda, who had invaded India ordered his general Alpkhan to invade the Rajah of Sanjan. He came with a large army. The Parsees to a man joined the Hindu army and fought well enough to repulse the Muslims. Soon the latter returned to attack with a larger force and 1400 Parsees under their leader, one Ardeshir, put up a strong resistance and died fighting, after a battle lasting for three days. The **Parsee community had to leave Sanjan in a body and dispersed into the hills of Bahrote, carrying their sacred Fire with them. The fire was installed** in a cave that can be seen to this day, eight miles east of the Sanjan Station (Western Railway). **Here they all stayed for eight years** and when conditions were more favourable, **they took the fire to Vansda, a few miles further, where they lived for six years more.**

Sacred Fire housed at Naosari

Parsees from all the surrounding districts found it inconvenient to visit their sacred Fire, specially in the rainy season. Hence **a pious Parsee of Naosari, — Changa Asa** by name — proposed that the Fire be located at a central city like **Naosari. He placed a building at their disposal** to house the Fire, and the consecration was done in the year 1420.

Upto about the 18th century, things ran fairly smoothly except for an occasional wrangle between priests of different denominations for their rights and perquisites. The parties were from Sanjan, Naosari, Valsad, Bharooch, Surat, etc.

Parsees under Bajirao

Then came the days of Maratha supremacy in Gujrat. Bajirao Peshwa, the Chief Vazir of Sahu Raja, invaded the territory and the Pindaris committed dacoities. Unsettled conditions prevailed, and some Naosari Parsees who had already shifted to Surat, prevailed upon their Naosari brethren to take **the sacred Fire to Surat,** a more stable city; this

was done secretly in darkness at night, and **the Kebla was kept in the house of one Dossa Modi,** who had specially fitted it out for the purpose. After being kept **in Surat for three years,** as soon as conditions settled, it was taken back to Naosari in the year 1736.

Throughout the centuries that had passed since the establishment of Iranshah at Sanjan, the Parsee Community kept on spreading to various centres of trade and agriculture, and the priest **class would always be on the look out to extend their rights over the new areas.** Wrangles for the possession of a new area were interminable, and out of sheer exasperation, a big meeting was called at Sanjan where the priests and laity of all places attended.

Never ending wrangles

They divided the spheres of influence of the different denominations into five divisions :—

1. Sanjana mobeds, from the river Dantora near Dahanu to the Par river near Balsar ;

2. Bhagarias of Naosari, from the Par upto Variav near Surat ;

3. Godavra mobeds, from Variav upto Ankleswar.

4. Bharoocha from Ankleswar to Khambat.

5. Khambatta locally in Khambat itself.

All agreed for the time being, but their jealousy never flagged nor their wrangles ever ended, and litigations were as frequent as ever.

In 1740 things between the Sanjanas and the Bhagarias came to a head when both sides sought the help of the Gaekwad's Court. As the end result, the **Sanjanas, dissatisfied with the Court's findings, decided to end the connections ; but as they had always retained their prior ownership of the Sacred Fire, they took it over to Valsad (Bulsar) with them,** which they did on **15th October 1740,** after obtaining special permission from the Gaekwad Court.

Final transfer of Iranshah

The Fire remained in Valsad for 2 years, but things were not going so well. An individual of the Desai family of Naosari had leased the Valsad area, and at the same time, one Shapoor Sanjana (known as Shapur Samro) one of the original parners who had the right to tend the Fire at Naosari, but who had separated, was never in agreement and was always voicing protests. Hence the men in charge of the Fire secretly decided to subject their charge to one more vicissitude and shift it to an out of the way **village of Udwada (ancient Udaipuri).** Some time after they had made their way out of the town in the dark, Shapur Samro and his helpers got scent of it and followed in haste with lathis. As luck would have it, the fleeing party was just able to cross the Par river before being overtaken, and the rising tide in the river blocked progress of the followers.

This final transfer of Iranshah took place on 28th October 1742.

In 1744, the Bharooch Anjuman invited the Sanjana mobeds to take Iranshah to a big town like Bharooch instead of

being isolated, but the incessant clamour of Shapur Samro (sombre) proved an insuperable obstacle.

Special permits for Sacred Materials

A facet in this entrancing story is worthy of record :

Since the 21st September 1831 upto 22nd November 1939, throughout this long interval of time, **throughout the Gaekwad, the Peshwa and the British rules,** by a series of special permits issued from time to time, all materials such as sandal wood, kathi, incense, metal vessels, cloth etc. **imported for the use of Iranshah for ceremonial purposes were exempted from all taxes and custom duties.** Only lately has this privilege been allowed to lapse.

