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EDITORIAL

OUR TRUSTEES IN LOVE WITH LOSSES.

It is the story of a domesticated pet who has enacted a saga of hatred for the Trustees, yet gets in return the love of a triple dome group amongst them.

Here are facts which are stranger than fiction.

It is high time that decision long expected by the Parsi Community about Godrej Memorial Printing Press bungle should come out into the open. Time and tide wait for no man, but somehow they do wait for our triple dome Trustees, who once put the clock back by interpolating a redundant audit. They thought that audit by a gold medalist will settle the issue. -The merits of the gold medallist are beyond question. What was questionable was its necessity, -for every subsequent audit is the mirror picture of the original with sides changed, -the right hand column seen on the left and the left hand column seen on the right and re-interpreted in their proper locations.

This was attempted at the instance of Mr. Bajan to waste time and delay finalisation of the matter by the Hon. Charity Commissioner. Time is money is a saying which all know as economy of time. To Mr. Bajan, waste of time is money for him. With every delay, Mr. Bajan pockets the monthly remuneration from the moneys of the Community in the hands of the Parsi Panchayat. The Trustees are thus lawlessly squandering our assets to propitiate the triple dome's-domesticated pet. It amounts to breach of Trust to squander any asset of the Trust over any questionable person or any questionable venture over any commercial unit or units consistently losing money. Knowing this, if the Trustees do it, it is high time that question be raised before the Hon. Charity Commissioner on the issue of their personal liability further to make good all that they have paid to Mr. Bajan as so-called administrator when he was never expected by them to be any better than "a glorified indent clerk".

If they throw him out, the Lady loses heart in her work. If they keep him, the Trustees get heart-ache. Mr. Bajan is therefore always on the fence. Out of this dilemma Mr. Bajan has enacted a saga of Hatred. He utters "I hate" four times in five sentences.

"I hate" Parsi employees, "I hate" honest fighters, "I hate" the Trustees," and "I hate" justice. To him, peace means defeat of justice. To us, peace means triumph of justice. He dare not look straight at justice because he is the cause of persistent losses year after year and justice would clamp him. His ill-gotten pay deprives the poor of their dues. -He cheats the poor of their share.

The Trustees have thrown all respectability to the winds. They have lost respect for the law of the land. They have surrendered their personal honour and collective integrity, that Mr. Bajen may escape ignominy of being a poor specimen of an administrator. He has made the Trustees squander the Community's money and his management has been a total fiasco. He has ruined the Panchayat's commercial units. He is on the way to ruin the Community's solidarity with the help of all those who stoop without being able to conquer evil.

"THE ONLY THING NECESSARY FOR THE TRIUMPH OF EVIL IS FOR GOOD MEN TO DO NOTHING!"

(Edmund Burke)

DETERIORATION IN THE CONCEPT OF GOD IN ZOROASTRIANISM.

BY

FRAMROZE RUSTOMJEE(COLOMBO)

PART II

SOME FALSE APHORISMS ON THE CONCEPT OF GOD IN ZOROASTRIANISM.

This is in continuation of the article that appeared in the preceding issue of Parsiana. These are stated seriatim to facilitate references. They are as under followed their true meaning in the scriptures.

(1). That Zoroastrianism believes in a dualistic concept of God of Evil Propensities.

This is an untenable concept. The Holy Gathas uncompromisingly reveal the belief in only one God, Ahura Mazda. Whose Bountiful Spirit is known as "Spenta Mainyu". Ahura Mazda is wholly righteous and without a tinge of Evil. His Own Manifestation "Asha Vahishta" the Righteous Law pervades in the Universe. Ahura Mazda can therefore never be Evil or a God of Evil propensities. In the Khordeh-Avesta, we have "Vidaevo Ahurtkaesho" used for a Mazdayasnan. It signifies-"One who shuns all evil propensities and reveres Ahura. Thus there never was nor ever is a dualism in Ahura-Mazda.

