ZOROASTRIANISM
ANCIENT AND MODERN
~~~~~~~~~~

COMPRISING A BRIEF REVIEW OF DR. DHALLA’S BOOK

OF

ZOROASTRIAN THEOLOGY

--------*--------

WRITTEN AND PUBLISHED BY
ERVAD PHIROZE SHAPURJI MASANI, M.A., LL.B.,

VAKIL HIGH COURT,
LATE FELLOW, ELPHINSTONE COLLEGE,

AND

MULLA FEEROZE AVESTA AND PAHLEVI MADRESSA.

------------------------

Bombay

(All rights reserved)

-------------

1917.

Published jointly by:
Parsi Vegetarian & Temperance Society,
The Zoroastrian Radih Society and
Zarathoshti Din Sahitya Mandal

Re-printed : July 2000

All rights reserved. This book or any part of it may not be reproduced
in any form without the written consent of the publishers.

Printed by: Jenaz Printers, 2612853
THE PARSEE VEGETARIAN AND TEMPERANCE SOCIETY

The Parsee Vegetarian and Temperance society was founded on 2nd January 1907 by Ervad Shapurji Masani and Shri Dinshaw Shapurji Masani, and is a full-fledged Registered Charitable Society.

One of the main aims and objectives of the Society was to augment the religious Law of Asha as enjoined in the Zarathosi religion, and to assist the Zoroastrians towards the conditioning level for the attainment of the golden age as mentioned in the Avesta – Frasho Kereiti or Frashogard, i.e. Renovation. At the time of Frashogard, there would be complete righteousness in the world and all the negative forces shall be destroyed.

As a stepping-stone towards this goal, the major objective of the Society is to propagate the use of vegetarian food and for observing temperance among the Zoroastrians, and to get them off destructive influences of liquor, tobacco, narcotics and other such matters.

The other objective of the Society is to spread the knowledge of the Zarthoshti ceremonies, Tarikats, traditions, customs and tenets through the divine religious philosophy of Ilm-e-Khshnoom. The Society possesses a wonderful library for the said purpose and used to publish a magazine by the name of Frashogard for several years.

The Society at present undertakes the propagation of the Zarthosti religion through publication and distribution of religious and cultural books and cassettes on various subjects. Together with its sister Society, The Zoroastrian Radih Society, The Parsee Vegetarian and Temperance Society possesses a sizeable amount of land at Behram Baug in Jogeshwari for the purpose of establishing an ideal Zarathosti Tarikat-settlement.

In pursuit of its objectives, the Parsee Vegetarian and Temperance Society has also undertaken an important scheme for the performance of the ceremonies of the departed ones under the name of ‘Anusheh-Ravan Kriyakam Yojana’.
THE ZOROASTRIAN RADIH SOCIETY

The Zoroastrian Radih Society was founded in June 1919 as a full-fledged registered society under the spiritual patronage of late Ustad Saheb Ost Behramshah Novroji Shroff and is a sister Society to the Parsee Vegetarian and Temperance Society. The formation of this Society was to outcome of the then semi-private Institution called “Farrokh Farvardin Fasal Sal Jashan Mandal”. The three basic objectives of The Zoroastrian Radih Society at the time of its foundation were:

1) Movement for the understanding of the Fasli Roj-Mah calculations among the members of the Parsee Community.
2) Augmentation of the Takchian (Muktad) Ceremonies according to the Fasli Roj-Mah calendar calculations, following the original system of the Zarathoshti Religion; and the installation of a Dar-e-Meher for the same purpose.
3) Establishment of an ideal Zoroastrian-Tarikat settlement.

All the Trustees of the Zoroastrian Radih Society, past and present, have worked diligently towards the fulfillment of these objectives of the Society. As a result, there is considerable awareness among the members of the Parsee Community about the Fasli Movement; and the Takchian (Muktad) Ceremonies have been in operation successfully since 1923. The long-term dream of the establishment of an ideal Zarathoshti-Tarikat colony has at last been fulfilled recently by the grace of Ahura Mazda. Against all odds, the Society has been able to construct a total of seven residential buildings and plans to construct a total of 10 to 11 buildings at Behram Baug, Jogeshwari. The work for the final phase is under progress at present; and in the very near future, the consecration of a Dar-e-Meher would also be undertaken to make it an ideal Zarathoshti Complex as visualized by the founder-members of the Society.
TO

The Late Hon’ble Justice

SIR DINSHA DHANJIBHAI DAVAR, Kt.,

A TRUE PARSEE HERO,
WHO HAS FOR GOOD ROUTED THE EFFORTS OF
THE ADVOCATES OF JUDDIN-MARRIAGE AND CONVERSION,
WHO HAS SAVED THE PARSEE COMMUNITY FROM
RACIAL DEGENERATION AND EXTINCTION. WHO
HAS BY HIS LEARNED DECISION FROM
THE BENCH IN THE YEAR 1908, GIVEN EFFECT TO
THE WISHES OF THOUSANDS OF PARSEE DONORS THAT
THE USE OF
THE CHARITY FUNDS, FIRE-TEMPLES, DOKHMAS AND
OTHER RELIGIOUS INSTITUTIONS ENDOWED BY THEM
SHOULD BE ALLOWED TO PARSEES ONLY

----------*----------

THIS BOOK IS DEDICATED
AS A TOKEN OF RESPECT BY HIS ADMIRER

PEACE BE WITH HIM !
INTRODUCTION

The courageous action of that great Parsi, the late lamented Sir Dinshaw Dhanjibhai Davar in convincing his colleagues on the board of the Parsi Panchayat Trustees, that Dr. Dhalla’s book on Zoroastrian Theology was not worthy of the Trustees’ support, inasmuch as it was written along heterodox lines that were calculated to injure the deep-rooted religious sentiments of the large majority of his co-religionists, by reason of the doubts and ridicule cast therein on their time-hallowed tenets and practices, aroused great indignation and much recrimination in the tiny camp of so-called Reformers, but gave intense satisfaction to the community at large.

It will be a matter of further satisfaction to my co-religionists (barring a handful of misguided progress (!)-valas) that Ervad Phiroze Shapurji Masani, that energetic, enthusiastic and learned Asturman, who has won deserved popularity by his courageous efforts after religious revival and social purity, should have undertaken a task of publishing a detailed reply to the many harmful doctrines and interpretations which Dr. Dhalla has ventilated in that book. It is no doubt true that the ideas embodied in “Zoroastrian Theology” are not in any sense new or original, but are repetitions of what a thimbleful of self-styled reformers (!) have been moving heaven and earth, in season and out of season, to promulgate in the Parsi community; and through the latter, as a whole, has treated such attempts with silent contempt, and turned a sneering deaf-ear to the fads of the more or less materialistic Sudharavalas, it might be as well to have in print a reply to these oft repeated arguments from one who is well qualified to refute them. Ervad Masani has received high University education and has for nearly twelve years made a study of the Parsi scriptures in their original languages, the Avesta and Pahlavi. Mere University degrees and philological knowledge do not enable one to understand the spirit of an ancient religion like Zoroastrianism or to comprehend the inner meaning of many of its doctrines and most of its ritual. A sympathetic study of Theosophical, Khshnoomic or allied literature and other philosophies and an inherent respect and reverence for one’s own faith, accompanied by an honest attempt to lead a life of purity and service in faithful accord with Zoroastrian tenets, constitute essential qualifications in one who would venture to pronounce opinions not merely on the grammatical construction and philological translation of sacred texts, but on the fundamental spiritual, doctrinal and ritualistic ideas that underlie them.
Ervad Masani was an ardent student of that exposition of Zoroastrian philosophy and ritual which has now grown familiar amongst Parsees under the name of “Ilm-e-Khshnoom”, and as one who is a devout Zoroastrian in daily life possesses these qualifications, and his present attempt throws a great deal of light on Zoroastrian studies.

That microscopic portion of the community which styles itself Reformers, but whose activities prove them to be iconoclasts of a dangerous type, has a few pet ideas which constitute the constant refrain of what they would call their song of progress, but what is really speaking their iconoclasts dirge. They have moreover a few bogeys, which they now and often display with the object of frightening those that hold orthodox views. Ervad Masani has done well in taking up these ideas one after another in order to prove their falsity, and in dismembering, in regular order, these bogeys so as to expose before public view their utter hollowness.

One such pet theory has been this. The Gathas constitute the earliest and most reliable Scriptures – all over Avesta is later and younger. Anything in the latter that is not found in the Gathas may thus be challenged – if it does not suit the whims of the heterodox. It is very conveniently forgotten that the Gathas are a small portion of the Avesta literature containing hymns and cannot therefore be expected to embody either a complete philosophy, or an exhaustive ritual; nay, being mere hymns, cannot legitimately be expected to deal with these subjects at all. It is very interesting therefore to be told what Ervad Masani has got to say on these points. Specially instructive in his reply to this argument of the older and later Avesta; and a very able manner in which he has traced and expounded references even in the Gathic Hymns to the most important of Zoroastrian rituals, the Yacna, commands our admiration.

The Reformers’ bogey of muttering prayers in an archaic language, not understood, and their substitution by Gujarati, or may be, English prayers, has been thoroughly and ruthlessly disrupted, and the explanation of the way in which Manthras or Mantras have their efficacy, given in the light of “Ilm-e-Khshnoom,” and supported numerous quotations will be found as instructive as it is gratifying. The subject of animal sacrifice and of the duty of kindness to animals has been very thoroughly and wholeheartedly handled as was to be expected from the author who is a confirmed vegetarian and has consistently contended that the Zoroastrian religion has never even so much as countenanced the slaughter of dumb animals either for satisfying the plates of men of for securing the grace of the Yazatas.

The thorny question of proselytism which has really been more a social than a religious question, but which has deliberately been misrepresented to be primarily a religious one, has also been cleverly handled and many of the passages relied on by the proselytizing party thoroughly dissected.

I am sure Ervad Masani’s work will give me very instructive reading to Parsees and also to students of Zoroastrian lore, specially as it is permeated with Khshnoomic interpretations which have not yet been very widely known.

J.J. VAMADALAL.

Bandora 9th July, 1917.
This book – perhaps the first of its kind in the field of Original Zoroastrian Literature in the English Language – owes its existence to three different persons, an introduction with whom will not be out of place in the preface.

When Dr. Dhalla’s Book of Zoroastrian Theology was brought out in 1914, the Trustees of the Funds and Properties of the Parsee Panchayat were requested to extend their patronage to this book, and to buy a good number of copies of the same from the SirJamsetjee Jejeebhoy Translation Fund under their control.

At that time the Late Hon’ble Justice Sir Dinsha D. Davar graced the Board of the Trustees, who in their final decision declared their unwillingness to patronize the book for various reasons, one of which was that the book contained among other crude and obnoxious ideas and advocacy of proselytism.

Thereupon followed in the newspapers a series of ungentlemanly attacks from the Dhalaites who were staunch supporters of the Juddin-marriage question, reviling in the most disrespectful terms possible the great personality of Sir Dinsha Davar, for the best opposition to the proposal of the Trustees’ patronage for the book, was launched forth by that fearless hero-Trustee. No one in the community dared to fight face to face with these zealots of proselytism, a handful of whom took pride as students of Avesta and Pahlavi languages. The silence or at the most the absence of literary campaign on the part of the Davarians or opponents of Juddinism let loose the most abominable abuse in the Dhalaite papers on that Great Man Sir Dinsha.

At this stage my friend and colleague the late Ervad Sorab Jamaspjee Panthaki who was an honorary Joint-Manager with me of the Zoroastrian Ilm-e-Khshnoom Institute of Bombay installed into my mind the idea of publishing a review of the book of Zoroastrian Theology. This friend of mind who was a reliable student of the Avesta and who was well-versed in the detailed knowledge of Zoroastrian rituals and canons, was a sentinel of all public questions relating to the Zoroastrian religion and the existence of the Parsee community. He could not brook the gratuitous insult and the stream of gross abuse poured against the man who had stood the community in good stead at its most critical juncture, and therefore prevailed upon me in the matter of undertaking the task or writing a review ‘only for Justice Davar’s sake.’ These words of my friend ‘only for Justice Davar’s sake’ are still ringing in my ears.
Then I approached the late Sir Dinsha Davar, and at the very first interview I saw in him a polite sympathetic friend, a saviour of the community from extinction, and a sacrifier for doing what was only right. I was invited frequently to his bungalow and his chamber, and after a very pleasing exchange of views on religious and other social questions he entrusted the task to me with the word of encouragement of all sorts to help in the matter – the main help being pecuniary. At first it was arranged that I should contribute the review piecemeal in the columns of the Sanj-Vartaman paper, and a reprint of the same should be taken for the publication in the book-form. For some reason or other, the propretor of the Sanj-Vartaman refused to allow this review to appear in his paper, and Sir Dinsha thereupon asked me to go on with my work only with the idea of publishing it in the book-form. A letter which I have been fortunate to preserve in my file and a fac-simile of which has been given in the frontispiece of this book, will give some idea to the readers about the origin of this book:

Dear Mr. Masani,  
Pedder Road,  
29-8-1915  
This morning I handed over your manuscript to Mr. Rustomji Vatcha Ghandy. I am no judge to the subject so it was no use my reading it. Rustomji has promised to look into it and to publish it in the Sanj in installments. He has also promised to consider the desirability of reprinting it in book form. You might go and see him after 2 or 3 days. If the publication is worth and if any pecuniary help is necessary, I will be happy to give it.

Yours Sincerely

DINSHA D. DAVAR.

PHIROZE S. MASANI, ESQ.
After this letter of assurance of pecuniary help from Sir Dinsha who was ready to sacrifice money for the sake of weeding out a poisonous exotic from the field of Zoroastrianism literature, the work of writing the review was continued, and nearly a half was finished writing when by the inexplicable decree of Nature the best adviser and sympathizer of the co-religionists was recalled to the unseen realms whence he had come.

The sad news of the death of the patron of the community, Sir Dinsha Davar, was received with great mental agony and grief at a time when his presence in the questions of communal interest was not urgently needed.

However I was inspired to observe my promise of publishing the book to late Sir Davar, with the offers of pecuniary help from other liberal members of the community.

With the help of some friends of mine I have been able to get the pecuniary help necessary for the printing of the book, when Mr. Framrose C. Kavarani extended his helpful hand towards the book in the name of his dear departed son Kaikhushru. The late Dr. Kaikhushru F.C. Kavarana was a promising youth of the community, and one of the most efficient workers in the field of scientific manufacture of patent drugs and other articles of his own invention. The less of such youths to the community is irremediable, and we have to resign ourselves to the Will of Him who ordains the inexplicable events of birth and death. I take this opportunity of expressing my best thanks to Mr. Framrose who has really given his money in what is termed in Pahlavi “Rudi” or Right Charity (Av, Raiti) in the name of his blessed son.

Thus we see that the book sees the light of the day through the instrument of -
(i) the Thought of the late Ervad Sorab J. Panthaki,
(ii) the Word of the late Sir Dinsha D. Davar, and
(iii) the Deed in the name of the late Dr. Kaikhushru F. Kavarana.

There is not the least intension of making money out of the sale of this book, and I have no personal interest in writing this book except that of rendering service to my co-religionists in the field of Zoroastrian literature, and this work is purely a result of two years’ labour of love.

The proceeds from the sale of this book, therefore, will be given to some work of charity or some charitable institution.

My thanks are due to my worthy friend Mr. Jehangir Jamshedji Vimadalal, M.A., LL.B., Solicitor, High Court, for favour of introduction.

I have also to thank all those who have helped me in expediting the work of this book especially a friend of mine who prepared fair copies from my rough hastily written MSS. For the press.

PHIROZE S. MASANI
108, Chindanwadi.
Bombay, 29th July 1917.
# CONTENTS

Dedication

Introduction ................................................................. i

Preface ................................................................................ iii

Dr. Dhalla’s Inconsistencies .............................................. xvii

Prologue ................................................................................ xx

## CHAPTER I

<table>
<thead>
<tr>
<th>The Writer’s division of Avesta Scriptures into Periods</th>
<th>1-47</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extent of the original Zoroastrian Scriptures</td>
<td>2</td>
</tr>
<tr>
<td>The three groups of the 21 Nasks</td>
<td>3</td>
</tr>
<tr>
<td>Names of the 21 Nasks</td>
<td>4</td>
</tr>
<tr>
<td>Satud Yasht, Sudgar, Varst Mansar</td>
<td>5</td>
</tr>
<tr>
<td>Bagha, Vashtag, Hodokht, Spend</td>
<td>6</td>
</tr>
<tr>
<td>Damdad, Nadar, Pajeh, Ratudad Haite</td>
<td>7</td>
</tr>
<tr>
<td>Barash, Kashashrub, Vishtasp Saste</td>
<td>8</td>
</tr>
<tr>
<td>Nikadum, Dvasrujad, Husparam, Sakadum</td>
<td>9</td>
</tr>
<tr>
<td>Javit-shida-dad, Chitra-dad, Baghan Yasht</td>
<td>10</td>
</tr>
<tr>
<td>Inferences from the summary of the 21 Nasks</td>
<td>11</td>
</tr>
<tr>
<td>Teachings of Rituals by Zoroaster</td>
<td>12</td>
</tr>
<tr>
<td>Darmesteter on the origin of all Avesta</td>
<td>13</td>
</tr>
<tr>
<td>Split between Gathas and Later Avesta</td>
<td>14</td>
</tr>
<tr>
<td>Prophetic authority of all Avesta</td>
<td>15</td>
</tr>
<tr>
<td>Motive of excluding Avesta scriptures</td>
<td>16</td>
</tr>
<tr>
<td>Pahlavi as a Key to the Avesta</td>
<td>17</td>
</tr>
<tr>
<td>Writer’s inconsistencies re Pahlavi</td>
<td>18</td>
</tr>
<tr>
<td>Merely a portion of Gathas – Zoroastrian</td>
<td>19</td>
</tr>
<tr>
<td>Heresy of reducing Zoroastrian Avesta texts to zero</td>
<td>20</td>
</tr>
<tr>
<td>Heretical view – all Avesta post-Zoroastrian</td>
<td>21</td>
</tr>
<tr>
<td>Argument based on “verse” and “prose”</td>
<td>-- 22</td>
</tr>
<tr>
<td>Disregard for ceremonial observances</td>
<td>-- 23</td>
</tr>
<tr>
<td>Difficulty for understanding the Avesta</td>
<td>-- 24</td>
</tr>
<tr>
<td>Omission of Gathic and Avestic parallelisms</td>
<td>-- 25</td>
</tr>
<tr>
<td>Gothic and Avestic angels and demons</td>
<td>-- 26</td>
</tr>
<tr>
<td>Avestic ideas in embryo in the Gathas</td>
<td>-- 27</td>
</tr>
<tr>
<td>“Soshyant” in the Gathas and Avesta</td>
<td>-- 28</td>
</tr>
<tr>
<td>Avesta explains Gothic ideals in detail</td>
<td>-- 29</td>
</tr>
<tr>
<td>Different Authorships of the Avesta – an absurdity</td>
<td>-- 30</td>
</tr>
<tr>
<td>All Avesta – parts of one vast Whole</td>
<td>-- 31</td>
</tr>
<tr>
<td>Various styles and metres of extant Avesta</td>
<td>-- 32</td>
</tr>
<tr>
<td>Different sources of the extant scriptures</td>
<td>-- 33</td>
</tr>
<tr>
<td>Undue advantage of the ignorance of the reader</td>
<td>-- 34</td>
</tr>
<tr>
<td>Mention of Divinities in the Naks…</td>
<td>-- 35</td>
</tr>
<tr>
<td>The first axiom in the study of Avesta</td>
<td>-- 36</td>
</tr>
<tr>
<td>Zoroastrianism – universal law of Unfoldment</td>
<td>-- 37</td>
</tr>
<tr>
<td>Later Avesta explain and supplement Gathas</td>
<td>-- 38</td>
</tr>
<tr>
<td>Does not “Avesta” include “Gathas”?</td>
<td>-- 39</td>
</tr>
<tr>
<td>Gothic and Avesta Amesha-Spentas</td>
<td>-- 40</td>
</tr>
<tr>
<td>Writer’s sophistry re Yasht Literature</td>
<td>-- 41</td>
</tr>
<tr>
<td>Gothic and Avesta divineness of Manthra</td>
<td>-- 42</td>
</tr>
<tr>
<td>Style of dialogue in Gathas and Later Avesta</td>
<td>-- 43</td>
</tr>
<tr>
<td>Style differs as the subject-matter differs</td>
<td>-- 44</td>
</tr>
<tr>
<td>Zoroastrian scriptures before mischief by Alexander</td>
<td>-- 45</td>
</tr>
<tr>
<td>Ahuna Vairya – the source of all Avesta</td>
<td>-- 46</td>
</tr>
<tr>
<td>Concluding remarks</td>
<td>-- 47</td>
</tr>
</tbody>
</table>

### Chapter II

The Writer’s harping throughout the whole book on the same string of Proselytism, which really forms the burden of his book

<p>| Questions involved in Proselytism                                          | -- 48 |
| The writer – an advocate of conversion                                     | -- 49 |
| Ashoi practice – vital force for Zoroastrians                              | -- 50 |
| Preaching of Truth – to whom, when and how?                               | -- 51 |
| Paoiryo-tkaesha – one of three classes of Souls                            | -- 52 |
| No religion before Zoroaster                                               | -- 53 |
| Iran and Turan – no distinction of religion                               | -- 54 |
| Yoishta–Fryana – no convert                                                | -- 55 |
| Universality of Zoroastrianism                                             | -- 56 |
| Universal greatness and efficacy of Zoroastrianism                         | -- 57 |
| Universality does not imply proselytism                                    | -- 58 |
| Writer’s perversion of Gatha 49; 6 and 44; 10                              | -- 59 |
| No proselytism preached in Gatha 53; 1                                     | -- 60 |