N.B.—The beginning of this article gives the interpretation of traditions in Kisseh-e-Sanjan, but I must point out a curious discrepancy in calculation of dates which seems to have escaped notice so far :

Date of Arrival

The date of arrival of the 'Pilgrim Fathers' at Sanjan has been given as the year 85, Yezdezardi, and that of the consecration of Iranshah as 90 Yezd.

A Discrepancy

According to ancient custom the yezdezardi era began from the day Yezdezard came on the throne of Iran, and it is well-known that he ruled for 49 years before he lost the throne. If the initial emigrants passed 100 years in the Kohistan mountains according to tradition and the Kissehe Sanjan, they could not possibly arrive in India by the year 85 Y., it would be nearer 140 Y.

If the date 90 Yezdezardi is correct, then the conclusion is inescapable that, though many refugees passed years in the mountains, none of them formed part of the initial emigrants to India. It is more likely that they consisted of seafaring coastal people, versed in the art of navigation, etc., some of whom may even have visited India previously during the course of trade, and who, familiar with the Indian ports on the West Coast of India served as guides, and ventured out on the long and hazardous voyage within a few years of the loss of the Empire.

Courtesy — Kaiser-I-Hind

(Reprint copy submitted by the author)

MAGIANS OR MAGI

Their Origin And Spiritual Eminence.

by **P. N. TAVARIA**

The Magians, their origin and their spiritual eminence are not known in philology. A true Magian or Magi (Avesta Magavan; Ysn. 33, 7) is an asexual saintly whole soul. He is asexual because his erstwhile spiritual masculinity and spiritual famininity are blended together after both gaining emancipation, meaning, deliverance from the physical body. This is possible only on attaining sin-free state i.e. on both the counterparts succeeding in transmuting their respective Evil into Good before intermingling together. A Magian is not an ordinary celibate, whatever it may really signify, because the latter is a worldly sinful man or woman leading an unmarried life for some reason or other.

The distant origin of a Magian is in, what is called, 'Aka Chithra' literally meaning 'a wicked seed'. This wicked seed represents a whole soul prior to its being bifurcated into sexes, which whole soul is under a Veil of Darkness, i.e., possesses deficiency of divine knowledge, which is the source of all types of wickedness in this world. So, for effecting reformation of such souls, Nature has created the invisible mortal worlds commonly known as the Space (below the heaven of the Moon), with the earthly globe at the bottom of the Space. To say briefly, without going into details, when the above Aka-Chithra soul trails down from the 8th heaven of the Zodiac to the top of the Space (called Zareh Vourukasha) it is first bifurcated into sexes as the first step towards its reformation, and in the end both the counterparts are trailed down to the known material world, where they undergo condign punishments, proportionate to the degree of Evil clung to the soul concerned. It may be noted that the above two masculine and faminine counterpart souls having been bifurcated from one and the same whole soul (Aka Chithra), the two are referred to in Avesta (Ysn. 12.9) as each other's 'Khaetu', own relative, which relative is only spiritual and not one in flesh and blood.

After ages and ages, either the masculine or the feminine counterpart (generally the former) succeeds in crossing the felicitous top sub-region of the Chinvat or requiter Bridge earlier than the other, from which stage the physical body becomes extinct, and then that saintly soul advances higher and higher in the paradisiacal section of the Space, and on reaching the top therefore (i.e. on Zareh Vourukasha, where the bifurcation had originally taken place) awaits the arrival of its tardier counterpart. When the latter arrives likewise purified, and the **two meet, both the (Khaetu') counterpart souls 'give themselves up' ('-datha'), each to each and soul to soul. This noumenon**

is called 'Khaetva-datha', literally meaning giving oneself up or self-surrendering to Khaetu, its 'own relative', which own relative is the counterpart soul as stated already. This Khaetva-datha, as will be readily understood, does away with sex-differentiation, and by intermingling forms one asexual whole soul called Magavan (derived from Maz, great; van or vand, band, bind; hence binding or unifying of two great ones, i.e. holy counterparts). Thus it will be seen Aka-Chithra and Magavan or Magian are antidotes of each other — the former wicked, the latter saintly. It will thus be understood that Magians cannot belong to a 'tribe', because a tribe consists of women and children also besides men, though our Master said that by a mysterious decree of Nature, the number of Magavans existing at a time on the earth remains constant at 72. They usually remain in a group secluded in mountain recesses, lest they may catch vicarious pollution. Besides, since they are asexual, they cannot be 'sons' of the Magi.