(2). That Zoroastrianism accepts a belief in many Gods, because the Later Avesta-"Khordeh-Avesta" appears to signify "Yazatas".

The Yazatas, such as Khorshed, Meher, Aban, Ardvi S^{ur}, Atar, Verethraghna etc. are our sacred Divine Principles, which enable us to evolve in spirituality. They pervade in Nature and we offer them our "Yaz", our praise and reverence. They are all praise-worthy principles. They purify our human system, through a deeper layer of understanding of their value and importance. Our Nyaeshes and Yashts require to be understood carefully, before laying the charge of personification of Yazatas as Divinities. The ceremonies set out for adoration of these Yazatas are meant for the betterment of our own soul. In reverencing the Yazatas, we do not deviate from our belief in Ahura Mazda. The Yazatas are Divine Principles of God.

- (3). That the Zoroastrian religion in Khordeh-Avesta teaches Daeva-Yasna or the personification of different Gods.

The answer to this is contained in the above clause No. 2. Khordeh-Avesta compilers were cultured Zarathushtrötemas, like Dasturan-Dastur Tensar or Tesar, Dasturan-Dastur Adarbad Mahrespand and others who had with consummate ability drawn the thoughts and essence of the teachings found in the book of Izashne and Gathas, which all our Athravans were and are taught to learn by heart. These prayers were compiled for regular daily use. The Yashts were historical records of great teachings of antiquity. They are not meant for parrot-wise recitations, but were meant to be read with care and thoroughly understood by every reciter. They contained the sublime thoughts of our great religion and are of the highest value to Zoroastrians, old and young. All these prayers have a subtle allegorical symbolism in which great religious teachings are enshrined. To the profane among the Zoroastrians themselves, they are valueless, but to many devotees they prove valuable and most useful. To all our Athravans goes the credit for helping us to keep them in pure form uncontaminated with foreign beliefs, though prayers of other faiths are not free from this miserable bane. Foreign ideas often tend to get infiltrated into every sacred book. Such mutilations can be easily discovered in any of our scriptural texts, as the oldest version on the matters dealt with. Worship and adoration of the Yazatas are based on the Yazatas being the Divine Principles in Nature, and by no means as so many different Gods or Godlings, or personification of Deities, as erroneously construed by some to belittle our important religious texts. In reading the Khordeh-Avesta, only one Thought should continue to remain uppermost in our mind. That is, that Ahura Mazda is our One and Only Mincan Mino, and the One and Only God of the Universes, to whom we offer our Worship.

- (4). That God has taken away from men the Free-Will which constitutes a significant land-mark in the concept of the Urvan (Soul).

This is a provocative untruth. In Zoroastrian philosophy, it is only through the God-given Free-Will that an Urvan (Soul) by its own efforts, progresses towards Righteousness securing weal and happiness, or suffering pain and anguish.

It is not God makes a person happy or miserable, but only the thoughts and deeds of the man, decided upon by its Urvan, which makes its choice, that cause to man his joy or woe. Every man possesses a Farehar or Fravashi - the Divine Spark, but the choice is given to the Urvan to seek and carry out the behests of the Farehar to attain to Goodness and to shun the evil aspect that lurks in man's mind.

5) That God, like man, does evolve in the scheme of Evolution.

This notion is perverse. God of Zarathushtra has never been considered as Finite. God is Eternally Infinite and All-Pervading in His transcendental Essence as a Divine Spark in all creations. God can never be man and man can never be God, is an axiomatic teaching in Zoroastrianism. God's Creations are the out-come of His Divine Mind (Kharatu). The Gathas reveal this unmistakably. God cannot evolve beyond His Own Supreme Essence. In Him is Perfection and Immortality. Perfection is God's Very Own facet. There can take place no further evolution in the Infinite nature of God.

(6). In God we cannot posit either a comprehensive or even a glimmering ray of Consciousness.