| Universal Unfolding by the Law in Gatha 31; 3                               | -- 61 |
| Absurd and irrelevant reference to proselytism                             | -- 62 |</p>
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Royal examples from deviation from Zoroastrian Law</td>
<td>64</td>
</tr>
<tr>
<td>Far-fetched proselytism from Pahlavi</td>
<td>65</td>
</tr>
<tr>
<td>Writer’s ignorance of original Pahlavi</td>
<td>66</td>
</tr>
<tr>
<td>Making the ignorant steadfast in faith – no proselytism</td>
<td>67</td>
</tr>
<tr>
<td>Discussion of religion not same as proselytism</td>
<td>68</td>
</tr>
<tr>
<td>Wrong historical reference to proselytizing movement</td>
<td>69</td>
</tr>
<tr>
<td>Political influence not same as proselytism</td>
<td>70</td>
</tr>
<tr>
<td>Proselytism not at all implied by political union</td>
<td>71</td>
</tr>
<tr>
<td>The Magi – no proselytes but original Zoroastrians</td>
<td>72</td>
</tr>
<tr>
<td>No proselytism at all in Vendidad III, 40, 41</td>
<td>73</td>
</tr>
<tr>
<td>Universality of Zoroastrianism Law in Sarosh Yasht Hadokht</td>
<td>74</td>
</tr>
<tr>
<td>Proselytism – nowhere in the Avesta</td>
<td>75</td>
</tr>
<tr>
<td>No proselytism in Yacna VIII 7 or Hoshbam</td>
<td>76</td>
</tr>
<tr>
<td>Zoroastrianism meant for advanced souls</td>
<td>77</td>
</tr>
<tr>
<td>Different religions for different progressing souls</td>
<td>78</td>
</tr>
<tr>
<td>No proselytism in Yacna XLII 6.</td>
<td>79</td>
</tr>
<tr>
<td>No proselytism in Din and Haoma Yashts</td>
<td>80</td>
</tr>
<tr>
<td>Priests preaching about Spiritual Progress</td>
<td>81</td>
</tr>
<tr>
<td>No proselytism in Yacna LXI OR LXXII</td>
<td>82</td>
</tr>
<tr>
<td>Text and translation of Yacna LXI OR LXXII; 1</td>
<td>83</td>
</tr>
<tr>
<td>Vibrationary effect of Yatha, Ashem and Yenghe Hatam</td>
<td>84</td>
</tr>
<tr>
<td>No proselytism because no religion before Zoroaster</td>
<td>85</td>
</tr>
<tr>
<td>Saena-Ahum Stuta – not convert but disciple</td>
<td>86</td>
</tr>
<tr>
<td>No missionary proselytizing in Zoroastrianism</td>
<td>87</td>
</tr>
<tr>
<td>No Chinaman converted to Zoroastrianism</td>
<td>88</td>
</tr>
<tr>
<td>Book of Zoroastrian Theology meant for proselytism</td>
<td>89</td>
</tr>
<tr>
<td>What is “Ithoter Ravayat”?</td>
<td>90</td>
</tr>
<tr>
<td>No consecration of cakes made by aliens</td>
<td>91</td>
</tr>
<tr>
<td>First know and practice your religion yourselves</td>
<td>92</td>
</tr>
<tr>
<td>The Law of Gradations necessitates more than one religion</td>
<td>93</td>
</tr>
<tr>
<td>Writer’s reasons <em>con</em> proselytism</td>
<td>94</td>
</tr>
<tr>
<td>Exclusiveness implied by Ashoi i.e. magnetic purity</td>
<td>95</td>
</tr>
<tr>
<td>Extinction of Zoroastrian community by proselytism</td>
<td>96</td>
</tr>
<tr>
<td>Proselytism discountenanced in Yacna Ha XII</td>
<td>97</td>
</tr>
<tr>
<td>Neither Avesta nor Pahlavi <em>pro</em> proselytism</td>
<td>98</td>
</tr>
<tr>
<td>A Mazdayasian according to Pahlavi Dinkard</td>
<td>99</td>
</tr>
<tr>
<td>Pahlavi Dinkard on sterility resulting from conversion</td>
<td>100</td>
</tr>
<tr>
<td>Zoroastrian biological principle <em>con</em> conversion</td>
<td>101</td>
</tr>
<tr>
<td>We are “tokhma paspan” i.e. preservers of seed</td>
<td>102</td>
</tr>
<tr>
<td>Proselytism – keynote of book under review</td>
<td>103</td>
</tr>
<tr>
<td>Ideal teachings constitute life of Zoroastrianism</td>
<td>104</td>
</tr>
<tr>
<td>Community conscience <em>con</em> conversion</td>
<td>105</td>
</tr>
<tr>
<td>Proselytism never advocated in Zoroastrianism</td>
<td>106</td>
</tr>
</tbody>
</table>

**CHAPTER III**
<table>
<thead>
<tr>
<th>The Writer’s contempt of Zoroastrian Rituals</th>
<th>--</th>
<th>107-158</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rituals taught in more than one Nask</td>
<td>--</td>
<td>108</td>
</tr>
<tr>
<td>“Yacna” i.e. attunement – generic term for rituals</td>
<td>--</td>
<td>109</td>
</tr>
<tr>
<td>Yacna or ritualistic unison taught in the Gathas…</td>
<td>--</td>
<td>110</td>
</tr>
<tr>
<td>Zoroastrian rituals, part and parcel of Zoroastrianism</td>
<td>--</td>
<td>111</td>
</tr>
<tr>
<td>Gothic inevitableness of Yacna or ritual for attunement</td>
<td>--</td>
<td>112</td>
</tr>
<tr>
<td>Yacna or ritual given by the prophet himself</td>
<td>--</td>
<td>113</td>
</tr>
<tr>
<td>Is “Haoma”-ceremony of a foreign origin?</td>
<td>--</td>
<td>114</td>
</tr>
<tr>
<td>Haoma-ceremony always recommended by Zoroaster</td>
<td>--</td>
<td>115</td>
</tr>
<tr>
<td>Haoma-ceremony –positively Zoroaster’s teaching</td>
<td>--</td>
<td>116</td>
</tr>
<tr>
<td>Writer’s deluding style</td>
<td>--</td>
<td>117</td>
</tr>
<tr>
<td>“Duraoshem” i.e. death-removing in Gatha 32; 14</td>
<td>--</td>
<td>118</td>
</tr>
<tr>
<td>Haoma-ceremony – an efficient instrument of Zoroaster</td>
<td>--</td>
<td>119</td>
</tr>
<tr>
<td>Haoma-ceremony taught in Vendidad XIX and Yacna IX, X, XI</td>
<td>--</td>
<td>120</td>
</tr>
<tr>
<td>Haoma-ceremony not at all identical with Soma-ceremony</td>
<td>--</td>
<td>121</td>
</tr>
<tr>
<td>“Ashemaogha” i.e. A heretic re rules of ceremonial</td>
<td>--</td>
<td>122</td>
</tr>
<tr>
<td>Nine principles in the human constitution…</td>
<td>--</td>
<td>123</td>
</tr>
<tr>
<td>“Urvan” needs “Staota” through the agency of ceremonials</td>
<td>--</td>
<td>124</td>
</tr>
<tr>
<td>Ceremonies for the living and for the departed</td>
<td>--</td>
<td>125</td>
</tr>
<tr>
<td>Zoroastrian ceremonials – spirito-scientific processes</td>
<td>--</td>
<td>126</td>
</tr>
<tr>
<td>Ten fundamental laws of Zoroastrian rituals</td>
<td>--</td>
<td>127</td>
</tr>
<tr>
<td>The invisible working of Zoroastrian rituals</td>
<td>--</td>
<td>128</td>
</tr>
<tr>
<td>Part played by living water in ceremonials</td>
<td>--</td>
<td>129</td>
</tr>
<tr>
<td>Laws of higher science taught in Zoroastrian religion</td>
<td>--</td>
<td>130</td>
</tr>
<tr>
<td>Zoroastrian religion means universal science</td>
<td>--</td>
<td>131</td>
</tr>
<tr>
<td>Importance given in Avesta to ritual apparatus</td>
<td>--</td>
<td>132</td>
</tr>
<tr>
<td>Writer’s ignorance of the fundamental laws of rituals</td>
<td>--</td>
<td>133</td>
</tr>
<tr>
<td>Actual scientific efficacy of the Yajashne ceremony</td>
<td>--</td>
<td>134</td>
</tr>
<tr>
<td>Haoma and Yacna not at all identical with Soma and Yagha</td>
<td>--</td>
<td>135</td>
</tr>
<tr>
<td>Master-scientist Zoroaster; Master-science Manthra</td>
<td>--</td>
<td>136</td>
</tr>
<tr>
<td>So-called reformers (!) are con rituals</td>
<td>--</td>
<td>137</td>
</tr>
<tr>
<td>Recital of “Patti” i.e. expiatory prayer – necessary</td>
<td>--</td>
<td>138</td>
</tr>
<tr>
<td>“Kerdar” i.e. action-graphs in Hadokht Nask and Gathas</td>
<td>--</td>
<td>139</td>
</tr>
<tr>
<td>Rituals – help for the soul in the unseen planes</td>
<td>--</td>
<td>140</td>
</tr>
<tr>
<td>Ritualistic communication between the living and the Departed</td>
<td>--</td>
<td>141</td>
</tr>
<tr>
<td>All ceremonies besides Three Nights’ benefit the soul</td>
<td>--</td>
<td>142</td>
</tr>
<tr>
<td>Rituals reach the realms unseen</td>
<td>--</td>
<td>143</td>
</tr>
<tr>
<td>Soul and “Farohar” always attached together</td>
<td>--</td>
<td>144</td>
</tr>
<tr>
<td>Benefit of rituals received by soul through Farohar</td>
<td>--</td>
<td>145</td>
</tr>
<tr>
<td>Farohar – a ray emanating from the soul itself</td>
<td>--</td>
<td>146</td>
</tr>
<tr>
<td>Souls invoked in the Avesta for ceremonial</td>
<td>--</td>
<td>147</td>
</tr>
<tr>
<td>Reciprocal blessing effected by ceremonials</td>
<td>--</td>
<td>148</td>
</tr>
<tr>
<td>Farohar – the channel between the soul and ceremonial</td>
<td>--</td>
<td>149</td>
</tr>
</tbody>
</table>
Product of “
Kerdar” and “Yacna” affect soul’s position -- 150
Rituals meant for both Farohar and soul -- 151
Farohars of souls distinct from “Ashaunam Fravashinam” -- 152
Farohars and Ashaunam Fravashinam in rituals -- 153
Lack of genuine information in writers on Zoroastrianism -- 154
Rituals performed even in times of persecution -- 155
Zoroastrian religion and ritual inseparably linked together -- 156
The writer’s agnosticism, cynicism, and scepticism -- 157
Concluding axioms re Zoroastrian rituals -- 158

Chapter IV

The Writer’s learning on the authority of Foreign writers in the absence of Avestic evidence -- 159-172
Anti-Zoroastrian ideas from foreign writers -- 160
Nonsense about sacrifices from foreign writers -- 161
Credulity – a grave defeat in writers on Zoroastrianism -- 162
No killing of animals for the sake of any angels -- 163
The angel Ardvi-Sura – certainly of Zoroastrian origin -- 164
False statements about animal-sacrifice for Haoma -- 165
No Greek, Indian, or Arabic influence on Zoroastrianism -- 166
Persian books on Zoroastrian philosophy – Pahlavi origin -- 167
Pahlavi and Persian writers far more reliable than English -- 168
Exertion and Destiny – an originally Zoroastrian law -- 169
Writer’s dislike of the Gathic law of Fate (“Paitioget”) -- 170
Paitioget implies the Law of Individual Responsibility -- 171
Writer’s sham knowledge of Zoroastrian religion… -- 172

Chapter V

The Writer’s fondness for Animal Sacrifices said to have been encouraged in Zoroastrianism -- 173-208
“Yacna” never implies sacrifice or slaughter -- 174
Yacna implies spiritual attunement with Yazatic forces… -- 175
No slaughter but protection of animals in the Gathas -- 176
Attunement and harmony with the animals in the Avesta -- 177
Lifeless animal is termed “Nasu” in the Vendidad -- 178
Cultivation of vegetable food in the Avesta -- 179
Ashoi never implies slaughter of animals -- 180
The word “Geush” never means beef or mutton… -- 181
“Gava” means milk-libations in the rituals -- 182
Absurdities of speculative philology -- 183
No advocacy of animal slaughter in Behram and Tir Yasths -- 184
Contradiction in Berram and Major Haftan Yashts -- 185
Inconsistency between Gathas 32 and 50 and Behram Yasht-- 186
“Zaothra” and “Yacna” never mean bloodshed of animals -- 187
No slaughter advocated for Ardvi-Sura and Haoma in
Avesta                     -- 188
No slaughter for Haoma taught in Yacna XI; 4                  -- 189
No slaughter by Ahura Mazda for the sake of Tishtrya         -- 190
Allegorical meanings of animals in the Avesta                -- 191
“Aspa” and “Ushtra” in the Gatha are not literally true      -- 192
Study of Avesta technicalities very essential                -- 193
Bosh about animal-slaughter from foreign writers             -- 194
Crime of cooking a piece of flesh according to Vendidad      -- 195
Offering of offal of animals to angels – no Ashoi principle  -- 196
Difficulty of understanding the Pahlavi language              -- 197
Scripture-language differs from ordinary language             -- 198
Destruction of the animals – sin against Vohu Mano            -- 199
Bodily “Ashoi” necessitates diet free from slaughter         -- 200
Flesh-food is included in hellish food                       -- 201
Vegetarianism – an original principle of Zoroastrianism      -- 202
Pure diet by “Khurud” and “Amerdad” for the Unfoldment        -- 203
The ideal goal of life necessitates a pure diet               -- 204
Meat diet not at all advocated in Vendidad IV; 47-49          -- 205
“Vohu Manangha” or Good Mind and Meat-diet, a contradiction -- 206
Ten Fundamenta of the Zoroastrian vegetarian principle       -- 207
Zoroastrianism must needs imply vegetarianism                -- 208

Chapter VI

The Writer’s cynical views of the Prayer-effect of Avesta Scriptures -- 209-276
“Ahuna-Var” prior to the entire manifested universe            -- 210
“Staota Yacna” – basis of the universe and the Avesta          -- 211
Knowledge of Staot-Yacna worth acquiring                       -- 213
In tune with Ahura Mazda through Sraosha                      -- 214
Holiness necessary for the practice of Staota                  -- 215
Zarathushtra – the first practitioner of Staota                -- 216
We call ourselves practitioners of Staota and Manthra         -- 217
Staota-Yacna – the laws of Prime Existence                    -- 218
Ahuna-Var – Asha Vahishta – Fshusho-Manthra – Staota-Yacna     -- 219
Power, success, aura and efficiency of the Words of Staota-Yacna -- 220
Practice of Staota leads to Ideal Atunement                    -- 221
Staota-Yacna – the excellent fundamenta and Desideratum        -- 222
Unfoldment means attunement with highest Staota                -- 223
Attunement with Sraosha through Ashoi and Manthra-Staota       -- 224
Seven main points re attunement with Staota                    -- 225
Vibration is the Fundament of the Universe                     -- 226
Gatha – Protection, Defence, Food and Clothing for our soul-- 227
| Function of Staota in the efficiency of Manthra | 228 |
| Sixteen axioms re Staota-Yacna | 229 |
| Staota at the bottom of Zoroastrian Sun-worship | 230 |
| Staota and Zoroastrian brotherhood i.e. Universal Attunement | 231 |
| Knowledge and practice of Staota – the capital boon | 232 |
| Divine make of Manthra according to Gathas | 233 |
| “Druj” destroyed and Ahura Mazda attuned through Manthra | 234 |
| Bliss to the practitioner of Manthra with Ashoi | 235 |
| Best Existence attained by Manthra-practice with Kusti | 236 |
| Ahuna-Var – Staota – Manthra – First Principles of Creation | 237 |
| Attunement with Sarosh through the Superior Vibration | 238 |
| Ahuna-Var – Fshusho-Manthra – Yacna – weapons of Sarosh | 239 |
| Universal attunement by means of Manthra | 240 |
| The Manthric-Vibration effect of “Yacna Haftanghaiti”… | 241 |
| Manthra for the Opus Magnus of Universal Attunement | 242 |
| Staotic efficacy of the Names of Amesha Spentas | 243 |
| Powerful efficacy of these Names against all evil forces | 244 |
| Fortification of Manthric-Vibrations against all evil ones | 245 |
| Manthra-cure and Name of Khordad against Five-Main Druja | 246 |
| Word of Ahuna-Var most victorious in any danger | 247 |
| Manthra-Spenta is superior to all other created things | 248 |
| Urvan of Ahura Mazda is Manthra Spenta | 249 |
| Ahuna-Var is Zarathushtra’s weapon against Anghra Mainyu | 250 |
| Manthra-Spenta - the self-indicator of Mazdayasnian Law | 251 |
| Airyman-Ishi Manthra next to Five Gathas in efficacy | 252 |
| Efficacy of Manthra varies directly with Mithra and Ashoi | 253 |
| Rules deducible from the Avestan references to Manthra | 254 |
| Vibration-colour as the basis of the Avesta Manthra | 255 |
| Spirit of Manthra comprehensible by the vibration laws | 256 |
| Sraoasha and Zarathushtra both Manthra-bodied | 257 |
| Practitioners of Manthra are associates of Zoroaster | 258 |
| Yatha, Ashem, Yehghie, Protection, Order, Attunement | 259 |
| Attunement with Ahuna-Var leads to Best Existence | 260 |
| Yatha Ahu Vairyo sustains attunment with Ahuna Var | 261 |
| Manthra – as weapon of Sraoasha, Ram and Zarathushtra | 262 |
| Law of Staota – in Kusti, Haoma Sun, Manthra and Zarathushtra | 263 |
| Writer’s ignorance of the spirit of Zoroastrian prayers | 264 |
| Vibration-effect of mere muttering of Manthra | 265 |
| Extant Avesta testimony to the efficacy of Ahuna Var | 266 |
| Demons destroyed by the mere recital of Holy Spells | 267 |
| Recital of Ashem Vohu at the expiration of one’s life | 268 |
| Writer’s own testimony to the efficacy of Manthra | 269 |
| Ahuna-Var – the Quintessence of the Entire Scriptures | 270 |
| Conclusions re writer’s knowledge of Manthra-effect | 271 |
| Writer’s own cynicism about the efficacy of Manthra | 272 |
| Recital of Manthra is not ‘unintelligible gibberish’ | 273 |
Chapter VII

The Writer’s hotch-potch on the word “Magi” -- 277-302
Writer’s views re Magi-borrowed from foreign writers -- 278
Writer’s queer distinction between “Magi” and “Athravans”-- 279
Writer’s denial of the of the recognition of Magi in the Avesta-- 280
The recognition of the Magi in Pahlavi – viz. “Magopat” -- 281
The Avesta recognizes the Magi by the term “Magavan” -- 282
Characteristics of the “Magavan” – the holiest order -- 283
Magian system of exposure of corpses – purely Zoroastrian -- 284
“Asto dana” – “Dokhma” – distinguished from interment -- 285
Theory of the Magian and Athravanic origin of the Avesta -- 286
Writer’s gleanings re Magi from other writers -- 287
‘Zarathushtra himself a Magus’ – a possibility -- 288
Magi were the priests of the Zoroastrian religion -- 289
Magi preserve the original truths of Zoroastrianism -- 290
Zarathushtra, a Maghav according to Gatha XXXIII; 7 -- 291
Maga or spiritual greatness of the Kae Vishtaspa -- 292
Magavan recognized in Gatha 33; 7 and 51; 15 -- 293
Magavan – the highest grade of Zoroastrian priesthood -- 294
The eight grades of Athravan in the Avesta -- 295
“Sraosha Vereza” – the holiest arch-Maghav -- 296
No marriage for the Khaetvadatha-attaining Maghav -- 297
Vendidad IV; 47 distinguishes Maghav from a married person-- 298
Maghav recognized in Yacna 65; 6 -- 299
Maghav – the Zoroastrian Ideal of man -- 300
Nine inferences re Magavan and Magi -- 301
Writer’s hotch-potch re Magi leaves reader in the lurch -- 302

Chapter VIII

The Writer’s prophesy of their being various writers of the different Avesta scriptures. -- 303-324
The faith-killing false theory of some philologists -- 304
Absence of chronology of Avesta scriptures -- 305
Avesta – neither post-Zoroastrian nor pre-Zoroastrian -- 306
Zarathushtra – the only name as author of all Avesta -- 307
Zoroastrian rituals not at all borrowed from Vedas -- 308
Twenty-one Nasks of Zoroaster – the origin of all Avesta -- 309
Gathic idea of evil spirit not differing from Avestic -- 310
Writer’s artifice of crying down all scriptures -- 311
Writer’s nonsense re composition of the Yashts -- 312
Writer’s speculation re several authorships of Avesta -- 313
Beauties of the *Avesta Yasht* literature  --  314
Functions of *Yazatas* inculcated in the *Yashts*  --  315
Writer’s denouncement of *Avesta* scriptures  --  316
Other *Avesta* supplementary to and explanatory of *Gathas*  --  317
Writer’s belief — *Avesta* scriptures not Zoroastrian (!)  --  318
Writer’s heretical opinion *re* *Avesta* scriptures  --  319
Indian student’s blind belief in Western fascination  --  320
Heretical view *re* authorship of *Avestan* scriptures  --  321
Deplorable inability of students to understand *Avesta*  --  322
Blind doubt of the authorship of *Avesta* — no scholarship  --  323
Nine important points *re* authorship of *Avesta*  --  324

## Chapter IX

The Writer’s ignorant ridicule of the Observance of Menses by Women—325-374
Laws of “*Hamaestara* and *Hazaosha*” *i.e.*, Polarity and Duality— 326
Invisible function of the *Tariyat-i-Baj-i-Khurashn*  --  327
Fulcrum of “*Khoreht*” in all the levers of *Ashoi-Tarikats*  --  328
The efficacy of the *Tariyat-i-Baj-i-Hajat*  --  329
Canons of removing hair and nails in *Vendidad* XVII; 5 and 7  --  330
“*Uru*” necessitates protection of “*Urvan*” against “*Drujih*”  --  331
Four “*Urvanic*” Powers resulting from the Practice of *Ashoi*  --  332
Renovation implies Ultimate triumph of “*Asha*” over “*Druj*”  --  333
A life of “*Drujih*” leads to *Re-incarnation* on this Earth  --  334
“*Drujih*” results in spiritual Destruction of all  --  335
*Drujih-ful* Soul re-incarnated according to *Gathas* 46, 49 and 51  --  336
Destructive influence of “*Druj-i-Nasu*”  --  337
Seclusion of Menstruous women according to *Vendidad*  --  338
*Vendidad* enjoins Magnetic Purity against *Drujih*  --  339
Pregnancy-causes of generic “*Drujih-i-Aesham*” in *Vendidad*  --  340
“*Manzaini*” and “*Vareni*” *Drujih* annulled by *Manthra* of Holiness—341
Fight between *Ashoi* & *Drujih* – offensive and defensive  --  342
A Zoroastrian must not be “*Dravant*” *i.e.* Practitioner of *Drujih*— 343
Destruction of some species of *Drujih* by name of “*Khordad*”— 344
Conquest over all *Drujih* – badge of a Zoroastrian  --  345
*Ashoi* and *Srosh* verses *Drujih* and Aeshma  --  346
Attunement with *Sraosha* – Yearning of Mazdayasnians  --  347
Destruction resulting from *Mithra-Drujih*  --  348
Emphasis on *Truthfulness* in Iranian Primary Education  --  349
“*Drujih-i-Buji*” and sins of sexual causes  --  350
Rules for the seclusion of Menstruous Women  --  351
Quarters for Menstruous Women according to *Vendidad* XVI— 352
A Menstruous Women must not occupy herself upstairs  --  353
A Menstruous Women renders the house unfit for rituals  --  354
Mathematical calculation of One “*Gaim*” or “*Kadam*” *i.e.* *Pace*— 355
Bodily Purity indispensable to Purity of Mind and Soul  --  356
A Woman in Menses never looked upon as physically pure  --  357
Chapter X

The Writer’s views re Zoroaster’s place in the Universe -- 375-409
Reference to the Unique Position of Zoroaster in Avesta -- 376
Enumeration of the Spiritual Potencies of Zoroaster -- 377
Zoroaster, the One Advanced Soul – Gatha 29; 8 and 51; 12-- 378
Zoroaster – the Most Advanced Soul in Spirituality -- 379
Zoroaster’s Will parallel to that of Ahura Mazda -- 380
Zoroaster – Teacher of Soul’s Majestic March up to Garo-nmana-- 381
Physical body of Zoroaster superior to that of ordinary men -- 382
Zoroaster ranks among “Nabanazdishtanam” Class of Souls-- 383
Zoroaster’s Asn-i-Vir unsurpassed by the highest intellect -- 384
Wide gulf between the Soul of Zoroaster and that of ours -- 385
Miracles of Zoroaster, - a fact from his divine delegation -- 386
Zoroaster revered as a Yazata -- 387
Zoroaster – though a man, yet not a man like ourselves -- 388
Zoroaster’s unsurpassed communion with Vohu Mana and Sraosha--389
Zoroaster’s Spiritual Vision of Ahura Mazda -- 390
Zarathushtra alone heard the Commandments of Ahura Mazda-- 391
Zoroaster’s successful campaign with Anghra Mainyu -- 392
Zoroaster bombards Daevas with the Word of Ahuna Var -- 393
Meaning of Daevas; Species of Daevas in the Avesta -- 394
Manthra-Staotic Maneuver of Zoroaster’s Duel with Daevas-- 395
Haoma and other Khshtric Gun for overthrowing Evil Spirit-- 396
Zoroaster’s fight with the Daevas – real and palpable – no myth-- 397
Writer’s references to Zoroaster’s fight with the Daeva -- 398
Writer’s disbelief in the Miracles and Marvels of Zoroaster -- 399
Miracles of Zoroaster – a fact stated in more than one Nask -- 400
West’s Evidence – Avestan Source of Miracles in Pahlavi -- 401
Rationale of Miracle of Feet of Asp-i-Siah i.e. Black Horse -- 402
Writer’s inconsistency re Zoroaster’s Unique Position -- 403
No wife and children of Zoroaster – because of “Khaetvadatha” -- 404
Down with skepticism and cynicism in Avestan studies -- 405
Writer’s testimony of Ideal Greatness of Zoroaster and Daena -- 406
Zoroaster – Universal Leader of Spiritual Adepts - Yacna 71 -- 407
Humble address to Zoroaster by any devout admirer -- 408
The unique delegate of Ahura Mazda is Zarathushtra -- 409

Chapter XI

Miscellaneous.