Prof. Zaehner's Disparaging Views About Magians

We have given above the genuine facts about the origin of Magians and their exalted spiritual status in Nature among myriads and myriads of humanity. In his book "Zurvan" (pp. 18-19) Prof. Zaehner cites the opinions of Moulton and Messina, the former disparaging them, the latter eulogising, and then draws defaming conclusion at the end of the following quotation :

"About the origin of the Magians there is no agreement. For Moulton they were an aboriginal tribe, neither Aryan nor Semitic, Diviners, necromancers, and quacks: they were responsible for the Videvdat, its superstitions and absurdities; they were solely responsible for the degeneration of the religion of Zoroaster; they introduced the exposure of corpses, next-of-kin marriage, and they worked out the mechanical and over-systematized dualism with which we are all too familiar in later Zoroastrianism. So Moulton. For Messina the case was very different. He regards the Magians as being the original disciples of Zoroaster. They were his missionaries and were the first to bring his doctrine to the West: they formed a colony in Media and propagated the Good Religion there. Messina further proves the falsehood of Moulton's contention that the Magians were from the earliest times known to the Greeks only as sorcerers. Among those who were in a position to know, they were respected and admired; for Plato Magian means the service of the gods, and in this he is followed by Apuleius and Dio Chrysostom. They are said by Strabo to lead a holy life. Diogenes Laertius, on the authority of Sotion, says that they worship the gods with sacrifices and prayer and are alone heard; they reveal the nature, essence and genesis of the gods, discourse concerning justice, and condemn graven images; he enumerates further many other benefits which are elsewhere attested both in Iranian and Greek sources. For further eulogising accounts of the Magians the reader is referred to Messina and to MM. Bidez and Cumont's great work, LES MAGES HELLENISES."

In spite of the above facts, Prof. Zaehner draws the disparaging conclusion as under:

"This does not, however, alter the fact that the average Greek, who had no specialized knowledge of Oriental religions, regarded the Magians as sorcerers and nothing more."

It may be pointed out that the author of "Zurvan" in his enthusiasm to defame the Magians, draws his conclusion of the topic of Magians not from "those who were in a position to know" such as Messina, Plato, Apuleius, Dio Chrysostom, Strabo, Diogenes Laertius, Sotion (p. 18), but "from the average Greek, who had no specialized knowledge of Oriental religions, and who regarded the Magians as sorcerers" (p. 19).

Magi Most Qualified For Intercourse with God

In the above connection, it will not be out of place to quote the following from "Zarathushtra in the Gathas and in the Classics" (pp. 136-137) by Dastur Darab Sanjana, in which there is some allegorical reference to the 'wagon' and to Zoroaster and Greeks:

"After speaking of the Divine Empire over the Universe, Dio Chrysostom goes on to state:—

"Another marvellous myth is sung in the mysterious consecrations of the Magi who praise this God as the first and perfect Conductor of the most perfect Wagon. For the car of Helios," he says "is younger than this, and visible to the whole world, its course being apparent. The strong and perfect team of Zeus has never been praised so worthily by the Greeks, neither by Homer, nor by Hesiod, but Zoroaster and the sons of the Magi that were the disciples, celebrated it (worthily). Zoroaster is said by the Persians to have left society owing to his love of justice and wisdom, and to have lived a solitary life on a mountain. Then this mountain had begun to burn on account of the huge quantity of fire falling from Heaven, and had continued so to burn; wherefore the King and the Chiefs of the Persians had approached thither, intending to adore the Deity. Then it was that Zoroaster had come forth unhurt from the fire and approached them gracefully, bidding them not to be afraid (of the awful prospect); but to offer some offerings unto God, since he had visited their territory. Then Zoroaster had intercourse not with all of them, but with those only who were most qualified for truth and most apt for an intercourse with God, and whom the Persians called Magi, i.e., such as understood how to serve the Divine Being, but not sorcerers, as the Greeks called them from their ignorance of the name....."

We see from the above quotation that the Magi "were most qualified for truth and most apt for an intercourse with God". Moreover, the Magi understood how to serve the Divine Being. Consequently, the Magi were not sorcerers, but holy sages, and the mystic spells they employed and the mysterious ceremonies they performed were also holy and belonging to white magic. It is not perhaps known that in sorcery the means or articles employed for creating evil power

are loose hair, nails, and certain other impure things, at times accompanied with invocation of devils, whereas in white magic, the functionary agents are fire in a censer with sandalwood and incense burning over it with fruits, flowers, etc. possessing holy aura, while the Magi chant sacred formulae and invoke the aid of divine Intelligences.