This is an alien thought, that has sought sanctuary in Zoroastrianism. In Hinduism, "Brahma", the Vedic God, is God's Supreme Aim in creating the Universes cannot be other than to make His creations evolve to the highest stage of Perfection, enriched by the experiences garnered of these phenomenal Universes.

(b) The All Pervading aspect of God.

God of Zoroastrianism has been denoted and discovered through all His creations as All Pervading. He has been referred to as Avi-tanyo and Sarva-Vyapak, signifying that He exists in All His creations, in a transcendental condition and through the aid of His Very Own Bountiful Spirit, Spenta-Mainyu and the Farehars. Thus God exists in all His creations.

(c). God is the Minean-Mind.

God is the Chief, Self-Existent, Spiritual Living Force, in His Supreme Ideal, Infinite Condition. God preserves an unswerving surveillance over His creations, and tends to promote the ultimate good through His Farehars (His Divine Spark). According to our Hadekht Nask, the Farehars are the emanations of God's Bountiful Spirit, Spenta Mainyu. Therefore we can say that Ahura - Mazda, Spenta-Mainyu and Farehars or Fravashis are one in Essence. God is One, Absolute and Indivisible.

(d). GOD IS ALL KNOWING; THE GREATEST KNOWER.

As the Greatest Knower, God is credited with Omniscience. As the Universes are in and under His surveillance, He can judge what is best and fittest for each of His creations, at all moments of the movements of the Universes, His Divine Will Pervades, at all times, and the creations bow to His inscrutable Will. He is both All-Powerful and Magnificently-Lustrous. He exists in all the Lights of the Firmament, His Truth blazes forth amidst every form of dismal darkness in knowledge. He is the Illuminator of all hearts and minds. His Invincible-Might prevails over all dark forces of evil. That force radiates Goodness everywhere. The Radiance of His Divine Mind had brought about the active Centres of Light in all the Universes.

(e). ASHA VAHISHTA. THE DIVINE IMMUTABLE LAW.

This Law is God in His Essence. Through the impact on man of this Law, with man's own efforts to establish harmony around him, man secures all his legitimate yearnings. He recognises God as the Great Giver of Blessings and Bounties, "and as the fulfiller of his hopes."

(f)- GOD IS LOVE.

Divine Love is the manifestation of God. God's highest Merciful trait is observable in all the varied Kingdoms of Nature, from mineral to man. It serves as the strongest bond of attachment between any two objects in creation. This is because all objects in creation have their Farehars, which help to work the creation beneficially and harmoniously. But all Farehars are One in Essence and are Divine. Hence the creations thrive best through Divine Love, which is Spenta-Armaiti.

(g). GOD IS IMMORTAL AND INFINITE.

He is designated an Amesha (Immortal). He dwells in the Supreme Effulgence of Endless Lights. Hence God's Existence is felt and sensed by man wherever there is Light and Radiation. The epithet "Spenta" is attributed to God, as He is eternally Bounty-Providing and Ever-Merciful, as He is over-generous towards all faults and shortcomings of His creations. He is in His Essence Ever-Existing. He has existed from the beginningless beginning, and will see the accomplishment of the Great Cause-the Mighty Event of the Frashogard, foreshadowed in the Holy Gathas.

(h). GOD IS OMNISCIENT. HE IS MAZDA-ALL WISE.

God's Omniscience is unfathomable. His wisdom is Infinite. His Mind

is Immeasurable in its Immensity. The potency, infallibility and preciseness of His Great Law, which again is His Manifestation, prove beyond all doubt that Wisdom abounds all over the many Universes. That Wisdom, the product of God's Mind, must therefore be so vast and extensive that human finite minds can hardly ever measure the Immeasurable. It is through His Omniscience that God has laid down for man's observance, the undeviating Path of Rectitude and Deliverance, to be trodden through Right Thought, Right Speech and Right Action.

(i). GOD IS THE LIGHT OF THE SOUL.