Hobbies of a handful of so-called Reformers -- 411
Arda Viraf and Adarbad Mahrespand – constructive Reformers -- 412
Avestic yearnings for Spiritual Leaders and Holy Guides -- 413
Progress implies individual and universal Perfection -- 414
“Frasho-gard” i.e. Renovation versus retrograde movement -- 415
Gnostic “Khshnoom” – the original Zoroastrian Esotericism -- 416
Zoroastrianism comprises occult and esoteric philosophy -- 417
“Razeng” and “Yacna” – muscles and viscera of Zoroastrianism -- 418

Zoroastrian Daena = circle; “Ashoi” = center; “Razeng” = radius; “Yacna” = circumference -- 419

The Law revealed to Zoroaster implies all Knowledge -- 420
Glorious stages unseen revealed in Zoroastrianism -- 421
The Grand Cosmogenical Chart -- 422
“Jesmani Alam” i.e. Physical Plane, and Beyond -- 423
Attunement with 15 “Atash” of Nature through “Atash-i-Berham” -- 424
Avesta Technical Terms to be deciphered by Staota-laws -- 425
Philology-system starting with Startling Speculations -- 426
Anquetil’s ‘grotesque stuff’ owing to merge extant Avesta -- 427
Writer’s dislike for Zoroastrian Esotericism -- 428
Holy Pahlavi Dasturs far superior to cynic philologists -- 429
Faith cleaved by speculative philology-translations -- 430
A proportion – Khshnoom : Philology : : Kernal : Husks -- 431
Faith and Practice superior to Infidelity and Knowledge -- 432
Faith and belief in mysticism – not credulity -- 433
Efficacy of “Gaomaesa” from “Chakhra” and “Khoreh” standpoints -- 434
“Ab-i-Zar” of Pahlavi school and philologist’s “dirty stuff” -- 435
Destructive dogmas of rash reformers -- 436
“Ashkahe Khao” – premier characteristic of Zoroastrianism -- 437
Nine memorable points re Zoroastrian studies -- 438
Patient waiting – bounden duty of Avesta student -- 439
Epilogue

A collection of Dr. Dhallá’s Inconsistencies.

1. Pahlavi works – useful and useless 18
2. Gathas and Younger Avesta – discordant; and concordant 27
3. Gathas and Later Avesta – split; supplement 29
4. Gathas and Younger Avesta – far removed; commentary 38
5. Gathas and Later Avesta – No ritual; ritual 40
6. Holy works of the Great Prophet – not existing; existing but destroyed 45
7. Twenty-One Nasks not given by Zoroaster; Lord God has announced to the holy prophet 46
8. Teachings of Manthra – to proselytes; to the veriest few in the closest circle 55
9. Persian marriages with Jewish women – advocacy of Juddin-marriages; Dinkart inveighs against such unions 64
10. Persian proclivity for Christianity – advocacy of admixture; branded as sin by co-religionists 65
11. Medes and Persians – peoples of different religions; both Zoroastrian peoples 72
12. Sustenance of the life of Zoroastrianism - by addition of a number of aliens; by virtue of its eternal verities and its immortal truths 104
13. Haoma-ceremony – Gathas silent about it; epithet of Haoma in the Gathas 118
14. Haoma-cult – Zoroaster inveighed against it; Zoroaster proclaimed it as praiseworthy 121
15. Ceremonials for the departed soul – it is not affected by them; it is protected from the attack of demons by ceremonials through Srosh 124
16. Efficacy of Zoroastrian rituals – none; ceremonies longed for by the Fravashis of the dead 148
17. Ceremonies not necessary; even the good soul is helped by them to ascend to the highest Garotman 150
18. Zoroastrian rites – more for the interest of the living than for the imagined interest for the dead; contribute for the betterment of the souls in the next world 140-151
19. Greek influence – intolerance for its appearance in Persian books of mysticism; fondness for its help in order to advocate animal sacrifice 167
20. Law of destiny – Pahlavi Menuk-i-Kherat betrays Moslem influence while preaching fatalism; past, present and future related to one another, and fate and exertion linked like
body and soul 169

21. Animal-sacrifices – encouraged in the Avesta; crime for burning and cooking dead matter created by Anghra Mainyu, for which capital punishment enjoined in Vendidad 195

22. Animal-slaughter for food or sacrifices – allowed by Zoroaster; cattle the counter-parts of Vohuman ought to be nourished and not to be delivered over to cruel tyrants by the follower of Zarathust propitiating Vohuman 198

23. Destruction of the animal-world – advocated in the Avesta; Vohuman teaches mankind to take care of his cattle under whose feet is trodden one who has ill-treated them 199

24. Animal-diet for a Zoroastrian – allowed in the scriptures; Dinkart says that by the time of the eternal welfare of the universe (Frashogard) will cease eating meat and subsist on milk and vegetables 200

25. Flesh-food – countenanced in Zoroastrianism; ambrosia is the food of the righteous souls in heaven and the inmates of hell are supplied with blood, filth, flesh etc 200-201

26. Animal-slaughter for food – licensed for Zoroastrians; not consistent with the commandment of compassion to animals and incompatible with righteousness 201

27. Vegetarian movement – never countenanced by the Zoroastrian church; righteousness implies purity of the body, mind and spirit, and propitiation of Vohuman requires protection of cattle from oppressors, and decomposed meat not to be consecrated to any angel 202

28. Abstinence from flesh food and spirituous liquors – not enforced by Zoroaster; propitiation of Khurdad and Amerdad implies pure water and vegetable kingdom devised for drink and food 203

29. Vegetarianism – discountenanced in Zoroastrianism; blindly seeking the passing good of the body necessitates sacrifice of the lasting of the soul 204

30. Long, healthy life full of Good thoughts – desirable for spiritual progress; the man who nourishes his body with meat can well withstand the demon of death 204

31. Muttering of Manthras of formulas – procedures the best reward; the healing power of the recitals of various formulas is a later interpolation 265

32. Names of Ahura Mazda and Amesha Spentas – most victorious of spells whose uttering is synonymous with efficacy; the multifarious epithets are the figurative expressions of human language 266

33. Avesta as the vehicle of prayers – even mere recital most efficacious; the tongue in which Ohrmazd addressed his heavenly court and Ahirman harangued his ribald crew 266-272
34. Efficacy of Avesta prayers – none because mere mumbling of an unintelligible
gibberish; inherent magical efficacy of mere
utterance of the sacred texts 273-275
35. Seclusion in menstruation – no need for such archaic injunctions because women not
unclean and impure at such a time; bodily uncleanliness means spiritual pollution 357
36. Isolation during menses – not necessary on account of modern society’s
prodound knowledge of hygiene; isolation most
essential because of evil magnetic aura and spiritual contagion 363
37. Zoroaster – practical, commonsense thinker; disorder in the world
demands the services of a great master-mind, a genius,
a philosopher, nay a prophet, a Yazata 385-387
38. Preparations in heaven for Zoroaster – only an attempt to convince
the disbelievers and heretics of the true
mission; according to Gathas Vohu Manah declares the heaven in the
council that Zarathushtra is the only moral who has
heard the divine commands 386
39. Miracles of Zoroaster – invented by the Pahlavi writers; prophet’s conferences
with Ameshaspentas in Gathas and Younger Avesta, and Vohu Manah
approaches Zarathushtra as said in Gathas,
and Zarathushtra’s vision of Ahura Mazda 388-390
40. Fight of Zoroaster with demons – garb of miracle given by the
Pahlavi school; Anghra Mainyu grovels before Zarathushtra and
the demons are terrified at the birth of Zoroaster 397-398
41. Zoroaster – historical personage of the Gathas, made superhuman in the later
Avesta, and enshrouded by miracles in Pahlavi; Ahura Mazda wins over
Zoroaster to make him follow the Law, and the prophet asks for the power of
spiritual leadership, and Zarathushtra is able to pass over the bridge to paradise
by the practice of rules
of righteousness taught by Ahura Mazda 399-403
42. Zoroaster’s position – commonsense philosopher; the chosen
of Ahura Mazda and the only hope of the Zoroastrian community 405
43. Reform Movement and Progress – the world progresses towards perfection and
humanity evolves towards the ideal, and an inborn impulse prompts man to
strive after the divine; the chapter on
Reform Movement pp.343-351 of Zoroastrian Theology 414
44. Philosophy in Zoroastrian religion – no sound system of philosophy that
attaches all possible interests to the next world alone; man should bethink
himself to prepare for the journey to the next world because the soul exists for
the short span of its life
on earth in the tenement of the body 416-418
45. Mazdayacnan philosophy – to be righteous is synonymous with being religious
; the Sasanian Church failed when she descended
to rigid formalism 419
Prologue

In the following chapters it is intended to put before the Parsi public who are unfortunate in having no chance of knowing what their Prophet of Prophets Holy Zoroaster the Spitman has taught to them under the name of “Zoroastrian Daena” or “the Law of the Universe as taught by Zoroaster,” some facts enabling them to see how the majority of the Parsi public who are ignorant of Avesta and Pahlavi studies can be easily led astray by the so-called Parsi Avesta scholars who have monopolized the entire work of opining all the questions – latent or patent, secular or ritualistic, celestial or terrestrial – re Zoroastrianism. A recent work called Dr. Dhallâ’s “Zoroastrian Theology” seems to be a bold attempt at misguiding the almost 99 percent of Parsis who have had no opportunity of originally consulting the Zoroastrian Lore in the extant Avesta and Pahlavi writings as a master of their own personal study thereof.

At the outset it must be clearly understood that the said book has no real substance in itself, and that it is simply full of the chaff of the writer’s Idols-of-the-Mind as well as his Idols-of-the-Market-place. In other words the book is a mere jumble of all the speculative and predominant ideas either taking root in the mind of the writer on account of the seeds of the Western learning sown into it or growing from outside as a result of reports of various speculative hearsays received from a handful of such friends as have borrowed such ideas wholesale from books and authors without caring in the least to consult the original Avesta scriptures. It is not intended to pass animadversions on the style and diction of the book, on the linguistic slipshods, or on the personality of the learned writer. This attempt is meant simply to show that such mushrooms like the book under review have already grown in the vast field of Zoroastrian Scripture–Literature, and that the present work of Dr. Dhallâ is simply an addition and quite an undesirable one, to the many strictly specking non-Zoroastrian-ideas-containing books, through their title may designate the epithet ‘Zoroastrian.’ Hence an attempt is made throughout the following chapters to point out as in a Geometrical or Mathematical theorem that the book called Zoroastrian Theology is simply a bead-work of the writer’s own non-Zoroastrian-like or alien ideas incoherently joined together into a number of chapters classified into different periods imaginarily created out of the writer’s own mind, and not at all based on any internal evidence. The reader will be able to note a number of inconsistencies in the ideas of the writer himself – these reaching such a degree as to enable the reader to make neither head or tail of what the writer wishes to convey. There are so many logical fallacies of begging the question, that but for these fallacies it would have been even impossible for the writer to write this book. Empirical statements and dogmatic assertions without any reasonable proof thereof entirely tire the reader out. The chief artifice employed in the arrangement of the book and its method of treatment is the omission of original Avesta-text quotations, with an empty hollow list of references to various chapters and sections from Avesta and Pahlavi translation-books. Very few almost none who are not acquainted with the original Avesta writings, can easily detect this artifice employed for misdirecting the reader into a wrong belief that the work is teeming with genuine Zoroastrian teachings. Yet as we shall see the entire work is not at all genuine – not at all sincerely given out facts and figures as they exist in the original Avesta – but there is to be found a counterfeited earnestness with a favorite mission lurking behind it. The writer by his very method wrongly tries to convey that he
has simply given out things existing in the original Avesta scriptures. His method consists
in grouping together imperfectly translated sentences here and there picked out from
various translation-books of the Avesta on any particular subject, and in putting in the
main body of a chapter this whole group in a chain or bead-like form, and marking every
sentence at a full stop with figures, and giving scripture reference for these figures in the
foot-note of a page. From the smart way of writing, a reader, - I mean, a reader of the
English language who has never read a letter of the Zoroastrian scriptures in the original,-
may be readily led to believe such a work to be real, systematic and genuine,
propounding the prophet’s (!) own ideas as it were on Zoroastrian Theology. What is
really seen is this that in many places we find in the main body of the chapter the bead-
like ideas to be simply imperfect or wrong translations suitable only to the pet Idols of the
writer with wanton additions and omissions serving his own purpose of carrying his
favorite mission home to the public. If the reader reads a sentence in the main body of the
chapter and notices a figure placed on it, and then sees reference for that figure at the foot
of the page he is reading, he seems to imagine that the idea read by him in the main body
is an idea occurring in the Zoroastrian text referred to in the footnote ; whereas, if the
same reader goes actually to refer to the text and tries to find that idea out, and moreover
if he is a student of Avesta, to his great surprise he sees there absolutely no such idea
given in the original Avesta text. Thus it is that the reader is misguided and such a book
meant to pass as authority on Zoroastrian Theology must be publicly run down as a
collection of dangerous views disgracing Avesta study in itself. The writer’s own shabby
views shrouded in the dark silken cover of polish and smartness, thrust and enforced on
the ignorant-of-Avesta Parsee public can no longer prevail, and the Trustees of the Funds
and Properties of the Parsi Panchayet have very aptly dealt a death-blow to such an
unguaranteed heterodox book by refusing to encourage the sale of it from the Funds of
the Parsi Zoroastrian community under their control.

With these initial words we shall now proceed to examine the subject-matter of
the book itself. It is quite certain that 99 percent of the Parsi community are quite
ignorant of the reading, writing, and understanding of Avesta and Pahlavi. Hence a duty
towards religion and community has developed upon me, of showing the existence of
counterfeit works in Zoroastrian literature to my co-religionists and aliens who take
interest in the Zoroastrian studies. It is a very difficult task to write something like a
review of such a book as Dr. Dhalla’s Zoroastrian Theology without the reviewer’s own
personal and original knowledge of Avesta and Pahlavi writings in their own languages.
Those who have studies Avesta and Pahlavi as their classical languages in the University
have almost all of them unfortunately imbibed the Idols of the Market Place re
Zoroastrianism, and therefore such students can never be expected to take an unbiased
and fair review of such works proceeding from their own school. The other class who is
quite unfamiliar with Avesta and Pahlavi has fairly speaking no right to write a review on
a book requiring a special knowledge thereof, and even if anybody of this class writes
one, it cannot stand in argument against those very few to whom the pages of Avesta and
Pahlavi texts have been wide open. Hence although I myself have studied Avesta and
Pahlavi in their school, I have adopted quite a different line of study and have left off
picking up and accumulating together their Idols of the Market Place, for though I am or
rather was in their school, I have never been of their school. As such, I shall try my best to point out all the undesirable ideas and fallacies in the said book simply out of duty.

It is necessary also to give an explanation of the title of this review, viz., ‘Zoroastrianism – Ancient and Modern.’ The expression ‘Ancient Zoroastrianism’ implies the teachings and tenets of the Zoroastrian Mazdayacnan Law as originally given by the prophet himself in the 21 Nasks. Nearly nine thousand years have elapsed since the advent of that greatest Spiritual Leader the earth has ever had. The present Parsi community in India who follow Zoroastrianism are entirely in the dark as to the genuine original teachings about the unfoldment of the soul inculcated by their prophet nine thousand years ago. Unfortunately only 1/21th part of the entire Zoroastrian scripture has been preserved with them, and that too in a peculiarly mutilated form. Hence it has been very difficult, nay almost impossible, to judge of the original teachings of the great universal religion of Zoroaster.

Recently about fifty years ago the Western method of the study of religions was applied to these remnant mutilated Avesta fragments, and the study of comparative philology disclosed more markedly the ruinous condition of the extant scriptures. Now it happened that a number of observances of Ashoi or Holiness – canons and rituals which were perpetuated traditionally merely by a practical observance thereof could not be seen in nor verified but the philological student of the crumbs of the entire Avesta Scriptures. The philological student with the vain-gloriousness attendant upon the intellectual development preached the ineffectiveness and foreign character of these Ashoi-principles and rituals. Consequently, the community was divided into the ‘orthodox’ or the majority who have upheld and reverently followed all the traditional observances of rituals and canons of holiness in their daily life, and the ‘reformed’ or “heterodox” – a handful of the school of philology who have become skeptics, cynics, agnostics and even atheists as a result of their philological studies of these Avesta fragments, and have posed themselves as well-versed master-adepts and grand teachers of the entire Zoroastrian religion. By ‘Zoroastrianism Modern’ as part of the title of this book is meant therefore all the newly-hatched strange teachings of the upstarts who have devised an Anglo-Zoroastrian religion of their own, paying respect only to the Five Gathas or only a portion thereof, deriding all observances of Ashoi or Holiness in everyday life, ridiculing all rituals, prayers, faith in religion etc., and teaching their hearers and readers to believe only what is based on reason or rather sense-perception. This these Moderners have aped without understanding what is termed Rationalism in the West, and they are accustomed to believe only what their reasoning faculty and the five senses allow them to perceive. Hence these moderners cannot believe in the existence of Ahura Mazda, Amesha Spentas, Yazatas, Soul, Immortality, Unseen Worlds etc. etc., because all these are found to be not at all based on their sort of “Rationalism.” They cannot believe in the “Revelation” as applied to Zoroastrianism, because “Revelation” stands in contravention to their ideas of “Rationalism.”

The Book of Zoroastrian Theology is one of the many books of this so-called Rationalistic School of Avesta students. It echoes all the absurd, nonsensical and unreasonable views held by the majority of the philological school of the Avesta about
the greatest, best and most excellent universal religion of Zoroaster. The book advocates very emphatically the admission of aliens into the Zoroastrian fold simply with the investiture ceremony, and the advisability of inter-communal marriages. It seems that the book has been written with the sole mission of Juddin-conversion and Juddin-marriages, for the writer throughout the book strikes the iron wherever he finds it hot. When the attempts of the advocates of proselytism are baffled in the recent suit against the Trustees of the Parsi Panchayat of Bombay (vide 11 Bom. L. R. P. 85), they have tried to procure in black and white the arguments pro proselytism in the name of Zoroastrian scriptures and Dr. Dhall ran into their succour. The late Sir Dinsha Davar who took part in the lawsuit as one of the Judges conjointly with Sir Justice Beaman, was dead against the foul attempts these proselytists for various valid reasons. When he saw that Dr. Dhall’s book was motivated only for preaching proselytism he feared lest the book might some day be held up as authority by a counsel in any other similar proselytism-suit and desired to have a book refuting home all the rotten ideas contained in the Zoroastrian Theology, so that such a refutation in a book form might be presented to the Bench by a counsel on the opposite side. Thus the book “Zoroastrianism – Ancient and Modern” was commenced with the far-sighted view of its usefulness held by the hero Sir Dinsha who was ready to sacrifice a mite of his money for the sake of saving his small community from being merged into an nameable base products of various bloods incompatibly and unscientifically and irreligiously mixed together by Juddin-marriages.

It must be admitted that this book “Zoroastrianism – Ancient and Modern” is indebted to the most worthy source of Zoroastrian study. This venerable source is designated in the Avesta by the term “Khshnoom.” This blessed term implies from its derivation (“Khshnu” to be enraptured or to be beatific), the esoteric knowledge of the Laws of Nature – the occult or hidden knowledge which raises the devotee of it to the inner joy amounting to ecstasy. Every great religion of the world has the “Khshnoom” or esoteric or occult elucidation of its teachings preserved, by a group of advanced souls shut out from the public, and the “Khshnoom” side of all the great religions differs in degrees proportionately to the intensity of the depth of the teachings of each of the religions. The immutable law of gradations must not be overlooked when the “Khshnoom” or esoteric side of any religion is followed as a line of study just as in the case of any other branch of science or knowledge. Zoroastrianism being the Universal teaching of all the Laws of Nature, is gifted with the most exalted and exhilarating “Khshnoom” of its own. When the inevitable did occur, and Zoroastrianism had to be in abeyance for some centuries as decreed in the “Zarvan-i-Dregho-Khadata” or the “Self created Long Cycle,” this “Khshnoom” side of Zoroastrian teachings disappeared from the public view, and it fell to the fortunate lot of a very few highly unfolded souls who also disappeared from public life and became “Gufa-nashin” or settled in caves and mountain-recesses, to preserve this “Khshnoom” intact with them. These blessed souls are known by the term “Saheb-Delan” or Master-Hearts having a “Sraosha-Vereza” or Worshipful Grand Master as their venerable leader and guide. Even today these “Saheb-Delan” or Master-Hearts are living a life of strictly Zoroastrian Ashoi or Holiness in a considerable number of men, women and children. They are completely hidden from public view, and it is very rarely that one out of the public can see the blessed face of any one of these “Saheb-Delan”. One Parsee-Zoroastrian, a respectable gentleman of
Mumbai, Mr. Behramsha Navroji Shroff, had been fortunate to have come in contact with these Saheb-Delan pious souls in accordance with the inexplicable Law of “Paitioget” or “Keshash” – the Law of Distributive Adjustment of credit and debit of souls mutually with one another and with unseen forces working in Nature. Mr. Behramsha whom his disciples in India call by the respectful term “Ustad Saheb” or Grand Master of Religious Knowledge, received some glimpses of “Khshnoom” from the “Saheb Dilan” residing in Daemavand-Koh of Persia. He himself lived with them for a period of about three years during which the Most Revered and Worshipful Blessed Grand Master Sraosha-Vereza Marzban, the Dasturan Dastur of the present Saheb-Delan group of souls, bestowed upon Mr. Behremsha the gift of Zoroastrian Khshnoom-knowledge or “Ilm-e-Khshnoom.”

After his return from Persia, Mr. Behramsha remained silent for about thirty years, for he felt the rationalistic and materialistic tendency of the time too strong to allow him a patient hearing of the up-to-the-present unknown esoteric side of the Zoroastrian religion.

Then about ten years ago when Mr. Behramsha was pressed by his friends to open “Khshnoom” classes for the public, he consented with great reluctance and their came into existence what is known by the name of the “Zoroastrian Ilm-e-Khshnoom Institute” of Bombay. Unfortunately all the teachings of Zoroastrian Ilm-e-Khshnoom are out in the Gujarati Vernacular language and the present book i.e. “Zoroastrianism – Ancient and Modern” was the first English book putting before the public some faint outlines of Ilm-e-Khshnoom, the original esoteric line of Zoroastrian religion.

With a philological study of Avesta and Pahlavi for the last twelve years and the and the “Khshnoom” teaching of Zoroastrianism for the last ten years, I have been able to see that the philological study of Avesta merely procures the shells for the students whereas Khshnoom inserts the original kernel necessary to make the whole nut. I have seen with great precision that the philological study of the Avesta would be greatly helped and embellished if it were helped by the Khshnoom line of study at the same time. The present attitude of the study of Avesta is philologically and conjectural speculation of philosophy, which should be replaced by philology and Khshnoom – the original key to the Zoroastrian philosophy.

It must be perfectly understood that “Khshnoom is not a foreign line but purely and originally Zoroastrian. The word “Khshnoom” is met with even in the extant Avesta scriptures and moreover in two of the Gathas as under –

(1) \textit{At toi anghem saoshyanto dakhyunam}  
\textit{Yoi Khshnoom vohu manangha hachamonte,}  
\textit{Shyothanaish asha thwahya Mazda}  
\textit{senghahya Toi zi data hamaestaro}  
\textit{aeshemahya}  

- Spenta Mainyu Gatha Ha 48, 12

“They are the Saoshyants or spiritual benefactors of the Provinces, who O Mazda with the practice of thy teachings propigate the Khshnoom by means of Ashoi and Good
Mind. Verily they are destined to be the opponents of the Druj-e-Aesham, the origin of all Drujas."

(II) Atcha hoi schantu manangha ukhdaish shyothanaishcha.
Khshnoom mazdao vahmai a fraoret Yacnascha.
Kavacha Vishtaspo Zarathushtrish Spitamo
Ferashaoshtrascha. Daongho eretush patho yam daenam
Ahuro saoshanto dadat.

- Vahishta Ishti Gatha Ha 53, 2

"Then Kae Vishtaspa and Frashoshtara of Spitama Zarathushtra will teach for the sake of propitiation of Mazda, the paths of righteousness which Ahura has vouchsafed as the Law of the Saoshyants, unto him who has faith in "Khshnoom" or Divine Revelation and in "Yacna" or processes of attunement by means of Staota or vibration-colours by virtue of his thought-power, word-power and deed-power.

From these two Gathic passages it is seen that "Khshnoom" requires Ashoi and Good Mind, and the strict observance of the Laws of Ahura Mazda. It also necessitates opposition to "Aeshma" which is Arch-drujih – the source of all “Drujih” and hence a perfect life of purity can lead one to attain the "Khshnoom" or “Beatific knowledge”. Again without “Fraoret” or implicit faith the acquisition of "Khshnoom" is impossible. We find in the Meher Yasht (Karda 9), Fravardin Yasht (Karda 92), and Hadokht Nask I ; 3, and Visparad Kardeh XIV ; 1 a very beautiful rule of knowledge proceeding from the heart towards the mind –

"Fraoret frakhshni avi mano zarzdait anghuyat hacha."