Magi could read Vibrationary Colours of Nasks Like Alphabet

It may be stated that the most original 21 Nasks of the Avesta as chanted by Holy Zarathushtra were in the form of 'Fashusho Manthra', literally meaning 'blissful mystic formulae'. These Fashusho Manthra, though pronounceable were not a language. Their recital produced sublime vibrationary colours, which Zarathushtrotemo, the higher grade Magi could read and translate into language based on grammar, though highly allegorical. In this connection Dr. F. S. Chiniwalla gives the following information in his book "Khshnoom Nikize Vehdin" Vol. I (pp. 40-41) published in Bombay in Gujarati in the year 1932, from which it will be understood that the Magi were not sorcerers, but holy sages:

"By the development of powers of Asha, holiness, the Prophet's Ferhang of Staota Yasna, i.e. science of vibrationary colours could be acquired. Then those 21 Nasks of Fshusho Manthra could be read with the spectacles of Staota Yasna (sublime vibrationary colours). When they were lawfully chanted, a Cinematograph of Nature's concatenation could be seen in spiritual trance. Then the pictures were done into allegorical grammatical language, for making which allegories there were rules. The 21 Nasks of Fashusho Manthra turned Into grammatical language are called 21 Nasks of Manthra Spenta which was all effected by Zarathushtrotemo", i.e. higher grade holy Magians who are most like Zarathushtra in the practice of holiness.

Thus we see that Magian were not sorcerers, but they were holy sages who could go in spiritual trance and could translate the vibrationary colours into language, which no modern learning raised to any power can ever hope to accomplish.

The above is corroborated in the book entitled "Nedoure, the Priestess of the Magi or Blazing Star" (pp. 46-47) published in 1956 by the Philosophical Publishing Company, "Beverly Hall" Quakertown, Penna., (U.S.A.). In the footnote to "auric color" in preceding paragraph, we read :

"Every thought that man can think; every desire of which man can become conscious, every feeling of which man is subject, produces or creates a vibration distinct from all others. These vibrations, as do ALL vibrations, produce or create a color, known in the Occult as an AURA. The Initiate, Master Teacher, or Magi, can read these colors as easily as he can the alphabet."

In the text, it is stated :

"The mystic pentacle..... is one of the four great emblems of the most secret book of divine wisdom among the Magi,

or wise men of Egypt. The other three symbols are a cup, the Magi's wand, and a sword. The use of these emblems — in determining the starry spaces, in measuring the interstellar depths and distances, in navigating the deep to unknown shores, in evoking and commanding the elements of the earth, air, fire and water, and in discovering the most secret things of the Triune worlds of Divinity, Man and Nature — is the reward of the Magi initiate. You have but to choose to obtain this sacred wisdom."

Measuring Intersteller Depths and Distances in Trance

Before we cite the extract that follows, some preliminary explanation is necessary. In the Memorial Volume in honour of our Master the learned Mr. M. P. Katgara has contributed a very important article headed "Commentary on the Zarvane Daregho Khadat" (self-created long Time) of 81,000 years and the finding of the Date of Zarathushtra from the same. This 'long Time' of 81,000 years (followed by a World Deluge) comprises seven major rulerships of seven known planets in the heavens ranging between 4,000 and 17,000 years, from which inter and minor cycles of rulerships are worked out mathematically according to the method of "Calculations of the heavens". The result obtained of such calculations is of approximate nature. But when the exact date of a great event of the past is to be predicted with perfect precision, the holy sage who is a Magi goes into trance as stated in the quotation given below:

"These (mathematical) calculations are of an approximate nature. The exact calculations cannot be obtained by this method, because they are after all of a material type, whereas the planets are roving bodies possessing glory, and emanating currents of internal magnetism and electricity, which effect great changes in their manifest motions. The internal calculations of this Zarvane-daregho-khadat (of 81,000 years) can be made only by a particular 'key' in which the years of augmentation and of the flights of centripetal and centrifugal forces and of the laws of internal motion have to be taken into account. Then alone the exact original Date of an event of the past, as well as the prediction of a great event destined in future can be found. But for using this key of the "Calculations of the heavens" the internal spiritual aid (of the holy sage) is required because only according to a certain method, the hidden motions of the planets can be seen in (spiritual) trance," which as we have seen above, "is the reward of the Magi initiate."

Thus the Magi could measure depths and distances in trance, which means they were not sorcerers, but great saintly

souls.

Magi, "the Wise Men of the East" in the Bible

In his another work "Dawn....." (p. 163) the same author (Prof. Z.) wonders :

"How they (Magi) attained to this privileged position remains quite obscure, but there seems to be no doubt that their functions passed from father to son right up to the Muslim conquest and after."

From all that has been stated above, the learned scholar will now be able to understand that the "privileged position" attained to by the Magi was due to their spiritual eminence, on account of which they are referred to in the Holy Bible (Matt. ii. 1) as "the wise men of the East'.' We know no learned scholars or scientists have ever been recognised as "wise men", because their learning does not elevate their spiritual condition.

Regarding the remark "passed from father to son" in the above quotation, it must be stated that the TRUE Magi sages, as explained above, have not to go through married life, which is meant for worldly sinful people, and hence as stated already a Magi can have no 'son'. It is possible in later ages the term Magi was generically used for all Iranian priests, as in present days many Parsis call an ordinary priest as 'Dastur' (high-priest) out of respect.

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