God is ever-ready by reason of His Prescience and Presence in man, to guide man's Soul from the labyrinths of all dark and dismal surroundings, towards eternal progress (which is a significant feature of His Law) both on Earth and in the life-beyond. The freedom of choice granted to the Soul to think, speak and act as the Soul determines, always remains consistent. The Light of God, for the guidance of any Soul, comes to him, who realises the existence of the Farehar within him, and seeks that Light, before the Soul makes its choice.

(j). GOD'S EXCELLENT DIVINE INTELLIGENCE.

The God of Wisdom, Who is All-Knowing, Whose Light is Eternally reflected on the Soul of man, for man's higher developement, affords to man every opportunity to strengthen his mind to understand the hidden Laws of Nature and Science. Man arrives at this stage of developement through his own efforts and exertions. There is in man, a mind that is capable of thinking, reasoning and discriminating. This power of Man's mind is adequate to make such use of the mind, to rise higher in acquiring of Divine Intelligence through a large measure of purity of his life, and rigid devotion to the behests of the Farehar or Divine Spark within him. At different stages of his life, man is enabled, through his persistent efforts, to realise, comprehend and conserve the Eternal Light of Divine Intelligence. It is at that stage, that Divine Intuition comes pouring down into man's mind the Fuller Knowledge, which he earnestly seeks of God. Divine Intuition is not an empty attribute, but a Powerful Force, that tunes in with minds that are made pure and sublime, to great heights of efforts of Zarathushtra to gain this Power, which he had brought to him the Revelations, which he has left behind for the people of this world in the form of his Daena, the sum total of all knowledge on physical and spiritual matters embodied in his religion.

(k). THE IMMENSITY OF GOD.

The God of the Universes is not a Finite Being. God is not a human

being. God is known and understood only through His Attributes called the Amesha-Spentas (holy Immortals), that form the sum total of what we understand as God. But we are prone to apply the epithet "He" to the God of the Universe. This calls for an explanation. We ascribe to God, the sum total of the Attributes that form God's concept, and the honour, reverence and regard which a dutiful son owes to his own father, when he considers his benefactor. The female Goddesses of Hinduism are denoted as "Mother". We reverence God as a Benevolent "Father". The Hebrews revered their God as "Abba" (Father). Jesus, the Christ called God as "Father In Heaven". The term "He" as applied to God, with a capital "H", signifies God's Superior position in the Universe as "The Supreme Lord of Life" and "Lord of Wisdom". What man needs today is a tiny flash of Intuition to change the current of his heart and mind.

(1). MAN IS A SOUL.

Man very gradually begins to understand that he is but a Soul. He has a physical body of clay as his outer apparel. He yearns to know the source from which all creations of the Phenomenal Worlds have come into being. That becomes his quest in the earliest dawn of human history, through his devotedness to Purity and Righteousness. He discovered that a Mind of incomprehensible immensity was the source and fountain of all creations. Science has now confirmed this.

(m). ZARATHUSHTRA DETHRONES THE CONCEPT OF MANY GODS.

As soon as Zarathushtra had begun to comprehend his God, he commenced the task of dethroning the numerous Gods that had gripped the imagination of all people, and established the concept that different Gods that were imagined, brought about neither propitious nor malefic influences in the life of man, or in regard to various objects of nature. With Zarathushtra's ideas of the concept of God, the people realised that the Sun and the Moon, the course of the Winds, the Rains and Drought were not under the control of different deities. The chaos in man's mind began to disappear, with the dawning of One Universal Reality, whom men were able to recognise as the God of the Universe in which man found his existence.

(n). Through Revelations, Zarathushtra was commissioned by God to explain to man the different Attributes and the Facets of the One God, which have been dealt with above. Zarathushtra had explained to man how all the Universes came to be established, through the Active Centres of Light. He revealed to man how the varied creations of God were brought about. Man's mind underwent a thorough metamorphosis. Man learnt the spiritual side of his nature, and yearned to know more about the constituting elements

of his being. Man discovered the operation of the Great Law which worked within the being. Man having assimilated knowledge of the Farohar or Fravashi, was able to understand the works of God, in his own being.