"The abundance of faith proceeding from the heart-devoted ‘Ahu’ or developed conscience unto the mind."

This maxim teaches that the knowledge of the laws of nature in the initiative requires “Faith.” First a devotee must have faith in the prophet and his teachings, and with his staunch faith he must practice all those teachings and by a practical life parallel to nature he must develop his conscience, and the voice of the conscience proceeding towards the intellect, becomes the genuine light for his soul.

Similarly in Gatha 30, 2 we find the most rememberable rule of faith –

"Sraota geushaish vahishta avaenata sucha manangha."

"Hear the Best (canons) with the ears, and see or verify them with the enlightened mind."

This is wrongly interpreted by the school of philology to mean rationalism of the present day. The Gathic maxim clearly states “hear with the ears the Best canons” which implies ‘Faith’ in the beginning allied with a practice of the canons heard with
faith, and thereafter the devotee is advised to see with his mental eye or verify the truth of those canons with the enlightened mental powers developed as a result of the practical life of Holiness. This Faith, Practice and Inspiration or knowledge is the serial order taught in the Zoroastrian religion for the attainment of “Khshnoom” or esotericism of its own.

Finally we notice that “Khshnoom” is the line of all “Saoshyants” or spiritual benefactors. Those who will aspire to become Spiritual teachers and guides of other souls must pursue the line of the acquisition of “Khshnoom” which was bestowed by Zoroaster on the Saoshyants like Kae Vishtaspa and Frashaoshtra of the time.

It must be remembered that in this book a very faint reference has been made to the various things propounded in the Zoroastrian Khshnoom, and the abstruse and deep interpretations and detailed subtleties have been dispensed with, since this book is chiefly meant for a review refuting Dr. Dhalla’s peculiar views in his book of Zoroastrian Theology. The terminology of “Khshnoom” is not at all new to student of Avesta, Pahlavi, Pazend and ancient Persian languages, and care has bee taken to clearly define all the technical terms employed in this book. The reader will see that Zoroastrianism explained in the Light of Khshnoom renders the teachings thereof found in the extant Avesta into a consistent harmonious whole. All the preconceived opinions and prejudices must be given up in the search for genuine knowledge by a sincere seeker after truth, and the “Khshnoom” line being entirely new will perhaps raise many doubts and questions in the mind of the reader of this book as to the authenticity of the views expressed therein. It is hoped that the educated portion of the Parsee community will take up a patient inquiry after the Khshnoom line of study of Zoroastrianism and will desist from reviling and attacking gratuitously their own venerable “Khshnoom” inculcated in the Gathas.

In this book the reader will find a total exclusion of “Argumentum ad hominem”. Not a word has been said about Dr. Dhalla’s personality, and if at times the words are found to be very severe regarding his views they are so in proportion to the wrongness of the attitude adopted and the views expressed by Dr. Dhalla. This book is written merely as a bona fide review of Dr. Dhalla’s Zoroastrian Theology, and all the criticisms are made in good faith without any undesirable motive underlying them.

In microscoping the book of Zoroastrian Theology I have not followed every chapter in the order of the writer of the book, but I have made my own division of the whole book as under: -

1. The Writer’s division of Avesta Scriptures into Periods

2. The Writer’s harping throughout the whole book on the same string of Proselytism, which really forms the burthen of his book

3. The Writer’s contempt of Zoroastrian rituals
4. The Writer’s learning on the authority of Foreign writers in the absence of Avestic evidence

5. The Writer’s fondness for Animal Sacrifices said to have been encouraged in Zoroastrianism

6. The Writer’s cynical views of the Prayer-effect of Avesta scriptures

7. The Writer’s hotch-potch on the word “Magi”

8. The Writer’s prophesy of their being various writers of the different Avesta scriptures.

9. The Writer’s ignorant ridicule of the Observance of Menses by Women

10. The Writer’s views re Zoroaster’s place in the Universe

11. Miscellaneous

We shall now try to treat these main divisions one by one and show how the writer has simply consciously or unconsciously given out his most objectionable views seriously baneful to the land marks of Zoroastrianism, in spite of his responsibility as a Parsi priest and man of some education according to the belief in which he is held.

In the end I have to express my deep sense of obligation to my respectful Ustad Saheb Mr. Behramsha N. Shroff who has brought me from darkness into light re original Zoroastrian teachings, and who has kindly given me permission to write this book in the line of Zoroastrian Ilm-e-Khshnoom so far as I have been able to grasp his sermons in the classes of his Institute.

May the Almighty Ahura Mazda grant him a long life of health and happiness in order to enable him to revive once again the immutable original canons of the most ancient and most exalted religion of Zarathushtra – the Daena-i-Berezisha, Mazishtacha, Vahishtacha, Sraeshtacha Ya Ahuirish Zarathushtrish – the Loftiest Law, the greatest, the best, and the most excellent which belongs to Zarathushtra of Ahura!

Amen ! Amen ! ! Amen ! ! !

PHIROZE S. MASANI.
Chapter I

The writer's division of Avesta Scriptures into Periods.

Although the writer has given, in his introduction, assurance of his "independent inquiry without prepossession in favour of one belief or another," and of "the impartiality of a scholar," the basic line of argument adopted by him throughout the book is not at all independent but simply a borrowed one; and throughout the book leaning on this main-stone he erects all his partial and favourite views on this very foundation which is the arbitrary division of Avesta Scriptures into different Periods of their birth and existence. The division of Avesta Scriptures into the Gathas and the Later Avesta is very objectionable and offensive, and it is merely a speculation resulting from the so-called "linguistic basis". Such a division reflects sheer ignorance of the Zoroastrian Lore on the part of the writer; and it is merely a repetition of the worn out view of a few students of the Avesta, based on no internal nor external evidence, and in the absence of such evidence, held even by them only as a probability and not as a certainty. When the writer says in Introduction pp. XXX, XXXI.

"Decay soon begins in the language in which Zoroaster composed his immortal hymns, and his successors now write in the Avestan dialect, which replaces the Gathic.........................The earliest Zoroastrian documents are the Gathas, written in the Gathic dialect. * * * The most extensive literature on Zoroastrianism is written in Avestan..................and that period is called the "Later Avestan Period"..................

he simply discloses his utter ignorance of the vast compass of the original writings of Zoroaster himself, which consisted of 21 Nasks or volumes, each Nask containing the laws of the universe exhaustively in its various departments. When we study a summary, even an imperfect summary extant of the 21 Nasks of

1
Zoroaster, we find that all these Nasks cannot be covered merely by the Gathas. The summary of the 21 Nasks as given in the Pahlavi Dinkard clearly shows that the extant Gathas form only a fraction of the "Vastarem" Nask known in Pahlavi by the name of "Satud Yasht". Hence the Gathas make up even less than 1/21 of the entire Zoroastrian Scriptures.

It will not be out of place to give here a portion of the summary of the 21 Nasks as given in the Pahlavi Dinkard, for the entire book of Zoroastrian Theology is based on the brittle, reed-like, speculative belief that only some of the Gathas belong to Zoroaster himself and that the rest of the Avesta was written by later priests. It is owing to this belief that the writer of the book excludes everything out of the fold of Zoroastrianism that he is unable to see in the Gathas; e.g., rituals, most of the Yazads, state of the soul after death, and many more things which are not of course to be found in the Gathas. And this belief has played havoc in the field of research into Zoroastrian doctrines, to such an extent that the advocates of this belief have proved themselves to be destrucitivists. Consequently the summary given below of the 21 Nasks will enable one to make out the extent of the original Zoroastrian Scriptures, to compare that extent with the very insignificant fraction at present in our possession, and to assign the exact value to the book under review written entirely on this unwarranted speculative belief. The analysis here given is taken from the Introduction to the Pahlavi Version of the Avesta Vendidad by Shams-ul-Ulma Dastoor Darab Peshotan Sanjana, B.A.: -

The learned Dastoor before giving the Analysis says: -

" We learn from the Sassanian tomes that the original Parsi Scriptures comprised twenty-one (21) Nasks or sacred books...............From the analysis- of these 21 Nasks given in the Eighth book of the Pahlavi Dinkard, which is deciphered and made- intelligible to
THREE GROUPS OF THE 21 NASKS.

scholars by the indefatigable labour and intelligence of Shams-ul-Ulma Dastur Dr. Peshotanji B. Sanjana and Dr. E. W. West, it is not difficult to form an adequate idea regarding the whole extent of the primitive Zoroastrian literature..............Very likely the Nasks were even far more extensive in their original bulk, because we do not learn from the Dinkard any data as to the exact extent of the Gathic literature in the Avesta period. It has been believed from the intrinsic condition of the surviving Gathas, that they are not preserved in their entirety, and that the five Gathas had greatly lost in their original extent during the calamities that have been brought upon Iran by Alexander.................. The entire sacred Avesta comprehended 21 books which were classified under three heads:

(i) the Gathic lore which treats of spiritual knowledge, duties and good works.

(ii) the Datic group which treats of the Law referring to this worldly existence, knowledge, duties and good works,

(iii) the Hada-Manthric learning, which relates to the matter and spirit that subsist together between the spiritual and material worlds.

The three metrical lines of the Yatha Ahu Vairyo, the principal basis of the Avesta, underlie this triple division; and in conformity to the twenty-one parts of Nasks of the Sacred literature."
It will not be out of place to give here both the Avesta and Pahlavi names of all the 21 Nasks, which are as under:

<table>
<thead>
<tr>
<th>(A) Avestan names:</th>
<th>(B) Pahlavi names:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Yatha</td>
<td>1. Sudgar</td>
</tr>
<tr>
<td>2. Ahu</td>
<td>2. Varshtmansar</td>
</tr>
<tr>
<td>4. Atha</td>
<td>4. Damdad</td>
</tr>
<tr>
<td>5. Ratush</td>
<td>5. Nadar</td>
</tr>
<tr>
<td>6. Ashat</td>
<td>6. Pajeh</td>
</tr>
<tr>
<td>7. Chit</td>
<td>7. Ratu-dadhaite</td>
</tr>
<tr>
<td>8. Hacha</td>
<td>8. Barash</td>
</tr>
<tr>
<td>10. Dazda</td>
<td>10. Vishtasp-Saste</td>
</tr>
<tr>
<td>11. Manangho</td>
<td>11. Vashtag</td>
</tr>
<tr>
<td>15. Khshathremcha</td>
<td>15. Nikadum</td>
</tr>
<tr>
<td>17. Æ</td>
<td>17. Husparam</td>
</tr>
<tr>
<td>18. Yim</td>
<td>18. Sakadum</td>
</tr>
</tbody>
</table>
The above Dastur then writes further in his Introduction as under: -
"the Seven Nasks viz., Stot Yasht, Sudgar, Varshtmansar, Bagha, Vashtag, Hadokht and Spend, fall under the Gathic lore; under the Hada-Manthric group come, Damdad, Nadar, Fajeh, Ratudad-Haite, Barash, Kashasrub and Vishtasp-Saste; and under the seven Datic group are mentioned Nikadum, Dvasrujad, Husparam, sakadum, Javit-Shida-dad, Chitra-dad and Baghan Yasht”

Summary of the 21 Nasks:

1. The Nask, which corresponds to the twenty-first word Vastarem in the Yatha Ahu Vairyo, is the Satud Yasht, the Pahlavi of the Avesta Staota-Yacnya. This Nask contained thirty-three chapters, of which the Gathas formed the most essential part. The Stot or Satud Yasht comprises more than half of the Avesta text of the Yacna. It begins with Yacna Ha 14 and ends with Ha. 58. It excludes Yacna Has 19, 20, 21; 52, 56, 57 and reckons the Yacna Haftanghaiti as one single chapter. The whole is interspersed with passages from the Visparad Karda. 5-24. We know already the contents of this Nask from the Avesta text of the Yacna now extant.

2. The Sudgar has twenty-two Fargards containing commentaries upon the Gathas, of which a remarkable synopsis is preserved in Pahlavi thus: According to Sudgar Nask, the Yatha Ahu Vairro is the foundation of the Din or Revelation, and the formation or composition of the Nasks, is derived from it. The recitation of this Ahunavar formula gives power and success to the reciter, &c., &c., &c.

3. The Varsht Mansar Nask contains 22 Fargards with an introductory chapter on the incidents of the Prophet's birth and on his being appointed the Prophet by Ahuramazda. Then follows a summary about the reverence of the sacred fires, the sacred waters, and the departed kinsmen. The 22 chapters were devoted to the commentary on the 22 chapters of the five Gathas, and included explanations of the Yatha Ahu Vairyo, Ashem Vohu and Yenghe Hatam prayers,
4. The Bagha also had 22 sections of which the first three included Has 19, 20, 21 of the Yacna. To this was added in the rest of the chapters a metaphysical interpretation of all the five Gathas.

5. The analysis of the Dinkard says nothing regarding the Vashtag Nask, which indicates that the writer had neither its Avesta nor its Pahlavi version, accessible to him.

6. The Hadokht was the twentieth of the Nasks, and the, sixth in the Gathic group. Its name occurs in the Avesta Yacna 59 in the form Hadaokhta. According to the Dinkard it contained three Fargards, and is represented by a chapter on the efficacy of the Ashem Vohu (the extant Hadokht Nask Yasht Fragment 21), on the fate of the soul after death (the extant Hadokht Nask Yasht Fragment 22), the Srosh Yasht Hadokht (Yasht 11) and the Fshusho-Manthra (Yacna Ha 58). It treated of the nature of the spiritual benefit derived from the recitation of the Ahunavvar; of the Zoroastrian duties in the five Gahs or periods of the day and night, and the duties regarding the Gahambar festivals; and of the necessary recitations at the five Gabs, and the invocation of the several angels in each of them.

7. The Spend was the thirteenth of the Nasks, and corresponded to the word Angheush in the Ahunavvar. This Nask was devoted to the biography of Zoroaster, and spoke of the earthly composition of the material body with the Fravahar and the soul of the Prophet; of the nature of his spiritual birth in Heaven, and his material birth on earth; of his conference with the Deity, at thirty years of age, and the occurrences of seven such conferences in ten years. It described the many miracles and marvels attributed to the Prophet, which are collected in the Seventh Book of the Dinkard. The same Nask gave the history of the Revelation, alluded to the conferring of the Divine Wisdom upon Zarathushtra, his vision of the infernal region, the propagation of Zoroaster's knowledge of the Divine Revelation to the world, and his attraction of mankind to it. It further described the
important events of the future ages until the Resurrection, viz., the advent at different times of the future prophets; Hoshidar, Hoshidarmah, and Soshyos. Unfortunately no continuous Avesta text of the Spend Nask has as yet been discovered. The Gathic group finishes here, and the Hada-Manthric begins.

8. The Damdad was the first of the Hada Manthric division, and the fourth of the Nasks corresponding to the word Atha in the Ahunvar. The brief substance of it in the Dinkard shows that it was a special book on the Avesta Genesis, or the history of the original Mazdian creation, upon which the contents of the Pahlavi Bundahish was principally based. The author of the Pahlavi Zad-Sparam names the Damdad Nask as the chief authority for the religious statements of the Bundahish.

9. The Nadar existed in the Avesta text under the Sassanian period, and was available to the writer of the Dinkard. It treated of Astronomy and Astrology. As its interpretation had not reached him, the author, according to the Dinkard did not attempt to give its contents.

10. The Pajeh was the third in the Hada-Manthric division. The existing Avesta texts of the five Gahs and the Siroza belonged to it. It treated of the relation between the respective Avesta prayers, and the different periods of the day and year; of the preparations and ceremonial of the Gahambar festivals; of the consecration of the body-clothing in honour of the dead; the ten Fravardegan days which form the end of the winter or year; the duty of priests in interceding for the poor for the sake of teaching them proper morals and religious actions; the great meritoriousness of participating in public observances and the grievous sinfulness of disliking to attend them; the religious names of the twelve months, and the thirty days of every month, and the reason of the name of each of them.

11. The Ratu-dad Haite contained details regarding all the qualifications and worthiness of a sacerdotal leader for Government; the demonstration of the assembly of the Amesha spends; the
ceremony and sacred instruments used in the ritual of the sacred beings; the business of the Zoti and the Raspi; and the greatness of the help vouchsafed unto man by Ahuramazda for good works.

12. The Barash Nask contained solutions regarding many ethical questions, such as the ill-advisedness or evil of falsehood, avarice, and ignorance about religion; the blessing or curse of a good or evil conscience. It likewise treated of the Avesta ideas regarding the human nature and desire, faith and destiny and evil habits, diligence, modesty, education, impiety, lust, wrath, friendship, enmity, opulence, destitution, happiness and misery of this world, the understanding and the mind, the body, the soul, heaven, hell, and future existence. No fragment of the Barash is transmitted to us.

13. The Kaahasrub taught the right method of the preparations and precautions indispensable in the performance of the ritual for the sacred beings, which would result in the victory of the good, while, it denounced the ignorance or superstition, and carelessness that would lead to the development of evil habits in this world. This Nask commended the sublime Gathic prayers, which were taught by the Deity unto the Prophet, and are named the Saste or divine teaching;

14. The Vishtasp Baste corresponded to the tenth word Dazda in the Ahunavar, and was the last Nask in the Hada-Manthric group. The name of this Nask signifies the Divine instruction or teaching unto Vishtasp. It contained sixty Fargards of which only eight were recovered after the time of Alexander, and are preserved in the Avesta texts of the Vishtasp Yasht and the Afrin-I-Zarathushtra (Yashts 23 and 94), which are now existing. This Nask described the temper, character, demeanour, wisdom, learning and legal knowledge, worthy of a good sovereign; the principles of a good government and the confirmation of the Divine will through a religious sovereign. It further referred to the visible coming of the Archangels to the king's metropolis, their imparting of God's message unto Vishtasp, the acceptance of the Mazdayacnian Revelation by the obedient king Vishtasp.
The Datic group contained:

15. The *Nikadum Nask*, which was the first of the Datic division, comprehended a legal code. This Nask is of high interest, but is not represented by any section of the existing Avesta texts.

16. The *Dvasrujad Nask* was named probably from its beginning words, and corresponded to the sixteenth word Ahurai. It was composed of eighteen Fargards which treated of such subjects as different kinds of theft &c.; fixed period for the teaching of children by a guardian; the period at which the sin of a minor begins; the sin of injuring cattle; the sin of damaging the sacred fire; the religious rites to be performed before a battle &c.

17. The *Husparam Nask* comprised sixty-four sections, which included the existing texts of the Airpatastan and the Nirangistan. It treated of such subjects as the seminaries, and assemblies of learned priests; the institutions for religious preaching, teaching, and instruction in different Zoroastrian countries; the appointment of priests and high-priests for that purpose; the reverence of the disciples towards the high-priest; the advice of the head-priest to other priests; the five excellent qualifications of a priest; the ritual of the sacred beings; its exceeding meritoriousness owing to an ample number of Raspis in that ceremonial; the Daruns and their consecration ceremonials; the sins of one who does not take part in the celebration of the six Gahambars; *the pure material of which Sudreh and Kustih should be made*; the mode of gathering and tying the Baresma; the necessity of the cleanliness of the body and clothing of the celebrant of the ceremony; the freedom of his mind from sin; the virtuous living of a Zoroastrian for the purpose of furthering the prosperity of mankind; the sickness owing to the look of an evil eye or the vicinity of a menstruous woman; the spiritual debt to the Ameshaspend Ashavahishta for the healing of the sick; &c., &c., &c.

18. The *Sakadum Nask* corresponded to the eighteenth word Yim in the Yatha Ahu Varyo, and is regarded as personal and family law; it chiefly refers to future reward and punishment: the duty
of tying the Kustih; the sin of feasting with idolators; the religious habits of the Prophet's disciples, Frashaoshtra and Jamaspa; &c., &c.

19. The Javit-shida-dad (Vendidad). Literally the name implies the anti demoniac law. This Nask contains expositions about the creation by Ahuramazda of pleasure of mankind of 16 best centres; the displaying of the Religion by Ahura-Mazda to Jamshed; the joy of the good spirit of the Earth from sowing and cultivation; the sin of false oath; contamination of fire and water; contamination caused by a dead man; the Druj Nasush or the unseen collection of microbes on a dead body; the rites of purification; the success of the Yatha Ahu Vairyo prayer in overcoming evil and in restoring health; the combat of Ahriman with Zarathushtra, and the triumph of Zarathushtra in it; the going forth of Vohuman towards the souls of the pious, his showing them their place in heaven; the fear of the demons from the fragrance of the righteous, and the fear that arose in them from the birth of Zarathushtra; &c., &c.

20. The Chitradad Nask contained a history of the creation and progress of mankind in this world till the advent of Zoroaster and the success of the Revelation; the formation of Gayomard by Ahara-Mazda &c., &c.

21. The Baghan Yashe stands last of all in the Datic group. It is represented by the Yashts or glorifying prayers in honour of the good spirits and comprises more than half of the Khord Avesta. This Nask contained the worship of Ahura-Mazda, of the Ameshaspends and the Yazads presiding over visible and invisible creations-from whom the names of the days are derived-their glory, power and marvellous triumph; the worthiness and the dispensation by them of favours for the worshippers; and the duty of many recitations by Zoroastrians in their honour." ["From this Nask are derived sixteen of our Yashts to which may be added the Hom Yasht and the Srosh Yasht" –Darmesteter S. B. E. vol. IV, XXXV.]
The summary of the 21 Nasks or Volumes of Zoroastrian Scriptures thus gives us some idea of the extent of the original scriptures composed by Zoroaster himself in the Avesta. This summary is reproduced here in this review for its two-fold importance; first, the summary enables any man of ordinary intelligence to know for certain that (i) the Vendidad so much run down by the writer of the Zoroastrian Theology on page 70 ("The whole of the Vendidad, it is claimed, savours of their (the Magi's) spirit, nay, it is their work"), as a work produced by Athravans or Magi or any priestly class, is really speaking the original whole Nask (number 19), Javit-Shida-dad, composed by Zoroaster himself; (ii) the Yashts also denounced by the author as "the productions of the Athravans" have their origin in the Nask (number 14) Baghan Yasht written by Zoroaster himself; (iii) the Yacna and the Visparad, and specially the Haftanghaiti, all of which are regarded as post-Gathic and as post-Zoroastrian, i.e. "Later Avesta Texts", by the author of the book under review are taken from the most important and fundamental Nask (No. 21) Stot-Yasht, which contains besides all these Yacna, Visparad etc., the Gathas, and the Gathas are thus related to the Yacna and the Visparad and the Haftanghaiti as stock of the same parent Nask Stot-Yasht. In fact, the summary of the 21 Nasks proves without any doubt that the purely Avesta texts which are now extant are simply remnants of more than one Nask given by Zoroaster himself, and that the whole Avesta literature in our possession bulk for bulk bears a ratio to the original Zoroastrian lore as 1 to 21. From this it is very easy to infer that the entire book of Zoroastrian Theology is thrown out only as a fume of the writer's own imagination perhaps in spite of his inner convictions to the contrary, and the very foundation of the book-that of branding all Avesta except the Gathas as post-Zoroastrian - is built only to erect a super-structure of his so-called "Progressive and Reform Ideas". Secondly, the importance of a reproduction of the summary of 21 Nasks delineated above lies in that life and spirit factor of Zoroastrianism, viz. Zoroastrian ceremonials and formulae. The writer of Zoroastrian Theology excludes
from his book practically a chapter on Zoroastrian rituals or takes a cynical view of the same here and there. The exclusion may have been perhaps suggested by the title “Theology” which the writer has never defined in his book, nor has he given anywhere in the book—his connotation of the word Theology. We shall allude to this part of the review, viz., "Zoroastrian Rituals," in its proper place in this book, but from the summary of the Nasks it is clearly seen that the rituals are taught by Zoroaster himself in more than one Nask, viz., in the Pajeh (No. 10), Ratu-dad. Haite (No. 11), Dvasrujad (No.16), Husparam (No. 17) and Javit-shida-dad (No. 19) – the Husparam being the special ceremonial code of Zoroaster. When on page 17 of the book the writer says:

Haoma is not definitely mentioned by name in the Gathas”,

“there is no reference to the sacred shirt and girdle, the visible symbols of every Zoroastrian's orthodox belief”,

and when throughout the book he tries to instill into the mind of the reader his empirical view that the Gathas only are the genuine work of Zoroaster himself, and that

" Zoroaster's", successors now write in the Avesta dialect which replaces the Gathic,"

it is naturally inferred from these two premises that Zoroaster never, taught rituals and that Zoroaster never gave the mandate of Sudreh and Kusti initiation. We have already noticed the mention of Sudreh and Kusti in the Husparam Nask, but since the writer of Zoroastrian Theology dreams that the Gathas only and nothing but the Gathas are written by Zoroaster himself, the reader of the book has in spite of proved facts to the contrary to draw such silly and nonsensical conclusions as the book is capable of conveying. From such a deplorable degree of the writer's ignorance or willful perversion of facts or whatever it may be called, it is at once seen that the book proves itself to be a dross and canker in the Zoroastrian Scripture Literature.