(o). ZOROASTRIAN FAITH IS "RAZISHTA CHISTA", THE PHILOSOPHY OF HIGHEST RIGHTEOUSNESS

Through the Perfection of his own being, Zarathushtra discovered that the method of reaching this very high state was pursuing the Divine Excellences or Attributes. Man's Soul was required to be pure, holy and righteous, side by side with all its daily fulfilment of the duties of this life. Having entered upon this physical life, man had to realise the responsibilities of this life, throughout all its entanglements. This fact dawned only on those who became fully acquainted with the Attributes of God, which also existed in man, eternally expecting man to develop his faculties to the utmost pitch of human Perfection.

(p). THE GOD OF ZARATHUSHTRA IS ETERNALLY "HAMO" -EVER THE SAME AND INDIVISIBLE.

All the Divine Attributes, whom individually tested, will always be discovered as being "Ever the same and Indivisible". Wisdom and the Great Law, Divine Power and Divine Love will ever be found to be the same, wherever they exist. Wisdom manifests in its truest garb in all parts of the Universe. Wisdom does not ever get diminished once it is imparted. Its potency remains ever the same. So it is with the Divine Law which pervades even in a blade of grass. The same Law is seen to operate with exactitude in any other creations, in a greater or lesser measure, through the work of the Farohar or Divine Spark discoverable in all creation. God's surveillance over His creations remains undiminished and unbroken, and is ever the same.

(q). THE GOD OF ZARATHUSHTRA IS DEVOID OF FORM.

He could be perceived only by the Mind's Eye, in all His Attributes. These Attributes are active Forces at work, and can be gauged by every thinking, reasoning mind even in the most elementary stage of its development. Even a child trained to know what Wisdom is, will be able to feel the Force, Power and Effect of Wisdom that is imparted to him. No one can deny the Great Law at work in each and every creation. Thus Divine Attributes have to be observed by the Mind's Eye and measured by instruments that are not physical. In that, God pervades a Peace that "passeth all understanding". In that, God, exists a state of Bliss, that transcends all states of Blessedness. This joyful state is discoverable in all the Perfection observable in the varied creations of God. This state is a matter of self-experience alone. Thus God is

is All Goodness, All Love, and an Unfailing Guide and Friend of all, permeating His Divine Power and Will, with His Resplendent Glory in every creation, through His Mighty, Unchanging, Eternal Law. The God of Zarathushtra helps to chasten all, even sinners, and unfailingly advances their progress, though for every deviation by man from the path of God's Law, man brings down upon himself a retribution, which helps to restore him to the path of deliverance.

(r). GOD'S DIVINE KINGDOM IS BASED ON GOD'S BENEVOLENCE.

When man follows the behests of God's Law and God's Will at work within him, then, God Eternally uplifts man in Benevolence. Man then comes to realise that God is the Giver of Life, Vitality and Love, a Creator of all phenomenal object in nature, a Skilful Designer, a Great Maintainer, Nourisher, and Resuscitator of His Universes, with His Perfection in Wisdom, the outcome of His Stupendous Mind.

(s). GOD'S FORCES ARE AT WORK IN ALL THE UNIVERSES.

God's Mighty Forces help the man, who reasons and discriminates, to be inspired and to become more and more enlightened in Wisdom and Divine Power, Glory and Will and in the comprehension of the Great Law of God. God instills into man, by virtue of man's purity and righteousness in life, an ecstatic joy and happiness, helping him to restore in himself both harmony and equilibrium. It will thus be seen that the Religion of God is the Religion of man, in which the Divinely inspired man helps his fellow-man to approach the magnet of the Highest Truth of Nature.

(t). GOD'S KINGDOM, is discoverable by every one in his human heart, where abounds Purity and Right Growth in Divine Activity. The impulse to do things aright comes to man, with the gradual deepening of his consciousness. Man's soul has to be trained to live aright, if happiness is to be his goal, in the vast seminary of suffering, which becomes the lot of man, for the infraction of the Divine Law. Suffering and sorrow serve as warning bells to man of his deviation from the path of right living. Man has to return to the Path of "Asha", over and over again.

(u). WHAT IS THE NATURE OF THE UNION OF GOD IN MAN?

God and man are distances apart, and there does not ever take place, what is commonly expected, as a merger of man in God, howsoever righteous a man becomes as a devotee of God. The Union of God in man is noticeable only in deepest self-consciousness, in all soul, that is blessed with Divine Effulgence. The soul ascends by stages to the most sublime spiritual state of Excellence, consciously. It is here that the soul lives in a state of ecstatic joy, with the Divine Effulgence in him. This becomes clear from Zarathushtra's yearnings for Divine Joys, which he alludes to in his Holy Gathas.

(v). HUMAN NATURE AND PERFECTION.

Human nature eternally yearns for Perfection, but the discovery of the path to Perfection is subtle and not easily attainable. To be Perfect man requires to reverence and to serve what truly is Perfect. The reality is Perfect. Our loyalty and obeisance have to be directed towards it. Belief in an Infinite God of Love as Zarathushtra has taught in his Gathas, can help to make our lives sublime, meaningful and Perfect. The entire Universe where we dwell, and of which our Sun plays a central part is a coherent system. It denotes a Moral Law and Order, controlled by a Stupendous Mind, which directs every phenomenal object in nature towards a goal. Therefore, man, in moments of danger and distress, elects to communicate with a Power Supreme, which regulates all event.

SCEPTICS HAVE LIVED IN ALL AGES, many of them are most intelligent, and consciously believe in the Wisdom of their ways. When, however, a sceptic seeks to deny the existence of a Universal Power, as that outlined in the Holy Gathas, whom we refer to as God in His Manifestation, then they deny consciously or unconsciously their existence. They live in a state of benightedness. Their joys are short-lived, their harmony will appear disturbed. They possess the equilibrium, but it does not respond to the many demands of their minds, which is in a state of eternal ferment. This reflects the truism that they are not on the Path of "Asha" but remain far removed from the Grace of the Divinity, they seek to deny. In moments of anguish, they are bound to revert to the Mighty Universal Power, they had once denied. But God of the Gathas helps to bring every man on the Path from which he has happened to digress. Great truths of life are not solved over a round table but if we can wake some people come round to the acceptance of some common concepts we hold of the God of the Gathas much of the useless tension can be relieved.

SOME FALSE APHORISMS ON THE CONCEPT OF GOD IN ZOROASTRIANISM: have distorted the old God, yet, may in their journey through history made God understandable to many who would have been totally blank otherwise.

NEWS AND VIEWS.

FROM IRAN LEAGUE.

GREATNESS OF CYRUS THE GREAT.

Cyrus ruled over Iran over a vast empire from 550 to 529 B.C. He richly deserved the title of "Great" given to him by posterity. His Imperial Majesty the Shahanshah of Iran Aryamehr has celebrated 2500 years of Iranian Monarchy in a very fitting manner. These celebrations made an epoch in Iranian History, as the heads of all foreign states took part in the celebrations. Under Cyrus Celebrations Committee headed by Mr. E.A. Nadireshah, the Parsees all over India celebrated the Cyrus week by holding Jashans, lectures, plays etc.