In connection with this head it is quite desirable to quote Prof. Darmesteter from S. .B. .E. Series Vol. IV: -
That the extent of the sacred literature of Mazdeism was formerly much greater than it is now, appears not only from internal evidence, that is from the fragmentary character of the book, but is also proved from historical evidence. We are no longer in the dark as to the character and the contents of that large literature of which our Avesta is a remnant; that literature is known to us, in its general outlines, through A Pahlavi analysis. West's translation of that synopsis is the greatest service rendered in the last twenty years in the field of Avesta scholarship, and has for the first time rendered a history of Avesta literature possible. We possess the Stot Yasht (av. Staota Yacnya) in its entirety; it is the core of the aggregate known as the Yacna, and the most holy part of the Avesta. It contains thirty-three chapters, of which twenty-two are metrical and written in an archaic style, these being the Gathas, properly so called, and the three chief prayers (Ahuna Vairya, Ashem Vohu and Yenghe Hatam); eleven chapters are written in prose and in the common dialect. The history of the formation of Avesta may be summed up thus: The twenty-one Nasks were formed by Ahura-Mazda Himself out of the twenty-one words of the Ahuna Vairya. They were brought by Zoroaster to King Vistasp. Two copies of the complete scriptures were written by order of the king; one was deposited in the treasury at Shipigan, the other in the Record office.

Such is the standard opinion on the subject of the first rate importance; and it is such a moot point that many students of the West, when trying to speculate upon this question, have groped in the dark, and have made neither head nor tail of it. But the difference between the Western students on the one side and the
writer of Zoroastrian Theology on the other is this that whereas the former put dearly before the public both the fact of there being 21 Nasks of Zoroaster and their own speculation, the latter simply tries to mislead the public by empirically dividing all the Scriptures into Periods, and stamping dogmatically all the Scriptures as post-Zoroastrian except the Gathas. It is this empirical attitude adopted by the writer that invites animadversions on such a book.

Instead of first proving with evidence the division of Scriptures into Gathic or Zoroastrian, and Later Avestan or Post Zoroastrian and then basing his arguments on the proved facts, the writer of the book from the very beginning commits the logical fallacy of begging the question, and advances his favourite views of advocating the so-called reform, taking a suitable line of argument as data or hypotheses. This division according to the writer of Zoroastrian Theology is based on the distinction between poetry and prose, because it is generally believed that poetry precedes prose in the progress of human speech. But even this argument cannot hold good, for we have seen in the words of Darmesteter that the most important Nask the Stot Yasht which included the Gathas also contained 33 chapters, of which 22 were metrical and 11 prosaic. If therefore poetry and prose occur simultaneously in one and the same Nask containing the Gathas, how can it be logically said that the Gathas were previous in age to the prosaic part of all the Avesta Scriptures. In fact this demarcation-made by the philological school without understanding the extent and spirit of the entire original Zoroastrian Scriptures, -the split between the Gathas and the later Avesta,-is advanced only as an argument quite adapted to their various ulterior objects of promulgating views and doctrines of their own devising, and suitable to their own modern social and economic environments.

Hence it is that the learned Dastur Darab P. Sanjana emphatically says regarding the entire original Scriptures of Zoroaster in the following words on page xxx Introduction to the Pahlavi Vendidad: -
Such is the history of Zoroastrian Scriptures, which is found in the earliest authority extant. It upholds the Zoroastrian belief that the 21 sacred books ascribed to Zoroaster, had been produced in the reign of King Vistasp and invested with a pious and prophetic authority. At the same time it sets aside the idea of philologists that the language of the Avesta represents' such changes as may have been brought about within the space of one or two centuries.' The deviations in the Gatha dialect from the ordinary prose Avesta, as regards grammatical forms, might be considered as 'dialectical peculiarities.' From the Zoroastrian point of view different sacred books were written in the same age, in metrical or prosaic dialect, in the philosophical, religious or ordinary style, according to the different requirements or intellectual powers of the higher or lower sections of the people in the various spheres of their vocation. The changes in the grammatical inflections distinguished the sublime poetry from the easy explanatory prose for the general use of the people.'

One simply wonders how the writer of Zoroastrian Theology could have so arbitrarily started to write his book, dividing the Zoroastrian Scriptures into imaginary periods of their birth in spite of so much intrinsic evidence as to the 21 Nasks forming the entire Zoroastrian pristine Scriptures. When in the introduction the writer of the book under review says that his work attempts to give 'a general knowledge of the gradual process of the development of Zoroastrian theology from its 'early simplicity' to the 'complexity' which it exhibits at present,' he puts himself in a deplorable condition, revealing his utter ignorance of the term "Theology" in the first instance, and of the entire 21 Nasks, a knowledge of which will not have
caused him to use the distinction “early simplicity” and "present complexity" which he has not at all demonstrated throughout the book. A student of the Avesta who has closely studied the Gatbas in their metaphysical interpretation along with the other Avesta is able to see parallelisms giving a clear idea of all these detachments being possible out of a consistent whole of 21 Nasks. Looking to the present very meagre state of extant Avesta fragments, we can say emphatically that no one is entitled to give his opinion as to the authentic nature or otherwise of Zoroaster's writings. The indisputable fact stands out that the entire original Scriptures of Zoroaster did not form one exhaustive Nask on all subjects, but comprised 21 Nasks as widely different in style as in the subjects they dealt with. As we shall see later on, the writer of Zoroastrian Theology has divided extant Zoroastrian Scriptures into periods, so that he may be able to exclude every Avesta writing, except the Gathaa, as being Post-Zoroastrian and thus he may regard all the ritualistic and other tenets of Purify inculcated in the other Avesta as post-Zoroastrian, and thereby he may be able to preach the simple religion of the Gathas as he terms it, having no complexity of so many observances, so many rituals, so many angels and so many demons, heaven, hell, purgatory etc. etc., which are not explicitly alluded to in the Gathas but propounded in the other Avesta Writings.

We shall later on find that the writer of Zoroastrian Theology, it seems so from the book, belongs to the so-called protestant school of Avesta students, that he simply denounces all Avesta writings, except some portion of the Gathas, as a production of the ignorant Athravans or priests, and that he simply wants to force home into the minds of the Parsi Public the cardinal doctrine of these protestants viz., that of proselytism. Almost every chapter of the book savours of this Idol of the Mind of the writer, and it will be treated under its proper head in the next chapter.

By excluding the rest of the Avesta, the writer of Zoroastrain Theology wants us logically to exclude all Pahlavi
writings as un-Zoroastrian; thus, when he says on page XXXI of introduction,

"Some of the most important of the Pahlavi works are either versions of some Avestan works now lost to us or draw their thought from the Avestan sources. Thus the Pahlavi Bundahishn is the epitome of the Avestan Damdad Nask, subsequently lost." -

here the writer wants us to conclude that if the Avestan writings do not belong to Zoroaster as he has known it for certain without any evidence, the Pahlavi writings must be thrown to the dogs because the Pahlavi has Avesta as its source, and according to this logical inference such important books like the Pahlavi Bundahishn must be supposed to contain all non-sensical and unintelligible absurd matter collected by the ignorant priests of Post-Zoroastrian times! On the contrary, in fact, the sincere student of Avesta and Pahlavi looks to the Pahlavi writings with respect for he finds Pahlavi to be a key to the exposition and understanding of the Avesta now extant, and to be the source of information of other additional Zoroastrian principles taught in the Avesta Nasks now lost to us. If the writer of the book means to convey that only the Gathas were written by Zoroaster himself, it follows that the other Avesta and therefore also the Pahlavi writings cannot be logically included under "Zoroastrian" literature. When we read pp. 194-197, we are at a loss to make out what the writer wants to convey. In fact, there occur so many self-contradictions and inconsistencies in the different pages of the book, that a separate collection of all these has been considered necessary and will be dealt with elsewhere i.e. vide, A collection of Dr. Dhalla’s Inconsistencies pp. xxx to xxxiii so as to enable the public to attach proper value to a book of inconsistent ideas intended only to detract and derange the mind of the religious reader from his beliefs, if he has not studied the Avesta language and literature originally himself, by simply grouping together seemingly inconsistent vague notions about the state of Zoroastrian Scriptures. It is this dangerous attitude of the writer that requires to be well taken notice of by the Parsi public. If as a Parsi priest he adopts such a cynical and ridiculous attitude in order to perplex and confound an ordinary lay
reader as to the genuineness of Zoroastrian Avesta Scriptures, the book well deserves to be stamped as a production of rank heresy. Of the many inconsistent contradictions we may give an instance here with reference to this first head of the review.

On p. XXXII of Introduction he says

"If the reader wants to know all that the Zoroastrian Literature has to say about Omrzd, he will get it as a whole not from any one (period), but from all."

Here the word "Period" is very objectionable. Then on p. 194 under the heading: "The Pahlavi literature has its roots in the Avestan soil," he says:

"The Pahlavi works allege that the Avestan Nasks had perished. * * * * The extant Pahlavi works contain quotations from Avestan works that have not come down to us. * * * * Nay, some of the Pahlavi works seem to be wholly or in part reproductions of some of the Avesta Nasks, and most scholars agree with West that the Pahlavi Bundahishn is an epitome of the Avestan Damdad Nask that has since disappeared. * * * * The internal evidence of some of the most important Pahlavi works shows us that they preserve much of the material derived from Avestan sources, which still existed in their days, but have been subsequently lost, and thus make up for the loss of the original Avestan books to a considerable extent."

Then under the heading: "The Pahlavi literature is the completion of the Avestan texts," the writer says on the same page 194,-

"The Pahlavi works explain, elaborate, and describe in detail much of what is stated in brief in the original Avestan texts. This is the inestimable value of the Pahlavi literature:"

If all these words of the author are clearly understood by the reader, he will be quite surprised to find on the very next page 195 a self-contradictory statement to these words, as under:

"We have described the change from the Gathas to the Avestan texts as a retrograde step; the Pahlavi texts are still farther removed from the Gathas. The Gathic ideal lingers and continues to be admired, but it has ceased to influence. It evokes praise from the Pahlavi writers, but fails to inspire them with its abstract tone. Zoroaster is a historical per-
sonage in the Gathaa. In the later ( ! ) Avesta he is surrounded by an aureole, and becomes super-human; but in the Pahlavi works his personality is enshrouded by miracles, and he is transformed into a myth (!). The fascination for marvels in religion is an unmistakable sign of the times, * * * * Fifteen hundred years separated Zoroaster from the Sassanian period, and a thick veil began to hide the pristine truth of his great religion from his followers."

These words of the author simply tend to point out his ignorance of the Pahlavi literature. The writer of Zoroastrian Theology may have studied Avesta Philology in America, but it is much to be doubted from what he has written in the book about Pahlavi whether he has studied Pahlavi originally himself. The writers of the Pahlavi had much more knowledge of Zoroastrian Scriptures than what the so-called modern Parsi students of Avesta grammar presume to have.

Again while depreciating the Pahlavi texts as still farther removed from the Gathas," the writer employs the same empirical criterion of "Periods." These are the syllogistic premises in a series put by the author-

1. On page 835 while doubting even the composition of the Gathas he says

   "The Gathas were shown to be the oldest in time of composition, and the authorship of a considerable portion, if not all, of these hymns was ascribed to Zoroaster himself."

2. On p. 76. He puts the heading U From the Gathas to the later Avesta, a retrograde step," without proving anything under it.

3. On p. 195. He repeats the same idea "We have described the change from the Gathic to the Avestan Texts as a retrograde step"; and then adds "The Pahlavi texts are still farther removed from the Gathas."

From this it can be very easily inferred that if anybody wants to know the Pristine Truth taught by Zoroaster himself; he must consult only a "considerable portion of the
Gathas”; and he must treat the Yacna, the Visperad, the Vendidad, the Yashts; and the other Avesta prayers as things given not by Zoroaster himself but by the ignorant priests of later times; and still more since the Pahlavi is only a reproduction of this counterfeit (!) Avesta, the Pahlavi must be logically treated as trash!

If a book called Zoroastrian Theology, written by a Parsi priest who calls himself an educated man versed in Avesta and Pahlavi, leaves the reader to draw such, poisonous and obnoxious inferences so as to reduce the extant Zoroastrian Avesta texts to mere zero or at the most to some portion of the Gathas only, it will not be wrong to say that the genuine Zoroastrian religion now no longer exists, and that therefore the modern Parsis had better adopt any other existing form of religion. Will it not be advisable and proper to say of such a book that it is only a medley of non-sensical views, meant to flatter one such section of the community? It is very deplorable that even in religious matters time-serving bas become the order of the day, when attempts are made to express views only to suit the whims of a small section of the community that is in pursuit of Anglo-Parsism in place of Avestic Zoroastrianism. In the words of the writer himself, as on p 209, cannot the book of Zoroastrian Theology be classed amongst compositions preaching downright heresy? On that page the writer gives the definition of a heretic in the words of the Dinkard writer that

"Whosoever teaches, speaks or acts, respecting the beliefs and practices of the national faith differently from that which the ancients have done is a heretic. Heretics are of three kinds; the deceiver, the deceived, and the opinionated, all of these misrepresent the teachings of the elders, and pervert the sacred writings,"

It is a matter of deep regret that a Parsi priest who is born in the Zoroastrian religion, who professes that same religion, who presumes to be a leader ecclesiastical of that religion, writes a book on Zoroastrian Theology which makes the reader reduce all the Avesta writings to zero in its intrinsic value of
being Zoroastrian. To say that only a considerable portion of the Gathas belongs to Zoroaster, and even to quote such an opinion without refuting it, to say that all the Avesta writings are productions of priests of post-Zoroastrian times, in the presence of so many evidences of there being 21 Nasks written by Zoroaster himself, comprising the entire Zoroastrian Daena or the Law of the Universe in all its exhaustive departments, is to say the least, downright heresy, and the entire book based on such a heretical view cannot be rightly called “Zoroastrian.” In fact the book is meant to denounce all Avesta writings so that the writer may be enabled to preach a “Neo-Zoroastrian Theology” invented by his own imagination; and hence it is that he draws such conclusions as the one on p 71, viz.,

"The Anstan texts are the productions of the Athravans, the legitimate guardians of the Zoroastrian canon,"

and another on p. 70:

"The whole of the Vendidad savours of their (the Magi’s) spirit, it is their work,"

And the writer of the book proves further that the Vendidad is not the work of the Magi but of the Athravans or priests. All this nonsense about the Magi and Athravans on p. 70 will be treated later on under its proper head; but here the point to be noticed is the favourite mission of the author, viz., "All Avesta is post-Zoroastrian work of Athravans or Magi or any body of persons but not of Zoroaster himself"! A very queer inference drawn from some unknown Logic of Empirical Dogmatism!

In the absence of an entire Zoroastrian lore, it is very ridiculous and illogical on the part of a writer on Zoroastrian Theology to be a cutter thereof into periods without adducing any argument to support his view. There are two chief grounds, it seems, on which the author bases his argument of Periods. These are "the linguistic basis" and the subject-matter. In the first, i.e. in the linguistic basis, the Gathas having long accents and syllables and their composition being metrical, the writer of
Zoroastrian Theology is prone to believe therefore that the Gathas must be older in origin than the other Avesta. In the first place the question may be put to the writer: "Cannot the teachings of the same writer be put both in prose and poetry?" We have seen in the words of Darmesteter that the same Nask Stot Yasht contained 22 chapters of the Gathas in metre, and 11 chapters of the other Avesta in prose. On what authority does the writer of Zoroastrian Theology make us believe that Zoroastrian Scriptures could have been originally given by Zoroaster only in poetry and not in prose? Was Zoroaster incapable of inculcating the Laws of the Universe in prose, or did he as a prophet think it below his dignity to preach his religion except in verse? Will the writer explain the reason of there being different metres, different lengths of lines, different numbers of lines in each stanza in each of the Five Gathas? Can we not in the same way insist on saying that Zoroaster himself should have taught all the Gathas only in one metre – that of Ahunavaiti, and that because all the Gathas differ from one another in this respect, all of them must not have been given by the same person!

And as if this were not enough, the writer does go further and say that not all the Gathas but only a considerable portion thereof has been composed by Zoroaster himself. What a height of the writer's speculative phantom of the imagination, when on p. 335 he puts in:

“The Gathas were shown to be the oldest in time of composition, and the authorship of a considerable portion, if not all, of these hymns was ascribed to Zoroaster himself:”

The writer of the book does ndeed by these words to the view that not only was the so-called Later Avesta not propounded originally by Zoroaster himself, but that all the Gathas also were not taught by Zoroaster himself. Such an ungrounded skeptical view is styled by the writer of the book as “Textual criticism bringing startling revelations for the Parsis”-a remark too sarcastic in a work of Zoroastrian Theology to be passed over without a downright denouncement thereof.
One cannot understand the object aimed at by a book such as the one under review. In order to uphold an up-start ideas and to preach new fledged pet theories twisting the teachings of Zoroaster, the writer sarcastically ridicules every genuine Zoroastrian belief and teaching. On what grounds does the writer on p. 336 say that

“The Parsis had been accustomed to attribute indiscriminately (?) all Avestan compositions to Zoroaster himself and who never approached their own sacred books with a historical perspective.”

Here the epithet “indiscriminately” is certainly used very ‘indiscriminately’ by the writer. Does the writer definitely understand what "perspective" implies in drawing and engineering? Has he ever seen the perspective apparatus, and has he ever observed any given object under the perspective? Had he gone with the help of the historical perspective, had he been able to see clearly the date and time of Zoroaster himself, had he studied the Avesta really in the perspective instead of in the prospective way of bringing imaginative speculations, had he deigned to pay respect to the fact of there being 21 Nasks as the source of all Zoroastrian teachings, he would have paused a little before satirising the beliefs of the Zoroastrian fold. On the same p. 336 he says that

“an exuberant outgrowth of dogmatic theology and ceremonial observances, the new school asserted, had supplanted the buoyant simplicity of the Gathic teachings, and simply represented a decline from the pure teachings of Zoroaster,“

and that

“the Later Avestan texts were declared to render nugatory the pristine purity.”

From this it is seen very clearly that the writer of Zoroastrian Theology has not at all studied all the Avestan writings including the so-called Later Avesta, for, if he had studied them in comparison with the Gathas, he would have seen so many
parallelisms both in the ideas and the essential spirit of the two. We are at a loss to understand the meaning of "dogmatic theology" as understood by the writer and there is no dogmatic idea expressed in any Avestan texts so far as our study goes. We do not understand why the writer has a disgust for "ceremonial observances." In fact the Zoroastrian religion is entirely characterized by rituals and ceremonials which are taught in more than one Nask, and the much derided Later Avesta and even the Gathas are composed mainly for producing great ceremonial effects by a recital thereof, in addition to their utility as texts propounding the laws of nature. We shall touch this subject in details in its proper, head, but the writer, it is evident, has never thought of his responsibility while jotting down such crude and vague notions lurking in his mind of a downright reform. It is simply presumption on the part of the writer to put in unreasonable unwarranted speculations in respect of an ancient much-revered scripture like the Avesta, which is so very difficult of an intelligible exposition. The translations both of the Gathas and of the so-called Later Avesta as at present rendered are so imperfect and wanting in accuracy and precision that it is very dangerous for any man to come forward with arguments for drastic changes in many departments of the system of Zoroastrian religion. There are so many technical terms in the Avesta, the same word having different significations and technical meanings in different places according to the content, that no student of the Avesta can boldly assert his own view on any subject to be a correct one. In the presence of such difficulties in the way of studying the Zoroastrian Scriptures, it is simply bragging on the part of the writer to say on p. 335 that "the religion of the Younger Avesta had departed in certain respects from the religion of the Gathas, and the subsequent compositions showed signs of degeneration both in substance and style."

The writer without any grounds distinguishes the religion of the Younger Avesta from the religion of the Gathas, and thus by mere dogmatic assertions of his tries to bring home to the mind of the reader his own newly hatched theories and ideas.
In fact the ground work and plan of the book is this: - The writer wants in the first place to preach proselytism in Zoroastrianism, and along with that to preach a Zoroastrian religion which is quite convenient and suitable to the worldly ways of living life-a religion without prayers, without beliefs, without angels, without archangels, without, heaven, without, hell and lastly without conscience. In order to carry out this plan the foundation-work is introduced in the form of a split between the Gathas and the other Avesta, and the whole, book is based on this queer basis, and all varied and fantastic views of the writer are raised on this tottering foundation and without a plumb-line.

There is no logical sequence and consistent flow of ideas and arguments throughout this work. In spite of far-fetched arguments and vain efforts to show a separation between the Gatha and the so-called Younger Avesta by such headings as on p.76, "From the Gathas to the Later Avesta a retrograde step", in spite of the writer's efforts to show to the best a remotness of the Avesta from the Gathas by a willful omission of the Gothic references which are exactly parallel or synonymous with the ideas he quotes from the so called Later Avesta, the writer is at a loss to make his shrewd reader believe what he wants to convey. A clever reader, while comparing what he reads in the foregoing pages with what he reads in the later pages, can at once make out all the fallacies and foibles of, the writer especially from the incongruous weaving and inconsistent arrangement of his arguments having no head nor tail thereof. For example an attempt is made on p. 49 to show a split between the Gathas and the so called Later Avesta, whereas if that page is read carefully one can easily see the close relationship of the Gathas with the other Avesta. On that page under the heading ‘The infernal crew’ the writer's main contention is this that in the Gathas all the demons and all the good spirits are not numerically counted as in the Later Avesta, nor are the names of all the demons and all the good spirits mentioned in the Gathas as they are in the other Avesta. He refers to the Gathas and says that
“the Daevas or demons are the offspring of the Evil Mind and spread their mischief over all the seven Zones. When the two primal spirits of good and evil came together at the beginning of creation the demons chose evil and rushed with one accord to bring destruction to mankind.”

Although in the Gathas the demons are generically mentioned under the four generic names of Aka Mana or Bad Mind, Druj or deviation from the righteous path, Aeshma or the improper lustful desire, and Taromaiti or wrong-mindedness, in opposition to the four generic names of the good spirits, Vohu Mana or Good Mind, Asha or righteous path, Srosha or proper desire in obedience to the voice of nature, and Armaiti or Right-mindedness, the writer cannot tolerate the appearance of these same rival forces named specifically in the later Avesta and defined in further details with their functions in nature. The writer's strange argument raps thus

“In opposition to every archangel and angel, the Younger literature sets up a corresponding fiend. We do not find the symmetry of diametric opposites between these rival forces carried out to completion in the extant Gathic literature,”

And from this what does the writer want one to conclude? Why? The same thing on which he bases the whole book under review – viz, that the Gathas are far removed from the later Avesta because the latter contains many more things and very often quite unintelligible to the philological student. No syllogistic rule of logic nor any commonsense can allow such a conclusion from such premises. Cannot the later Avesta be regarded as a prose commentary or exposition of the poetic Gathas? Cannot the Younger Avesta be studied as supplementary to the Gathas both devised and originated by the same great prophet? Cannot the younger literature be marked out as collections made from various Nasks out of 21 relating to the various branches of Divine Knowledge given by Zoroaster, and the Gathas as the contents of one special Nask, which is the fundament of all other Nasks? These are questions, which could have
suggested themselves to the writer himself only if he had written the book with the idea of equality, justice and frankness of purpose without prejudice or any ulterior end in view.

That the writer has been very inconsistent throughout the book in his expression of ideas can be seen on p. 59 in connection with this subject. On that page under the heading “Between heaven and hell” the writer cannot but admit the concordance or rather parallelism between the Gathas and the Later Avesta with respect to a very important subject. He says there:

"The Avestan and Pahlavi texts record in full detail this eschatological doctrine, while the Gathas appear to recognize it either in spirit or in the abstract so that we must be justified in concluding that the concept of the intermediate place was embodied in the teachings of Zarathushtra from the beginning."

Although not properly expressed, this quotation explains that the later Avesta has developed the germinal ideas occurring in the Gathas about heaven and hell. Thus, instead of there being a split between the Gathas and the Later Avesta, one can easily conclude from the words of the writer that there must be and there is a greater and nearer relationship between the two, and that therefore the teachings in both must have originated from the same great-prophet. The quotation on p. 59 is very important, inasmuch as it helps the reader to see for himself that in the same way with respect to all other items the so-called later Avesta, if closely studied and reverently pursued, would surely show itself to be an additional exposition of Zoroaster's nutshell teachings in the Gathas as originally taught by himself and not merely cumbersome writings as imagined by the writer, produced originally by the later priests and other persons. The same sort of concordance is shown on the same page under the heading "Duration of punishment in hell" in the following words:

"The idea of eternal damnation, that is, confinement in hell until the day of Renovation, which is markedly manifest in the later works, exists in embryo in the Gathas."
What surer proof than this is required, in the words of the writer himself, for showing a close relationship like that between the main branch and its twigs and leaves, between the Gathas and the so-called Younger Avesta. Yet in order to harp on the same string, in order to be able to show anyhow a split between the two he says something about the materialization of hell by the later Avesta on the same page under the heading “The nature of retribution in hell.” No such difference as shown there really exists in the original texts and hell is not at all materialized in the later Avesta, but, as in other cases, the ideas of the Gathas about hell are very ably and elaborately explained and amplified in the other Avesta, which are quite consistent in themselves.

On pp. 60 and 61 under the headings “Saviour prophets” and "Righteousness triumphs over wickedness," a vague attempt is again made to show the remoteness of the Gathas from the Later Avesta. The writer says on p. 60:

“The later scriptures speak of the different saviours that will appear in the world at various epochs to reform it, the last and the greatest of such saviours being Sosbyos or to use the Gathic word, Soshyant. The term 'Soshyant' in both the singular and plural forms occurs in the Gathas. Here however the word is used, not as the name of a particular individual, but as a generic term, designating a group of saintly workers. It is in the Younger Avestan period that we first become acquainted with a person bearing this name. Those who by their good deeds work for the commandment of Ahura Mazda through Good Mind and Righteousness are called the saviour prophets.”

Here the main point of argument adduced by, "the writer is twofold, viz., first that the use of the word Soshyant in the Gathas is in the generic sense, and that in the later Avesta in the specific sense, and secondly that the word Soshyant is used as a proper name in the Later Avesta. The argument may be granted as correct, but it does not follow from this that therefore on account of this distinction the later Avesta embody original teachings inculcated by persons other than the prophet. The word Soshyant does generically imply a benefactor in spirit
ual progress, and in the Gathas it is collectively used as “Soshyanto Dakbyunam” i.e. the benefactors of various planes of the universe, and these are explained in the Later Avesta as different individual souls working for each of the seven planes or Keshvars, and the one specially meant for Khanirath-bami or this world is, named Soshyos. Thus the Later Avesta elicits and clears up the germinal idea in the Gathas, and hence instead of regarding the two as the teachings of different persons, a reader of ordinary commonsense will certainly put them down as supplementary ideas inculcated by the same prophet. In the same way the writer in order to show a separation between the Gathas and the other Avesta says on p. 61:

“The world of humanity will at last arrive at the stage when Druj or wickedness will come into the hands of Asha or Righteousness. This ideal aim and end has been the final goal laid out in the Gathas. Zarathushtra prays over and over again for the period when Righteousness shall smite Wickedness...........The later texts give us a systematic account of the final struggle between the good and the evil powers, and relate in detail how everyone of the heavenly beings will smite his own particular opponent evil spirit. As we have already seen, the Gathas speak of the victory of Asha or Righteousness, and the defeat of Druj. Wickedness:”

This again goes against the writer's attempt to show the split between the Gathas and the Later Avesta. He himself admits that the so-called later Avesta explains in detail and systematically what is dismissed with poetic brevity and categorically in the Gathas. And this our argument is very much strengthened and one cannot but deduce logically that the so-called later Avesta must have as their source the original teachings of Zoroaster himself when we put a quotation from p: 163 side by side with that on p. 61 just given. On p. 163 under the heading “Zoroastrianism is anti-daeva or against the demons,” he speaks about Yacna Ha 12 and the Vendidad which fall under the so-called Later Avesta thus:

"In the hymn of the Confession of Faith (Yacna Ha 12) that the faithful - recites from the time when he as a child is invested with the
sacred cord, and which he therefore repeats throughout his life at the opening of each daily prayer, he proclaims himself a worshipper of Mazda and a foe to the demons. In this antagonistic attitude to all that is evil, he abjures everything relating to the demons and all that may accrue from them, exactly as the prophet Zarathushtra did. One of the Nasks or books of the Avesta moreover derives its name from this very expression and is called accordingly, the Vendidad, more correctly ‘Vidaeva-data,’ or law against the demons.’”

From this the writer’s own testimony an able reader can clearly come to the correct conclusion that the theory of dividing the sacred Zoroastrian literature into different periods of origin and different authorships of origin is an absurdity in itself and a very far-fetched, ill and futile attempt in face of so many evidences from the extant literature itself! Here we may put a question both to the writer and the reader for a definite answer from the foregoing quotations- “cannot Zarathushtra’s own teachings be regarded as embodied in the Yacna Ha 12 and the Vendidad from the point of view of the theme, viz. Righteousness vs. Wickedness, seen in the Gathas, Yacna Ha 12 and the Vendidad?” One who has studied these in the original will be able to say that there is absolutely no mention of a single inconsistent idea about them so as to lead any one to believe that the Gathas, Yacna Ha 12 and the Vendidad may have different sources of origin.

Again on p. 163 under the heading “Aka Manah the demon of Evil Mind” a very feeble attempt is made by the writer to show a separation between the Gathas and the Later Avesta, there being practically no need for such an attempt. There he says that

“The term Aka Manah figures very rarely in the Younger Avesta, and we do not hear of so much of his activity in the Pahlavi works.”

This is again an unwarranted statement, and the writer betrays his ignorance about the meanings of the terms "Angra Mainyu" and "Aka Manah." Both these terms are used in Avesta and Pahlavi works as having the same sense of Evil
Spirit or Evil Mind and they are used very often one for the other without any distinction of meaning. Both imply the Evil principle in nature working as a negative pole in opposition to the positive unit Spenta Mainyu or Vohu Manah i.e., the God Spirit or Good mind, the Good principle. Both in the so-called Later Avesta and in the Pahlavi works both the terms are used invariably as in the Gathas, and the writer’s distinction in this point is also very far-fetched, for on the same page and in the same paragraph he says

“The ethics of Zoroastrianism naturally demands that Aka Mana’s power shall be ultimately destroyed and accordingly he will be vanquished by Vohu Manah at the end of the present cycle.”

This is quoted from Yasht 19, a member of the so-called later Avesta, and it conveys the same idea that we have already seen in the triumph of Righteousness over Wickedness on pp. 61 and 163, and hence we can argue quite logically that the Yashts, the Vendidad, the Yacna and every Avesta scripture put under the queer phrase (Later Avesta,’ form really parts of (one stupendous whole,’ viz., the entire twenty-one Nasks, and all these must therefore be studied simultaneously and with equal reverence for all of them as teachings bequeathed by the same great prophet.

Under the subject we are at present treating no page of the book is so repulsive to a microscopic reader as p. 76 of Chap. XI. The whole chapter in fact requires a close examination and straight refutation, for the division of Avesta Scriptures into different periods of origin, and the authorship of the original teachings by different persons have fascinated most of the philological school, and all their speculative ideas are based on this enchanting belief. The heading “From the Gathas to the Later Avesta a retrograde step” at once suggests the idea lurking in the mind of the writer, which is to show anyhow a split between the Gathas and the other Avesta—a split which really never exists, a split according to the origin of ideas, and the spirit of the meanings of ideas therein.
The lofty tone of the earlier compositions gradually declines, and the greater part of the Yacna, Yashts, and Vendidad becomes heavy and monotonous. On only rare occasions do the texts exhibit sudden flashes of transcendent beauty and devout fervour. The growing tendency is for complexity and concreteness. The Gathas generally dealt with the abstract concepts. Everyone of the Amesha Spentas, as we have already seen, impersonated some cardinal virtue. Though Asha the genius of righteousness and Haurvatat, that of perfection, have each a Yasht consecrated to them in the Younger Avesta, the abstract virtues of these archangels do not receive any recognition in these hymns. The secondary and concrete qualities with new associations loom larger in the thoughts of their composers than do the primary qualifications. Rather than dealing with the righteousness of Asha Vahishta and the perfections of Haurvatat, the later texts expatiates upon the healing powers by means of the recital of the various formulas of magical efficacy and the spells to drive away the demons of disease and death. This general tendency of drifting towards the concrete and material in religion is the characteristic feature of the times and endures throughout the Younger Avestan as well as the subsequent Pahlavi period, in which it reaches its climax.

A very long quotation we are obliged to put in here for a just consideration of the subject. Regarding the lofty tone of the Gathas and the heavy tone of the Later Avesta we have to pity the writer for his ignorance of the laws of the composition of the Avesta. In the Avesta as in music, the laws of intonation and rhythm are taught by Zoroaster, and Frasrutrethrem, Framaethrem, Fragatrem, Frayashtim, Frastaothrem, Zabathrem, Zaotarem, Afritarem, Aibizaretarem, etc., etc., etc., are used for different rhymes and intonations of vibrations required to produce different effects on different occasions in different cases of recital. Hence we see that the Gathas practically requiring Frasruatrethrem, the Yashts Frayashtim, the Yacna requiring Zaotarem, the Vendidad requiring Framarethrem--all of these exhibit different styles on account of the various modes of intonation and metre employed therein. Again as we have seen in the summary of the 21 Nasks, each of these extant Avesta scriptures has as its source one separate individual Nask, which differs from the rest in ideas and style; - e.g. the Gathas are a poetical composition from the Stud.
or Stot Yasht or Vastarem Nask; the whole of the Yacna practically and Visparad form prose compositions from the same Nask; the Vendidad has for its source the Javit-Shida-Dad or Dregubyo Nask; and the Yashts practically are composed from the Baghan Yasht or Mazdai Nask. Hence the Gathas, Yacna and Visparad have their source in the Gothic group of Nasks the Yashts are derived from the Datic group, and the Vendidad also from the Datic group of Nasks. Thus not only specifically but also generically the extant Avesta have their different sources of origin out of the 21 Nasks, and it is not at all wonderful that the writer of the book under review on account of his ignorance or concealment of the fact of there being 21 Nasks is at a loss to understand the reason of different styles of each existing scripture. For this reason the Gathas, Yacna and Visparad treat of subjects different in form though not in spirit from those in the Yashts, which again treat of different subjects and ideas from those in the Vendidad. There is not any amount of complexity nor any sort of concreteness in the so called Later Avesta, and the complexity and concreteness, if they at all appear to the writer, are simply an outcome of his inability to grasp the teachings therein and of a materialistic garb given to them by the faulty philological fashion of following the study of them. The abstract connotation and the abstract function of the archangels is maintained throughout the later Avesta, and it is quite consistently carried out though more elaborately than in the Gathas. One simply wonders why the recital of various Avestic formulas is regarded by the writer as concrete and material. We shall treat this -the efficacy of Avesta Vibrations -in its proper place, but here we must take note that this efficacy is based not on any visible, tangible laws of physical matter, but on the abstract and invisible though scientific laws of ultra-physical states of existence. If the religion can teach about the laws of social life, about the moral code and about the physical well-being, the writer ought not to denounce the Later Avesta which teaches the efficacy of Avesta Manthra in our everyday practical life. If Zoroaster was a practical man who gave practical precepts of
leading a life in accordance with the laws of nature, it is quite natural that in one of the Nasks he must have given the principles regarding the efficacy of chanting the Avesta Manthra. A number of passages even from the Gathas will be quoted hereafter to show how the Gathas themselves pay regard to the Manthra or the Word of Mental Efficiency and what divine origin is attached to the Manthra or Avestic formulas.

Thus we see that all these are innovations of arguments, which a lay reader may easily believe and be a ready dupe of, on account of his ignorance of the real facts existing in the extant literature. These gymnastic efforts of twisting and squaring and smoothing and creating queer arguments in order to show the inferiority of the so called Later Avesta no doubt testify to the strength of the writer's physical brain on account of his invention of ideas not existing in the extant Avesta, as to the split between the Gathas and the other Avesta.

A very futile argument is advanced on the same page 76 to further support his attempt at showing the split in the following words:

"Daena, Chisti, Mithra, Raman, Rata, Manthra; Airyaman, Asha, Hvae, Maonghah, Asman, Ushah, Atar and Zam, furnish us with instances in which terms that were used in the Gathas to connote the ordinary meanings are now personified as angels."

Here also the writer takes an undue advantage of the ignorance of the reading public regarding the entire Avesta. There are, in the first place, personifications and addresses in the Gathas, of the Angels and archangels, -Asha is made to talk about the advent of Zoroaster in the Gathas, Armaiti is regarded as the daughter of Ahura Mazda, Vohu Mana is regarded as the son of Ahura Mazda, and in the second place, the angels and archangels are mostly treated in the abstract sense in the Later Avesta. Thus the writer conceals some facts from the view of the ordinary reader, and supports his own view anyhow by half hearted weak arguments based on facts half-expressed and half-concealed, and this attitude shows absence of frankness and presence of some ulterior object in writing this book.
MENTION OF DIVINITIES IN THE NASKS.

Then a very offensive paragraph on p. 77 is further adduced in support of his own view, which is highly objectionable and questionable. It runs thus:

“The divinities to whom the pre-Zoroastrian Iranians paid their homage and all of whom were conspicuous by their absence in the Gathas, now pervade the entire Avestan religion. The major portion of the Avestan texts sings of their glory………And yet they do not get recognition in the Gathas. This absence of mention by the prophet of the divinities whom the ancients knew and honored, and who occupy a pre-eminent position in the later development of Zoroastrianism, has been a great problem that has so far defied solution………The prophet had dethroned and banished the Indo-Iranian divinities from the spiritual Kingdom……….Their cult was too deep rooted to die out soon, and the priests were compelled to admit it into the Zoroastrian theology, when the towering personality of Zoroaster was removed from the scene of activity after his death.”

Although we have touched this portion viz. the demons and good. Spirits in the Gathas and the later Avesta on pages 25, 26 above, while referring to p. 49 of the writer, we cannot but again revert to the same point from the point of view of Nasks. When we look to the summary of the 21 Nasks given above, we find that the origin of the Gathas in the Stud Yasht or the Vastarem Nask which treats every subject generically and with poetic brevity, and therefore the Gathas refer every time to the seven Ameshaspends or archangels and only to a few Yazads as every Avesta student is aware of. In this summary of the Nasks we find that the divinities, complained of by the writer as an addendum in the later Avestan religion, are taught by Zoroaster himself in more than one Nask - e.g. in the Hadokht Nask the invocation of the several angels in each of the Gahs; in the Pajeh Nask the religious names of the twelve months, and the thirty days of every month, which are the names of all the divinities; in the Ratudad Haite the demonstration of the assembly of the Ameshaspends and the ritual of the sacred beings; in the Kashasrub Nask the right method of the preparations and precautions indispensable in the performance of the ritual for the sacred
beings; in the *Husparam Nask* the ritual of the sacred beings; in the *Baghan Yasht Nask* which included the Yashts or glorifying prayers in honour of the good spirits and which also contained the worship of Ahura Mazda, of the Amesha-spends, and the Yazads presiding over visible and invisible creations, from whom the names of the days are derived, their glory, power and marvelous triumph. Thus the absence of the Yazads or divinities in the Gathas is very easily accounted for if the student of the Avesta remembers the first axiom that *the extant Gathas do not make up the religion taught by Zoroaster but that they form only a very small fraction of the entire religion of 21 Nasks taught by the prophet*. Again we have seen that the writer admits that the Gathas treat of many subjects only generically or as in embryo, and the apparent absence of the divinities in the Gathas is shown to be the real presence of them by a very conspicuous word. The angel or Yazad Srosh is regarded as 'the greatest of all' Yazads and this fact cannot be denied by the writer. For in Gatha XXXIII; 5 a strange compound epithet is applied to Srosh - 'Vispe-Mazishtem' i.e. the greatest of all - and this 'Vispe' i.e. "all" is an exhaustive adjective which implies the presence of very many other angels; and in accordance with the characteristic treatment of the Gathas only Srosh the greatest of all angels is mentioned generically, the other names being kept for other Nasks. Perhaps the writer of the book may go further and say that the word 'Yazata' is also not to be found in the Gathas and that therefore all the Yazatas are of a later growth. But the former use of 'Vispe' meaning "all" and the superlative degree "Mazishtem" meaning "the greatest" with Srosh suggest a latent force of the word "Yazata" which the adjectives "Vispe" and "Mazishtem" must qualify, and we find the forms Yazai and Yazemnaongho in the Gathas formed from the same verb Yaz from which the noun Yazata is derived. We cannot dwell at length on every such unwarranted and groundless point brought by the writer of the book simply to support his favourite split between the Gathas and the other Avesta.
Then on pp. 77, 78, again there appears a paragraph or two containing ideas which oscillate from one side to the other. The dross therein serves only to provoke the reader by pouring doubts with a skeptic attitude into his mind. The writer evinces his skepticism and willful doubt when he says:

“It seems to us that we tread a very delicate path when we set aside as non-Zoroastrian all that does not appear in the Gathas. Are we sure we are standing on firm ground when we dogmatically assert that the prophet of Iran discarded the pantheon and purposely kept it out of his religion of reform? The Indo Iranian divinities Mithra, Verethraghna and others occupy a most exalted place in the Avestan and subsequent periods, the Gathas of Zarathushtra knew them not. Are they post-Zoroastrian? Did they migrate to Iran after the passing away of the prophet from this world? This cannot be. For the pre-Zoroastrian kings and heroes knew them and sacrificed unto them. They shared the spiritual domination over the hearts of the people of Iran when Zarathushtra preached his new faith. And yet the prophet does not immortalize them in the Gathas.”

In this the writer exposes his skeptic attitude and dogmatic expression of his own Idols-of-the-mind. It will never be logical to say that because the names of some angels and not of all of them are mentioned in the Gathas, only the Gathas are composed by Zarathushtra and that the rest of the Avesta cannot have been transmitted by the prophet himself. In the first place Zoroastrian Religion has never been a "Religion of reforms." It is the entire Law of the Universe called “Daena” in the Avesta, as taught by the great soul Zoroaster-Zoroastrianism is nothing but the Natural Law of Evolution or Unfoldment of Soul, known and taught by Zoroaster and this universal law inculcates the Government of the Moral order of the universe by Ahura Mazda helped by the archangels and angels that are intelligences working in various capacities. The method of the writer is merely that of ‘argument in a circle,’ and he takes for granted or for data what he is required to prove. For he has to prove that the Gathas only belonged to Zoroaster and that the rest of the Avesta did not, and in order to prove this he has to separate certain ideas into what ought to be Zoroastrian.
like according to his belief and what ought not to be; and then resting on these data adopted by himself he seems to prove that what is Zoroastrian-like according to his beliefs appears in the Ga.thas, and what is non-Zoroastrian-like appears in the rest of the Avesta, and that therefore the Gathas and not the other Avesta should have been given by Zoroaster himself. Whereas actually when we study both the Gathas and the rest of the Avesta with an unprejudiced mind, we are able to see that the rest of the Avesta treat of and explain elaborately the principles inculcated generically in the Gathas, and that therefore the rest of the Avesta are supplementary to, and explanatory of, the Gathas. Moreover, there are suggestive ideas in the Gathas, which are expanded in the rest of the Avesta, and it is this feature that connects both the Gathas and the rest of the Avesta as productions by one and the same originator.

How far the writer may be said to be consistent or not, may be seen from the incongruous ideas expressed by him regarding the split between the Gathas and the Later Avesta. On p. 286 he says –

"The world according to the Pahlavi texts which carry onward the ideal teaching's of Zaratusht in the Gathas as developed in the Younger Avesta, is ever striving and tending toward final betterment, and will reach perfection in the millennium of Soshyos,"

here we notice that the writer agrees with us inasmuch as he says that the Younger Avesta contains in a developed form the ideal teachings of Zartusht. That is what we have affirmed throughout viz. that the so called Later or Younger Avesta is supplementary to and explanatory of the ideas inculcated in the Gathas, and that the Younger Avesta is not diametrically opposite to, or singularly different from, the Gathas. Thus the writer on p. 286 affirms or accepts what he denies on the foregoing pages. It is therefore quite speculatory on the part of a writer of such a book to say without any evidence in the presence of such conflicting and self-contradictory statements made by himself that the Gathas only and nothing else in the Avesta
DOES NOT "AVESTA" INCLUDE "GATHA"?

belongs to Zoroaster. Why does the writer put the word “Gathas” in contradistinction to the word “Avesta”? In the first place does the writer understand what the word "Avesta" implies? He has not attempted to explain or to define the word Avesta, which he never seems to apply to the Gathas but only to the non-Gathic scriptures. Can the connotation of the word Avesta allow us to include Gathas under it? Can the Gathas be termed Avesta or not? In the 72 chapters of the Yacna now extant which as a whole must be termed Later or Younger Avesta by the writer, the chapters 28-34; 43-46; 47-50; 51; 53 constitute the five Gathas respectively. How can this apparent paradox be solved by the writer? Does the writer know the distinction between "Fshusho-Manthra" and "Manthra Spenta", the two grades of the Avesta writings. Just as he has never explained the distinction between the words 'Gatha' and 'Avesta,' he has not explained the meanings of "Fshusho-Manthra" and Manthra-Spenta." Instead of showing the genuine distinction between the two grades of Manthra or the word, according to their prayer-effect as taught by Zarathushtra, the Gathas falling under the Fshusho Manthra and most of the rest of the Avesta being called Manthra-Spenta, the writer quite unnecessarily squibbles with the distinction between the Gathas and the Later Avesta, there being strong objection to the use of the epithet Later with the word Avesta. If the writer understands the meaning of the word “Avesta” which in its entirety makes up 21 Nasks, he will never use the incongruous phrase "Later Avesta." This squibbling is undertaken because it serves as the basis of his entirely imaginary "Zoroastrian Theology" which he wants to preach to the reading public.

On p. 78 he calls the Gathas by the name of "short devotional hymns" and thus expresses his own surmise as to the argument about the Later Avesta. He says-:

"We are not unmindful of the argument that the Gathas being short devotional hymns, for the use of the faithful, may not be expected to
GATHIC AND AVESTIC AMESHA-SPENTAS.

contain the entire Avesta pantheon or an elaborate ritual. The argument may explain something, but not all."

This is the exact argument that we are adducing throughout. The Gathas belong to a Nask, which is quite different from the Nasks containing the names of all angels or those inculcating the rituals. This argument makes clear the difficulty and by his own argument the writer brings to the ground his favourite split between the Gathas and the other Avesta—the theory which is the basis of the entire book.

In the same way the writer goes on in his own way to show anyhow that the Gathas and the other Avesta did not belong to the same prophet. On the same p. 78 he says that the angels outshine the archangels in the Later Avesta, and supports his argument thus—

"Some of the Yazatas have risen to such a great popularity during this period that they are honoured more than the AmeshaSpentas...........Some of the longest Yashts or sacrificial hymns are composed in their honour. Yet the archangels who are higher in the spiritual hierarchy, who occupied a unique position in the Gathas, and whose glory the prophet even sang with his clarion voice to the people of Iran, have now either to content themselves with short laudatory compositions or go entirely without any special dedication. Some of the attributes that are the prerogative of Ahura Mazda alone are lavishly applied to the leading angels; but the authors are sparing even to parsimony when they confer honorific epithets on the Amesha Spentas."