In his "History of Persia" Percy Sykes has described the character of Cyrus thus:

"Cyrus, who from being King of a petty state rose to be the Lord of the mightiest empire the world of that time, is one of the most attractive figures in history. As a general he excites our wonder by his victories, Lydia and Babylon each falling within a few months after the campaign had opened. His conquest of Lydia was perhaps the most magnificent achievement, and he owed it to the lightning initiative by which in the first place, he surprised Croesus, with half his troops absent, and in the second, again surprised his adversary and captured Sardis. His manly beauty, his soldierlike qualities of bravery and activity, were apparently conspicuous throughout his life, and he never lost his virility through luxury or indulgence, as so many great men have done. His ideals were high, as he laid down that no man was fit to rule unless, by his qualities, he was more capable than all his subjects. As an Administrator Cyrus was not conspicuous, but his sagacity was great, and he showed himself both intelligent and reasonable, and thereby made his yoke incomparably lighter than that of previous conquerors. As a man he was admirable..... His humanity was equalled by his freedom from pride, which induced him to meet people on a level, instead of affecting the remoteness and aloofness which characterised the great monarchs who preceded him".

The great Greek writer Xenophon in his Cyropaedia gives his valued opinion of Cyrus thus: "He was able to extend the fear of himself over so great a part of the world that he astonished all and no one attempted anything against him. He was able to inspire all with so great a desire of pleasing them, that they ever wished to be governed by his opinion".

Count Gobineau the great French author says about the character of Cyrus: "Il n'eut jamais égal ici-bas.... C'est un Christ en effet, un homme predestiné par dessus tous les autres". (There was

no one to equal him. He was a Christ in reality, a man predestined to rule over others).

After Cyrus took Babylon in 538 B.C. he released the Jews from their captivity and sent them back to Jerusalem. He ordered that the great temple of Solomon which was demolished by the Babylonians to be rebuilt and restored at the expense of the state. For this act of clemency the Jews were for ever grateful to Cyrus. The prophet Isaiah refers to Cyrus in his book in the Old Testament as the "Shepherd of the Lord" and as the anointed of the Lord. The State Of Israel joined the celebrations of the Cyrus 2500th anniversary in Iran.

The Achaemenian monarchs of Iran were proud to call themselves Parsis of Aryan descent. Hence Parsis of India and other parts of the world took part in celebrations of Cyrus 2500 anniversary as a duty when the same were held in Iran.

IRAN BUILDS A NEW ROAD.

The Iranian Government proposes to build a new road from Bandar Abbas to Herat in Afghanistan. The road when completed will facilitate the transport of goods to Afghanistan from the Iranian port, avoiding thereby the long route via Karachi to Afghanistan. India fully supports the Iranian Government in this scheme.

BAHREIN.

The Sheikhdom of Bahrein in the Persian Gulf with a population of 200,000 was claimed by the Shah of Iran as a part of Iran. It was a province of Iran in the 17th and 18th centuries. H.I.M. The Shah Of Iran had declared last year that Iran would not use force to impose its rule over the Sheikhdom. Iran agreed to abide by the verdict of the people themselves. The verdict was given against Iran. The people opted to establish their own rule in the Sheikhdom. There are eight other small Sheikhdoms including Qatar and it is for them to decide to form a federation for their own good.

WONDERFUL IRANIANS.

The Arabs followed in many things pre-Islamic Iran and availed themselves of the services of functionaries of Iranian origin. Well-known are the words attributed to the Caliph Sulaiman (715-717 A.D.) "I admire these Persians, they reigned for one thousand years and never not for one hour, did they stand in need of us; we ruled for a hundred years and not for one hour could we do without them." In another place the following words are attributed

to a Persian nobleman who addressed an Arab Governor of Khorassan saying "We, Persians, have been deriving from this world an income during 400 years, by means of moderation, intelligence and dignified conduct; we had neither elequent Scriptures nor any God-sent Prophet."

Posthumous Works, G.K. Nariman, p. 176.

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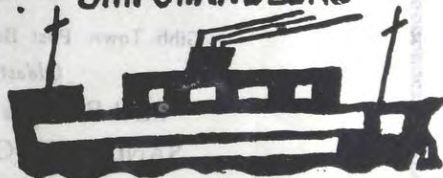
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