This argument has no validity for a right student of the extant Avesta and Pahlavi literature. In the Gathas it must be remembered that all the subjects that are treated therein are dealt with generically, and that is admitted even by the writer himself as we have already noticed. The Amesha Spentas who have their co-operators in all the Yazatas are treated in the Gathas generically, and the specific Yazatas are elaborately described in the rest of the Avesta. Hence if the writer admits that the Gathas treat everything generically, then the Yazatas
are implied in the treatment of the Amesha Spentas in the Gathas. Moreover the Yashts belong to a Nask, which is quite different from the Nask containing the Gathas. The Nask called Baghan Yasht contained Yashts or glorifying prayers in honour of Ahura Mazda, the Amesha Spentas, and the Yazatas presiding over the visible and invisible creations. We have in the extant fragmentary literature only three Yashts glorifying the three Amesha Spentas out of seven, namely Hormazd, Ardibehsht and Khurtag, the four other missing, although we have the Pahlavi form of the Behman Yasht called Zend-I-Vohuman Yasht which too in its turn is very scanty. The remaining seventeen Yashts out of the extant literature are dedicated to the Yazatas, there being besides these some two or three more Yashts e.g. the Hom Yasht, the Vananta Yasht and the Sirozah Yasht. Thus we see that the Yasht literature has no connection whatsoever with the Gathas insofar as their Nask-origin is concerned, and the writer does not seem to deny throughout his book that the Avesta in its entirety covered 21 Nasks given by the great prophet. As for the parsimonial attitude etc. towards the Amesha Spentas shown by the composers' imagery of the Yashts, we should say that the writer of the book has not studied the Avesta as he ought to have done, for he seems to be ignorant of there being a Haftan Yasht or Yacna Haftanghaiti, seven or eight chapters of the Yacna numbering from 35 to 42, which contain the highest praise and the glorification which the prophet could in his clarion voice express for all the Amesha Spentas taken together. The writer of the book seems simply to take a wrong advantage of the ignorance of the reading public, eyn the Parsee public, about the Avesta or its literature, and hence he tries by means of illogical and absurd arguments throughout the book to dope the ignorant readers. In face of so much evidence to the contrary, the theses brought forward imaginarily and sophistically have no power to stand erect, and in fact the arguments are so meaningless in themselves that from a proper student of the Avesta they do not invite even a logical refutation, on account of their open evident absurdity and nonsense.
We shall touch only two or three such further arguments of the writer in his attempt to show a split between the Gathas and the other Avesta, and then close this first part of the review of the book. The writer has employed his intellectual ability to his best in order to launch forth his favourite argument that the Gathas and not the other Avesta were given by the prophet himself. On p. 80 he brings forth another strange argument to support his view. There he says: 

"...the Avestan texts deify the ritual, implements, textual passages of the scriptures, and other like objects. The expressions of invocation and sacrifice applied to them are the same as those used in honour of Ahura Mazda, the Amesha Spentas, and the Yazatas………Thus ........the ceremonial implements and scriptural texts are all alike made the objects of adoration and praise."

Here again the writer shows his utter ignorance of what the Avesta Manthra are. In the Srosh Yasht the Major, the following are regarded as the powerful weapons of the angel Srosh, *viz.* the Ahuna Var, the Yacna Haftanghaiti, the Fshusho Manthra, and all chapters of the Yacna. Even in the Gathas the Manthra are said to be divinely given to Zoroaster, and the making of the entire Manthra bears the divine stamp. Thus it is quite consistent that the other Avesta pays the necessary dignity to the Manthra in commentation to the same dignity given to the Manthra in the Gathas. Hence this argument for a logical mind can never go to prove that the so called Later Avesta which pays proper respects to the Manthra in accordance with the attitude observed towards the Manthra in the Gathas were not given by the prophet himself. 

Again a reference is made to the distinction in style. On same p. 80, under the heading 'Zarathushtra's monologues in the Gathas as against his dialogues in the Avesta,' he puts the following argument in order to prove his quaint thesis. He says:

"In the Gathas the prophet addressed several questions to Ahura Mazda, but the replies were left to be inferred from the context. An advance is made upon this method, and now we have Zoroaster depicted..."
as putting questions, and Ahura Mazda himself as answering them categorically.
To invest their compositions with divine sanction and prophetic authority, the
later sages wrote in the form of a dialogue between Ahura Mazda and his
prophet. The greater part of the Vendidad and some of the Yashts are composed
in this style."

In the first place this is not strictly true. In the Gathas there are
some sections, which are like the direct words from Ahura Mazda. In.
the Gathas also we find dialogues between Ahura Mazda and Amesha
Spentas, between Geush Urvan and Geush Tashan, between Zoroaster
and his disciples and so on. Therefore so far as the style of the dialogue
is concerned it is to be found in the Gathas also, and not restricted to
the Later Avesta, only. Then again in the Gathas Zoroaster addresses
himself in the first person, in the second person and also in the third
person, which is never accounted for by the writer-a fact, which is
common in the Later Avesta, in the style of the dialogue between
Ahura Mazda and his prophet. The writer also seems to be quite
ignorant of the existence of the twenty-one Nasks given by Zoroaster,
or he willfully ignores that fact, when he puts the Vendidad and the
Yashts as compositions by the later sages. Will the writer name with
authority only one out of his imaginary "later sages (!)" who composed
the entire Avesta with the exception of the Gathas? Will he condescend
to show the name of only one such later sage occurring in the Later
Avesta? Being not content with his un-devotional and illogical
speculations, the writer accuses the so-called later sages (God and the
writer knew, who they are or were) of investing their own
compositions with prophetic authority – a charge equally applicable to
and fit for the writer himself. Cannot the ‘argumentum ad baculum’
adopted by the writer be directed against himself? Is not the book
called Zoroastrian Theology invested with a scholarly authority from
the get-up and style of the book itself, whereas in reality the writer has
given a scholarly garb to his own non-sensical views about the extant
Zoroastrian literature? It is never logical to say that, because the diction
and style differ the authors must be different. Milton adopted blank
verse in his Paradise Lost, a different and peculiar
style in his sonnets, style of the mystery plays in the Comus, prose style in his Areopagitica, but to say that Milton being a poet could not have written anything of the above except the Paradise Lost will be lack of commonsense in an educated person. We have seen before that the Yazashne and some of its chapters are derived from one Nask, Visparad from another, Vendidad is altogether a third different Nask, and the Yashts are taken from a fourth Nask, whereas the Gathas form part of a fifth different Nask, and hence it is quite possible that according to the nature of different subjects the same prophet may have separated all the Nasks not only in their body but also in their style and ideas. Thus the same string on which the writer harps throughout his book——viz., that the Gathas only and nothing else could have been given by the prophet——gives way under self-wear. Then again similar views expressed on other pages of the book by the writer simply expose his ignorance or willful omission of the existence of 21 Nasks making up the entire Zoroastrian scriptures. As for example on p. 104 while referring to the Meher Yasht, the writer imagines that the composer of that Yasht was somebody else and not the prophet, in these words:

“`The writer who consecrated Yasht 10 in his honour was conversant with the past greatness of this divinity, whose cult had struck so deep a root in the popular mind.”`

As usual he is unable to give the name of the composer but the writer dreams at least that he was not the prophet himself, although we find references to Zarathushtra in the Meher Yasht as in the Gathas and although the ideas in the Meher Yasht are only elaborate collaborations of those in the Gathas about Truth and Right-speaking and observance of Contract. Another instance of the same kind of dream of the writer is found on p. 120 while referring to the Hom Yasht——

“`The poet depicts him (Hoama) as approaching Zarathushtra for this particular purpose.”`

We are left to infer who the poet of the Hom Yasht which covers the 9th and 10th chapters of the Yacna was, but the writer intends to convey that he is other than the prophet according to his belief without reason.
It will not be out of place to show one more inconsistency of the writer of the book regarding his attempt to show a split between the Gathas and the rest of the Avesta. On p. 184 under the heading ‘Alexander consigns the Zoroastrian scriptures to the flames,’ he seems to pay a tribute to the entire Zoroastrian scriptures in the following words:-

"Great as was this national catastrophe, still greater was the spiritual loss involved in the destruction of the holy scriptures of Zoroastrianism, which perished in the conflagration of Persepolis.………..Fire, the most sacred emblem of Iran, was wantonly utilized in consuming the word of Ohrmazd. The ill-fated Darius had ordered the two archetype copies to be preserved in the Dizh-i-Nipisht and Ganj-i-Shapigan. The first, deposited in the archives of Persepolis perished in the conflagration. The second copy of the sacred writings, in the Ganj-I-Shapigan, we are informed, was done into Greek, though more probably it met with a similar fate.………..After a long period of darkness, following his ill-destined invasion of Persia, Iran once more recovered her political autonomy, but she never regained in their pristine fullness the holy works of her great Prophet."

This is a paragraph which when read between the lines gives food for reflection. Does the writer imply all the 21 Nasks by the phrase 'the holy scriptures of Zoroastrianism'? Does he mean the original 21 Nasks by the phrase 'the word of Ormuzd'? Does he intend to convey to us the existence of 21 Nasks by the phrase 'two archetype copies', or were they copies of the extant five stray Gathas? Is it because both the copies of the 21 Nasks were lost that we have to-day fragments broken from a harmonious whole-and those too amounting to less than 1/21 of the whole? Does the writer apply the phrase 'period of darkness' to the destruction of the 21 Nasks leaving the extant fragments here and there in the hands of some poor people? Does the writer signify the authenticity of the 21 Nasks by the phrase 'their pristine fullness'? And we may ask a last question to the reader, 'can the writer of Zoroastrian Theology have meant only the five Gathas or the entire Avesta scriptures of the 21 Nasks by the phrase 'the holy works of her great Prophet' under chap. XXI ?
If all these questions are rightly weighed and properly balanced by the reader in the scales of his mind, he will be able to follow clearly our argument brought forward against the favourite thesis of the writer—that the Gathas only and nothing else could have been given by Zoroaster—a groundless belief on which is based his entire book of Zoroastrian Theology, which when removed from the book renders the book itself extinct.

Finally, the writer seems not to be ignorant of the 21 Nasks as the root-source of all Avesta writings. On p. 117 in his eulogy upon 'Ahuna Vairya' he says:

“The greatest of all the spells, the Word par excellence of the Zoroastrian theology, which is constantly on the tongue of the faithful, is the Ahuna Vairya. It is made up of twenty-one words, everyone of which corresponds to one of the twenty-one Nasks, which make, up the complete Holy Writ of the Zoroastrians. It is the quintessence of the entire scriptures. . . . . . . . . . . . . . . . . Of all the sacred formulas that have ever been pronounced or are now recited, or which will be recited hereafter this word that the Lord God has announced to the holy prophet is the best.”

How can the writer of Zoroastrian Theology be said to be consistent in his views about the Later Avesta as post-Zoroastrian and written by the later sages when he admits of the existence of the 21 Nasks derived from the 21 words of the Yatha Ahu Vairyo formula, which has a divine origin, and taught by Ahura Mazda to Zarathushtra? Did the 21 Nasks contain only the five extant fragmentary Gathas with the exclusion of Yacna, Vendidad, Visparad, Yashts and all the other Avesta Manthra? If so, what did the 21 Nasks include? Why does not the writer of Zoroastrian Theology give or attempt to give the possible contents of the 21 Nasks? He preaches in his book many things on the authority of the Pahlavi Dinkard, but omits to give a summary of the twenty-one Nasks as given in the same Pahlavi Dinkard? Will the writer account for this willful omission? It reflects simply discredit and presence of some ulterior object in view on the part of a writer of a book like Zoroastrian Theology, to keep the reader in the dark about all-important fact viz., the existence of 21
Nasks with their contents, and to attempt to argue out his own favourite Idol-of-the-Mind with this artifice of willful omission. With these remarks we leave the reader to draw his own conclusions about the writer as well as the book, saying that in spite of his artifices employed of willful omission and of misrepresentation of facts, the writer has not at all been able to convince the reader that the Gathas only originated from Zoroaster and that the rest of the Avesta were the original productions of persons other than the prophet. If the 21 Nasks were not the original productions of Zoroaster, then the entire Avesta including the Gathas could not have originated from Zoroaster, then the Yatha Ahu Vairyo itself could not have been composed by Zoroaster, and then it might be that the prophet named Zoroaster could not have existed on this earth! This is the only conclusion for those preachers of Zoroastrian Scriptures who do not believe in, or willfully omit to admit of, the existence of 21 Nasks as the root-cause of the edifice of the Zoroastrian Law.
CHAPTER II.

The Writer's harping throughout the whole book on the same string of Proselytism, which really forms the burden of his book.

While dealing with the first part of the review viz., the writer's division of Avesta Scriptures into periods; we have hinted at the one ulterior object of the writer of Zoroastrian Theology, viz. Advocacy of Proselytism i.e. the theory of allowing admission of aliens into the Zoroastrian community simply by putting on them Sudreh or the sacred shirt and Kusti, or the sacred thread-girdle. In this age of rank materialism it is but natural that most of the people can have no idea of the subtle laws of nature working in all human activities. The cumulative Law of Asha implies all the beneficent forces in nature carrying out the Divine Moral Order of the Universe as inculcated in the Zoroastrian Law. When the community begins to decline in its number on account of the inexplicable disturbance caused by the people themselves to this Moral Order by not living a life parallel to and in strict accordance with the Law of Asha, a strange remedy for the increase of the population is suggested by a few of the community viz. that of proselytism. This suggestion has caused much provocation of late in the community when attempts have been made by some philologists to prove the advocacy of proselytism from the extant Zoroastrian Scriptures by their usual practice of twisting and perverting the texts so as to render them suitable to their views. One of such attempts is the Book of Zoroastrian Theology under review. The writer tries his utmost to carry home to his readers that the practice of proselytism is distinctly advocated in the Zoroastrian scriptures, and this advocacy of proselytism is the sum and substance of the entire book. This subject of proselytism and marriage with the aliens is one, which can be viewed from many standpoints - Sociology, Biology, Embryology, Anthropology, Philosophy and Religion. Whether
alien marriage is disastrous to the social stability of a community, whether pure species can be continued, whether there is extinction of the generating power by the blending of seeds of different genera and species of mankind, whether there can be harmony of thought and compatibility of temperaments resulting from such marriage; these and many more are the subjects which lie outside the scope of the present undertaking. Here we have to see whether alien marriage and proselytism are advisable, not from the scientific, economic, social or moral point of view, but only from the point of view of religious scriptures and that too from the extant remnants of original Zoroastrian scriptures only. There are also other interesting questions relating to the subject, such as the object of nature in the institution of the different religions of the world according to the various differentiated stages of progress reached in the course of evolution by different groups of souls according to their varying constitutions, or the advisability of conversion as preached in other great religions of the world, viz. in Christianity, Buddhism or Islam. All such questions have no bearing on the subject in hand, viz. whether the principle of proselytism as shown to exist in the extant Zoroastrian Scriptures is at all advocated as such.

It would have been very easy for us to give a refutation of the subject, had the writer devoted some pages exclusively to the treatment of this subject. But the writer while trying to write on Zoroastrian Theology has sought every occasion, directly or indirectly, to refer constantly to this subject favourably according to his Idol-of-the Mind. And this he has to do because in the Introduction he deems-

“It essential to a clear comprehension of the religious thought prevalent in the Parsee community at various epochs of its history to present a concise account of religious beliefs from the pre-Gathic times down to the present day.”

One of such 'religious beliefs' is proselytism according to the writer, and he preaches it as an original Zoroastrian belief. Hence it is our task to make out whether modern proselytism is a Farman
or Mandate given by Zoroaster himself or met with in any of the extant Avesta Scriptures, or whether it is only a fume of the imagination of a meagre portion of the present-day community including the writer of the book himself. Just as we have seen in the first part how the writer is bent on denouncing without any evidence all Avesta writings except a considerable portion of the Gathas as un-Zoroastrian-like, in the same way we shall see in this part how the writer tries to establish, clandestinely, nay even irrelevantly,—the advocacy of proselytism. Although he says in the Introduction that he has—

"Attempted, as far as it has been practicable, not to write as a partisan."

we shall see that as in the case of many other subjects so in the case of proselytism it has not been practicable for the author to write without being a partisan. We shall see that he has come out simply as an advocate of so-called Reformers, or Radical Belief-changers to whom alien marriage and proselytism appear to be the be-all and end-all of Zoroastrianism. The force of his partisanship in taking the brief of the conversionists, and the intensity of his pre-possession in favour of their belief can be easily perceived from his words in Chapter XLVI under the heading "Zoroastrianism ceases to be a missionary religion," which run as under:

"But for all that the decline in the birth-rate in a community or about a hundred thousand souls that stubbornly rebels against all proselytes and closes its doors against all aliens threatens its very existence."

The writer means to convey without any scriptural evidence that the only remedy for an increase of birth-rate in the community and the panacea for the perpetuation of the Parsee community is proselytism. If proselytism served as remedy against the extinction of a race, why should nature have made so many varieties of the races of men instead of one homogeneous group of all mankind on earth? If only one religion was suitable for the progress of all these various classes of men, why should nature have sent so many prophets with so many different messages of
religion? If the extinction of a race was preventible simply by an addition of people or 'grafting' from different races, why should there be rise and fall of nations or races on the earth? All these and several others are the questions which deserve full treatment in connection with the subject of proselytism, which need not be taken up just here, since 'another volume chiefly devoted to the treatment of the social and economic problems of the community' is promised to be published by the same writer 'at some future time' as he avers on p. 368, when full justice would by God's grace be extended to its review. The writer pays attention to quantity or numbers at the cost of quality or merit. On same p. 368 he says

“If Zoroastrianism is to live in this world as a living faith, it must have sufficient numbers in its fold to keep up its vitality.”

A religion always has its life, so long as it is put into practice in every day life by each individual member thereof. Zoroastrianism seems to die out and is dying out at the present day, not because there are only one hundred thousand souls belonging thereto, but because most of these have imbibed very nasty materialistic views from outside by which their life is guided, and are abandoning day by day all the precepts of Ashoi or Perfect Rectitude worthy of observance in every day life, and are crying for a religion of physical convenience and material ease with no sanctity or spiritual purity or responsibility. If the writer desires Zoroastrianism to live, it is his duty to write a book on practical purity as taught by Zoroaster and to exhort his readers to faithfully observe all those canons taught in all the Avesta Scriptures. The vitality of Zoroastrianism can never be expected in the nature of things to be upheld by an addition of some Hindus or Mahomedans or Christians into the community and by making an external stamp on their designation as "Zoroastrians". The vitality of Zoroastrianism can only be upheld by making faith a living force and sincerity the basic virtue in every present member of the Zoroastrian fold who should be quite willing and ready to observe all the tenets of Purity as taught in that great religion. It is thus by adding to the quality
and not to the bulk of the community, that stability can be maintained and increase can be made in the number of the community in the near future. First teach your own religion to the members of your own community, 99% of whom are quite ignorant of the tenets of their sacred religion. In the Yacna Haftanghaiti Ha 85 we find a very fine passage regarding the teaching of religion. There it is stated that

"Then a man or a woman knowing the Truth may practice it as such, and may teach it to those who are capable of practicing the same as it ought to be practiced."

From this it is seen that it is the duty of every Zoroastrian first to know the Laws of Ashoi taught by the prophet, then to practice the same himself or herself, and then as a practical observer he or she will have a natural right of preaching the same to other coreligionists who are capable of practicing the same. Thus we learn that without the qualification of strict profession of a religion by its own members, mere number of adherents can never help to sustain the life of that religion. Nature requires truth or intrinsic value of everything, and not mere show of things. Alien people who are nominally styled Zoroastrians by the 20th century innovators of proselytism would not give life to Zoroastrianism but on the contrary take away the life therefrom. Of course in this our attempt we cannot treat the subject of proselytism intact even from the purely Zoroastrian point of view, showing the classifications of various stages of different souls, and their different grades of progress. Here we have only to point out how the writer of Zoroastrian Theology who seems from his views expressed therein to be an enthusiast of proselytists makes the best attempt to allude to this advocacy throughout his work. We shall take up, one by one, such attempts and try to see the strength of the arguments advanced by him. Attention is here drawn of the reader to one point which he is requested to bear in mind throughout—which is—that although the writer of Zoroastrian Theology separates the Gathas as purely Zoroastrian and the other Avesta as pseudo-Zoroastrian, he bases his arguments in more than one subject not on the Gathas but on the so-called
PAOIRO-Y-TKAESHA - ONE OF THREE CLASSES OF SOULS.

Later Avesta also, and that wherever the references quoted from the Later Avesta go against his personal views they are run down as Younger or Later or post-Zoroastrian, but whenever they seem, to be in favour of his Idols-of-the-Mind, he supports them as if they shared the first-rate authority with the Gathas.

As for instance on p. 4 he says

"The sacred books designate these pioneers in Iranian religion as the paoiryo-tkaesa, 'of the primitive faith',"

From a wrong interpretation of the term 'paoiryo-tkaesa' the writer intends to convey that there were people in Iran before the advent of Zoroaster, who had their own religion and who underwent conversion or proselytism into Zoroaster's teachings. This word "Paoiryo-tkaesa" literally means “the first or advanced ones in faithful practices of devotion," and is applied throughout the Avesta only to saintly souls advanced in spirituality. Those only who expended their evolution or spiritual progress by following ‘dataish paoiryaish ahurahya’ i.e. the original first laws of Ahura in their leading of life are put under the class 'Paoirya-tkaesha.' We have in the Avesta, three chief classes of souls always occurring together as in Yacna Ha 26.

The three terms ‘Ashaonam Fravashinam, Paoirya-tkaeshanam Fravashinam, and Naba-Nazdishtanam Fravashinam’ imply three graduated classes of souls advanced in Ashoi. The first class ‘Ashaonam’ is the generally advanced class of souls that have left the earth for good and are progressing still further in the unseen world. The second ‘Paoiryo-tkaeshanam’ is the higher one and includes all souls who have achieved their liberation and spiritual development to a certain degree, and the third ‘Nabanazdishtanam’ which literally means 'the nearest to the centre or the creator' includes the highest group of souls who have nearly completed their spiritual progress in the heavenly regions and are being drawn close to the centre. Even the prophet Zarathushtra himself is styled a "Paoiryotkaesha" in the Fravardin-Yasht, for he was himself an advanced soul. Thus we see that the word 'Paoiryo-tkaesha' which has a technical sense is wrongly rendered as "people of primitive
faith." In fact there was no prophet nor any form of established religion such as Hinduism, Buddhism etc. before the advent of Zoroaster, and hence it is very improper to say that Zoroaster converted the people of primitive faith to his own faith. The Paoiryo-tkaesha people were Yazdan-parast or God-worshippers no doubt, and Zoroaster who expounded the entire Law of Nature to them only pointed out the straight path, which was the short cut to the attainment of the goal of highest spiritual progress.

Then in Chap. II under the heading "Zoroastrianism in its early Missionary Stage" the writer wants emphatically to preach the advocacy of conversion in Zoroastrianism. He terms Zoroastrianism 'the new religion,' which implies that there must have been some old religion before Zoroastrianism whereas in fact As we have seen there was no form of established religion before the time of Zoroaster. Then by the heading 'The proselytising zeal of the crusaders' under the same chapter, he tries to convey to the reader that proselytism is openly allowed in Zoroastrianism. On the same p. 12 he puts in sentences like the following

- 'When Zarathushtra won as a convert (!) Vishtaspa,'
- 'Conversions to the new religion followed rapidly,'
- 'With all the zeal and fire characteristic of converts Zarathushtra's followers worked actively for the promulgation of the faith both within and outside of the country,'
- 'Zoroastrianism soon became a church militant,'

All of these are fired off only to betray his enthusiasm for the advocacy of proselytism. The adoption of Zoroastrianism by King Vishtaspa and other Paoiryo-tkaesha souls of the time was never conversion or change as it is understood at present from the profession of one established religion to that of another, but it was simply an adoption of system where there was formerly no organization in their belief. The speculative tendency of the writer goes further when he says on the same page-

"Zoroastrianism implanted itself not alone among the Iranians that practiced the primitive faith, but also among the daeva-worshippers, or accursed followers of demoniacal beliefs, and even among the Turanians"
the national rivals of Iran. The prophet immortalizes in his holy hymns the Turanian chieftain Fryana and his family, who came over to his religion."

A highly unwarranted statement, indeed. There is not a single evidence whether direct or indirect to prove that Zoroastrianism spread among daeva-worshippers. This is mere firing off of the writer's own brain. The writer contradicts his own statement of the conversion of the daeva-worshippers into Zoroastrianism when on page 118 he says under the heading 'Those privileged to recite the spells.'-

"The Manthrans or chanters are those who are privileged to recite the spells. The knowledge of the secret formulas is to be zealously guarded; it is to be imparted only to the veriest few in the closest circle, .........................Teaching a Manthra to an infidel is equivalent to giving a tongue to a wolf."

In view of such statements how can proselytism be allowed then? Page 12 and page 118 exhibit a pair of inconsistent ideas which is the characteristic defect of the writer throughout his work. If we admit the statement on page 118 taken from Yasht 4 according to the writer to be authoritative, then the statement on page 12 regarding the conversion of daeva-worshippers turns out to be untrue. Then again the favourable light in which the Turanians are held throughout the Avesta does not imply proselytism at all. As has been twice pointed out there was no established form of religion either in Iran or the neighbouring country of Turan before the advent of Zoroaster, and the Paoiryataesha or further advanced souls of Iran, Turan and many other countries are laudably remembered in Avesta scriptures. Just as the Iranian Paoiryo-tkaesh people were put on the track of Zoroastrianism, in the same way the Turanian good people (not all the Turanians of course) followed the path of Zoroaster, but this adoption of Zoroastrianism by the Turanians cannot therefore be termed Conversion. Iran and Turan implied only a distinction of locality or country and not one of religion. The fact that all the holy ones of Iran, Turan, Sairima, Sainina and other places are equally remembered in the Fravardin Yasht,
does not show that all those who lived beyond the limits of Iran professed a faith different from that prevalent in Iran then. This memory of those holy ones in the Fravardin Yasht, never for a moment implies the advocacy of the present day proselytism by Zoroaster, but simply points out to us that Mazda-worshippers were not confined to Iran only but also inhabited neighbouring and distant regions alike.

The writer's reference to the 'Turanian chieftain Fryana' in the Gathas is also without any evidence, for the word "Turahya" in Gatha 46: 12 means "powerful or mighty" and is supported by the epithet 'Aojiyaeshu' meaning 'overpowering' applied to his family. Also there is no historical evidence to bear out the view that 'Yoishta Fryana' a Paoiryo-tkaesha who is remembered in the Aban Yasht, Fravardin Yasht, and the Gathas as 8 disciple of, or co-worker of Zoroaster was a Turanian. In the first place therefore the meaning of the word 'Turahya' as rendered by the writer of Zoroastrian Theology is questionable and the word does not necessarily mean 'Turanian,' and even if we allow such a meaning, the spiritual qualifications of Fryana mentioned in the same Gathic passage point him out as an advanced soul or Paoiryo-tkaesha and hence his adoption of the Zoroastrian form of the Law of Hormazd can never be styled conversion from one established religion to another, or from heathenism to a religion, or proselytism as the writer attempts to style.

Then on the same page 12 under the heading 'Zaratbushtra speaks of his faith in terms of a universal religion,' the writer advances his favourite thesis of proselytism. The whole paragraph forms a testimony to the partisan-like spirit of the writer pro proselytism. We have in this paragraph to comment upon the phrase 'universal religion' as applied to Zoroastrianism and to see the meanings in the original passages quoted by the writer from the Gathas in support of his advocacy of proselytism. In the first place we, admit emphatically that Zoroastrianism is a universal religion, but it must be clearly pointed
out wherein the universality of Zoroastrianism consists. This can be explained in two ways. The religion taught by Zarathushtra or the 'Daena-Zarathushtri' is the law of the entire universe, not of a fraction thereof, as taught by Zarathushtra. The twenty-one Nasks covered all the laws governing all the planes of the universe viz. the Spiritual, the Subtle and the Physical. Zoroastrian Law is universal inasmuch as it is the law which teaches all the laws of life for the emancipation of the soul out of the physical vesture which imprisons it and dwarfs its powers and it is the Law which is the Greatest, the Best, the most Excellent of all the laws that ever taught about the evolution of the soul. In Yacna Ha. 12 or the confession of Faith formula, the Law of Zarathushtra is depicted in the following terms:-

"I attune myself with the Good Mazdayacnian Law –which is efficient in putting down the dual incessant fight between good and evil principles in man,-which helps one to put down the weapon of body by effecting liberation of the soul,-which leads to the union of the soul with its self-counterpart, divorced so far down here for a purpose;-which teaches the Divine Moral Order governing the entire Universe,-- which is the best, the greatest and the most excellent of all the laws leading to the evolution-stage of the soul, and even to the most advanced goal of the soul-which pertains to Zarathushtra of Ahura."

Thus the universality or rather the universal greatness, because of the universal application, of the Law of Zarathushtra is to be noticed in more than one Avesta passage, but that never implies such a form of proselytism as is preached by the writer. In the Vendidad Fargard V, the universal character of Zoroastrianism is depicted very beautifully with the same implication of the greatness of the Law of Zarathushtra. There it is said that the Law Mazdayacnian as taught by Zarathushtra is greater in size, beauty and excellence than any other law, just as the Sea Vourukasha is greater than all other seas or just as a big tree covers all the smaller ones, or just as the sky covers
the entire earth round. This idea of the universality of the
Zarathushtrian religion from the point of view of its greatness and
dignity is to be found also in the Gathas, but the writer of Zoroastrian
Theology perverts the meaning so as to make it serve his own purpose
of preaching proselytism. From this one instance of the perversion of
original meanings of the texts in the body of his writing and putting a
figure over it to dupe the reader into the belief of there being a
scriptural authority for the writer's view, we shall have an idea of the
clandestine method employed as an artifice throughout the book. On
page 13 he says-

"The prophet is convinced that the religion which his Heavenly Father has
commissioned him to preach is the best for all mankind;"

Here the last three words "for all mankind" do not occur in the
original at all and these words are thrust in by the writer to show that
Zarathushtrian religion is meant for all mankind, and hence to preach
advocacy of proselytism. The line in the Gathas 44; 10 is in the Avesta
put thus "Tam Daenam Ya Hatam Vahishta" i.e. 'that Law which is the
best of all-laws-leading-towards-the-evolution-of-the Soul;' thus it is a
direct reference to Zoroastrianism as the Universal religion because it is
all-exhausting or including each and every law of the universe. It is
Universal because of its greatness as the Supreme Law including in it
all the other laws of Nature.

Having understood the universal characteristic of Zoroastrianism
from the point of view of its greatness we shall now try to understand
why Zoroastrianism is a universal religion from the point of view of its
universal efficacy resulting from the observance of all its tenets by its
adherents. Every law of nature when observed by the people has its
practical effect visible or invisible on the different planes of the
universe including the physical. The law of vibration is at the bottom of
this effect. Now the laws inculcated in the twenty-one Nasks by
Zoroaster are the original Laws of Nature in obedience to which the
multifarious activities in nature are carried on; and
a Zoroastrian attunes himself with Nature or remains parallel with the functions of Nature, when he observes all the laws of his religion. The effect of this parallelism is accumulated invisibly in Nature, and this effect extends all over the globe as it rotates on its axis and revolves in space as well as over different planes of Nature from time to time besides this material one, thus reaching and affecting each and every member of all the kingdoms-animal (including human,) vegetable and mineral, on this earth. Thus it is the nature of observance of the tenets of Zoroastrian religion and not the mere quantity or number of nominal adherents, that marks it out as universal in its effect, upon the creation universally, as explained above. This universal characteristic of Zoroastrianism can never be taken to imply proselytism or conversion of all mankind on the earth all at once-from the Red Indian savage to the greatest scientist into Zoroastrian Faith. If the universal characteristic of Zoroastrianism were to imply downright proselytism, then there ought to have been only one race of people in the human kingdom instead of so many innumerable and different varieties of races, and there ought to have been no other form of established religion-no Hinduism or Buddhism, no Mahomedanism, no Mosesism, no Christianity, except that established by Zoroaster alone. Hence, if the writer of Zoroastrian Theology admits that he is wiser than the Providence and that the Providence ought not to have made a differentiation of races among mankind with a graduation of religions to suit their progress we can in that case accept the universality of Zoroastrianism in the sense he means to convey. Otherwise if Zoroastrianism is at all termed ‘a Universal Religion’ which it undoubtedly is, the universal characteristic can be explained and understood only from the two main points of view, viz., of greatness, and of application or efficacy of observance, as we have already seen.

Now let us see the reasonableness of the Gathic allusions brought forth by the writer on p. 13 in support of his own view. He says-
"The prophet............beseeches the Lord, together with Asha as the genius of righteousness, to let him know their divine will, so that he and his disciples may be able the better to teach the religion to man."

He quotes this from Gatha 49; 6. Here again, the meaning of the original is entirely perverted by the writer in order that the meaning may help him preach his gospel of proselytism direct from the Gathas. The original Avesta words "Yatha-i-sravayaema tam daenam ya khshmavato ahura," do not contain any idea of preaching the religion and of preaching to mankind in general. There is no reference "to man" at all in the original and these two words are added by the writer besides the perversion of the meaning of the original Gathic words. In Gatha 49; 6 if the whole context is properly borne in mind the prophet explains what the Law of Asha in a nutshell implies, viz., the recognition of what is Right in Nature through the higher wisdom of the Good Mind, and then the sentence quoted above in the Avesta follows which literally implies 'thus this we can remind ourselves' of viz., that law of thine, O Ahura." Instead of this obvious philological meaning, the writer according to his practice throughout the book willfully perverts, adds, and omits, as he pleases, in order that his favourite theses can be shown to be borne out by the scriptures to a lay reader. In the same way, he says on same page further

"The prophet is convinced that, the religion which his Heavenly Father has commissioned him to preach is the best for all mankind.'

We have already quoted this sentence as an instance of perversion. The writer quotes this from Gatha 44; 10 which runs thus "Tam Daenam Ya Hatam Vahishta," which literally means "that law is the best of the laws-leading-to-real existence or evolution." Grammatically the word "Hatam" is in the genitive plural and yet the writer puts it in the dative form "for all mankind." This is to say the least an undesirable means of trying to force the writer's own views upon the lay reader by putting a perverted rendering. A third instance on the same page 13 of such undesirable artifice may be cited here. He says -
NO PROSELYTISM PREACHED IN GATHA 53; 1.

"Ahura Mazda has promised that he will give the riches of beatitude for all time to the devout followers of the new Faith."

This is pointed out as a quotation from Gatha 53; 1. The writer in his own peculiar way of rendering tries to convey that some inducement is presented to the people for adhering to the Zoroastrian Faith, and that therefore proselytism is encouraged by means of this inducement even in the Gathas. When the whole piece is translated literally, it is seen that no such meaning of proselytism can be deduced from this paragraph, and that therefore the writer's attempt is one more instance of perversion. The literal rendering is as follows-

"The best aspiration of Spitama Zarathushtra has been vouchsafed, because Ahura Mazda gave him on account of Rectitude the blessed reward of eternal beatitude, and because those who harassed him began to teach about the word and deed of the good law."

Here we see that the eternal beatitude is bestowed upon the prophet himself, and the reference does not relate to any underlying or even remote idea of proselytism. This is willful perversion in addition to mis-quotation There is no promise of beatitude "to the devout followers" and there are no such words as “new faith” in the original. This is the way in which the writer preaches proselytism and nonsensical vague Idols-of-his-Mind. The references to the Gathas or the other Avesta by means of figures in the foot-notes contained in the book are meant only to mislead a lay-reader. All these passages quoted above are regarded by the writer as best authorities pro proselytism in the Gathas, though really a student of the Avesta when he renders the literal translation of these passages is unable to see any such meaning in them. Although Zoroastrianism is a universal religion inasmuch as it is the complete Law of Nature taught by Zoroaster and possesses universal superiority or transcendency and efficiency of universal application if properly followed by its adherents as we have already seen, the writer deplores that Zoroastrianism has not been universal, in these words-
"Though possessed of all the best elements that fitted it to be a world creed, Zoroastrianism has never shown any signs of becoming a universal religion."

The writer regards Zoroastrianism as remaining only a “national religion” or “the communal religion of a hundred thousand souls.” This deploration of the writer points out the wrong connotation of the term “Universal” as applied to Zoroastrianism. The Gathas speak of the Universality of the Zoroastrian Law but the writer even misrepresents that passage and harps upon the same string of conversion of the people of the world. As for instance on the same page 13 he quotes Gatha 31; 3 and says

“From the very mouth of Mazda the prophet yearns to know the divine truth in order that he and his adherents may convert all living men to the excellent faith:”

In this passage there has been originally pointed out the universal effect of the Zoroastrian Law upon the entire living creation including all the Kingdoms of nature, and thus the achievement of universal evolution by means of the observance of Zoroastrian Law in the Golden Age has been spoken of. This passage which implies a very deep meaning regarding the collective progress of the entire creation does not at all refer to the proselytism of all people from the most illiterate to the most intellectual as the writer wants to convey. A similar reference is made by the writer on page 31 under the heading ‘The prophet guides mankind to Asha’s righteousness,’ and there also the writer brings in the idea of conversion by the queer heading and also by the words-

“Zoroaster fervently hopes for the period when every individual in his or her own capacity will embrace and act righteousness and will thus make the entire world of humanity gravitate towards Asha. In this consists the final victory of good over evil, and the divine Kingdom of Ahura Mazda will come when righteousness wholly pervades the universe. All, therefore, have to contribute to this mighty work. The righteous ones living in different ages and at different places form the members of one holy group, inasmuch as they are all actuated by one
and the same motive and work for the common cause. Though differentiated by
time and place, as also by their respective tenements of clay, they are one in
spirit, and work for the inauguration of the Kingdom of Righteousness."

If this paragraph is read attentively, it is seen that the entire idea
refers to the cosmic or universal evolution—which is the final goal of
the creation. But nobody will venture to assert that this ever implies
downright proselytism. In the same way the prophet’s desire on page
13 quoted from the Gatha 31; 3 shows a yearning for the universal
evolution or unfoldment of all the souls on whichever planes of the
universe they may be. The writer either consciously or unconsciously
attempts to prove the advocacy of proselytism by a perversion of the
idea in these two references taken from his book. In fact in the book
of Zoroastrian Theology it is quite absurd and irrelevant to refer to
the subject of conversion or proselytism, and the absurdity or irrelevance is all the more emphasized by the title of the book. But as
we have seen very often the ulterior object of the writer in bringing
out the book is simply to show to the public that Zoroastrianism
encourages proselytism and alien marriages by means of argumentum
ad ignorantia. The writer impudently says on page 3-

“This fact will be brought out more prominently in the treatment of the
religious development during the subsequent periods.”

and thus draws attention of the reader to his own ulterior motive
expressed emphatically and illogically in the various parts of the book.

As for instance, pages 198-202 are devoted to the same subject of
proselytism, viz. the whole of Chap. XXIII under the heading 'The
Active Propaganda of the Faith.' This chapter falls under the Pahlavi
period, and although the writer regards the Later Avesta and Pahlavi
writings as un-Zoroastrian-like he now gives quotations from Pahlavi
books which seem to support his personal views about proselytism. He
even quotes from histories of European writers, which have
nothing to do with the Zoroastrian religion. The writer puts in historical quotations assigning them value equal to that of Gathic quotations, because they serve his purpose.

If this whole Chapter XXIII is read carefully, the only conclusions, which can be drawn are-

1. First, that Zoroastrianism never preached so-called conversion or proselytism of aliens into it, nor of Zoroastrians into any other form of religion. From some historical evidences, which are open to doubt of course, the writer of Zoroastrian Theology informs his reader on p. 200 that

"Some of the members of the royal house had even married Jewish princesses";

And also that

"In general those who contracted matrimonial alliance with Jewish women were disliked, and the Dinkart inveighs in strong terms against the practice of contracting such unions."

Here we notice that the committal of an undesirable act of marrying aliens by the members of the Persian royal family does not at all prove the advocacy of proselytism from the Zoroastrian standpoint, and we have on the very same page a reference to the contrary from the Dinkart that proselytism and marriage with aliens were denounced even by the Pahlavi writer. In the same way on page 201 we read that-

“Yazdazard I and Hormizd IV ascended the throne with proclivities for Christianity, and Noshirvan and Khusru Parviz had wedded Christian princesses.”

Although some of these historical statements are open to doubt, even if they be admitted to be true, it cannot be proved from these royal examples of deviation from the right Zoroastrian path, that Zoroastrianism and the entire Avesta allowed such alien marriages, On the same page 201 we also find statements con alien marriages e. g,

“The seceders from Zoroastrianism were persecuted; apostasy was made a capital crime by the Zoroastrian Church;”
and on page 202.

“Yazdagard I, who favoured the Christian cause was hailed by the Christians as the blessed king, but was branded by his own coreligionists as the wicked sinner.”

All these quotations go to prove that Zoroastrianism wanted to remain exclusively as a secluded universal religion, and being such it could not mix itself up with other later forms of established religions either by entrance or by exit.

2. Secondly, that some of the Pahlavi writings, which seem to advocate proselytism must have originated in the event of royal members deviating or that the translators of the Pahlavi must have been misled on account of the difficult nature of the Pahlavi language, the addition or omission of a single loop or stroke resulting in the negation of an assertion or an affirmation of a negative fact. On page 198 under the queer heading 'The Pahlavi works on proselytism' the writer says. -

"The act of the highest merit that a non-believer can perform in his life is to renounce his religion and embrace the Mazdayasnian faith."

This is quoted from S. B. E. Vol. 18 Appendix page 415. Now when we open the said S. B. E Vol. 18, we find that there is no such idea as the writer has expressed. There we read the following words:- "Of the good works of an infidel this is the greatest when he comes out from the habit of infidelity into the good religion." This translation of the Pahlavi Rivayat is open to doubt in the first place. In the second place it is taken from the Rivayat, which is not the original scripture book, but a collection of the opinions of the Iranian co-religionists during and after the Sassanian Times. Even if the translation is granted as true, the sense of the words quoted above does not at all imply proselytism but an exhortation to follow the Law to a person of no principles. Moral improvement does not necessitate conversion from one established religion into another, and the Zoroastrian religion enforces the preaching of Moral principles- of Asha or the Divine Moral Order of the Universe to all people who are able to practice those principles. But this is meant for the moral
and spiritual upliftment of the people of the world in general, and it proves the universal character of Zoroastrian religion as we have already seen. In the same way on page 198 the writer quotes from Pahlavi Dinkard Vol. 10. bk. 5; 14-

"Ormazd has commanded that the excellent religion should be spread among all races of mankind throughout the world."

This is half quoted. When we open the book we find that the words conveying the idea of universality of Zoroastrian religion have been omitted from this quotation by the writer. The actual words there are as under: - "The Creator Hormazd sent this religion for its declaration not only in the country of Iran, but in the whole world, among all races and has put it for progress in the whole world, spiritually on account of its excellent philosophy and good thoughts and truthful words and materially on account of right actions." This passage when read in the original Pahlavi does not at all owe any idea of proselytism, but as in the Avesta passages already noticed, this Pahlavi passage of the Dinkard only preaches the universal character of Zoroastrian religion, as the One Whole and Complete Law of Nature, as taught by Zoroaster and meant for the progress of all the souls on the earth on account of its inherent characteristic of affecting all mankind when properly observed by its own adherents however few they may be in number. Sometimes the writer seems not to have consulted the original Pahlavi at all, but simply to have taken his quotations from vague English translations, which are not proper and accurate renderings of the original text. As for instance, the writer gives on page 198, a quotation from Pahlavi Dinkard Vol IX page 579 thus.

"The great Sassanninn monarch, Shapur II, zealously worked for the restoration and promulgation of the faith among the unbelievers with the aid of his illustrious Dastur Adarbad."

This does not at all refer to the conversion of aliens. The passage when read in the original Pahlavi with its whole context refers to the regeneration of Zoroastrian writings by the Sassanian Kings after the burning of all the books by Alexander.
And Dastur Adarbad a greatly advanced SOUL of the time by his miracles and explanations from the collections made by him of the scattered Nasks tried to save Persia from becoming Christian at the time, and the "A-dinan" or irreligious Iranians were thus again reinstated in their faith. There is no idea of the aliens being converted to Zoroastrian religion at a time when the Mazdayacnians themselves had become irreligious or lived without religion on account of the scattered condition of Avesta writings and of the consequent sad fate of the Zoroastrian teachings. The Pahlavi word “A-dinan” is wrongly read in the translation as "non-Zoroastrians or aliens" which cannot be called a correct rendering of the word "A-dinan" i.e. people who had deviated from the right path, who had left off religious beliefs and observances. This idea of Adarbad's explaining the religion to his co-religionists is corroborated in the next passage in the same Dinkard which runs thus:

"Again Khusro has given this order about the priests gifted with divine wisdom - that the clever men who explain the truth of the Mazda-worshipping faith should through their good judgment and foresight encourage the ignorant by teaching them the faith and make them as steadfast as possible in their faith."

Here in the whole Chapter of the Dinkard there is only reference to the resuscitation of Zoroastrian scriptures and restoration of the Faith among the co-religionists who had turned heterodox owing to foreign influences, and whenever there is reference to teaching the Zoroastrian principles to the whole world, the idea implied in such references is that of the universal character of Zoroastrian religion. This is to be found in the same book of Dinkard a little further, thus:

“Again for this reason all men regard the Mazda-worshiping faith of divine wisdom as meant for the final existence.”

This signifies the inherent character of the Zoroastrian faith; helping on the evolution of the entire Universe, but not a single idea in the Dinkard advocates conversion. The writer not
DISCUSSION OF RELIGION NOT SAME AS PROSELYTISM.

being satisfied with joining together vague English sentences under the
wrong heading "The Pahlavi works on Proselytism" goes so far as to say
on the same page 198, that

"The Dinkart sanctions even the use of force for the conversion of the
aliens."

This is, to say the least, defamation of the Zoroastrian religion. The
writer quotes it from S. B. E. Vol. 37 pages 88-89. When we open
S.B.E. we find the following words therein.

"About an alteration of the commander of the troops with
foreigners before a battle; altercation also through an envoy, and
calling them into subjection to the King of Kings and the religion of the
sacred beings."

When the eighth book of the Pahlavi Dinkard is opened we find
that the quotation is not meant to convey any idea of proselytism at all.
The word “altercation” in English means “contention in words” and the
Pahlavi word in the text is “Patkarashn” meaning "debate or argument".
The Pahlavi passage runs thus " Madam patkarashn-i-sepah sardar val
anairan pish min karizar pavanach pitambar karitant zeshan val malkan
malka bandagih va din-i-Yazdan patkarashn- i.e. About the discussion of
the Commander-in-Chief over a non-Iranian before the battle even by
means of a so-called messenger so that they might be brought under
subjection to the King of Kings and in the matter of the discussion of the
law of sacred beings.” If the spirit of the original Pahlavi is properly
entered into, it is seen that there is no force for conversion advocated.
The passage is only a heading of the subjects contained in a Nask, and
the whole 8th book of the Dinkard enumerates similar headings merely
without having any main body of the subject under them. Hence it is
only a far-fetched attempt of the writer to show by any means, even
where it is absurd to do so, that Zoroastrianism enjoins proselytism as it
is preached to-day. Zoroastrianism very well explains the law of
gradations or stages of progress of all souls, and it is therefore simply unwise to say that Zoroastrianism enjoins the employment of force to convert all people without distinction of race. Zoroastrianism is the exposition of the entire Law of Moral Order of the Universe, and it is quite impossible for all people in whatever stage of evolution to follow this law at once. Thus when the universal character of Zoroastrianism is accepted which is evidenced from both Avesta and Pahlavi, the idea of conversion or proselytism as preached by the writer proves to be absurd on the very face of it, and the futile character of the attempt of the writer to prove advocacy of proselytism is at once easily made known to the reader.

3. Thirdly, that the historical reference about proselytism is open to doubt in more than one way, and if at all true, such instances of conversion cannot be regarded as authoritative and therefore as allowed by the Zoroastrian scriptures. In the same Chap. XXIII on p. 199 it is stated:—

"Elisaeus informs us that this proselytising movement on the part of the Magi of Sasanian times was not confined to Armenia alone but it extended further to Georgia, Albania and various other countries."

The word 'Magi' is a misnomer, and European writers seem not to have clearly understood what the term "Magi" implied. We shall see the meaning later on in its proper place. Now in the Sasanian times if such preaching of proselytism was at all carried on, it was not because of its advocacy in the original Zoroastrian Scriptures, but because there lived some wiseacres who believed that proselytism was advocated in the Zoroastrian religion, just as we have amongst us to-day learned wiseacres who advocate wholesale proselytism without distinction of race, creed, character or life-leading. The condition of Zoroastrian religion and Scriptures was no better in the Sasanian times than it is now, and we should not have been in a position to possess even the fragments of Avesta and Pahlavi writings had not saintly priests like Adarbad and Ardaviraf and others taken pains to make a
collection of all the writings so far as they could. A similar historical reference is given on page 186 under the heading ‘Zoroastrianism spreads its influence abroad.’

“The Magi had established themselves during the Parthian period in large numbers in Eastern Asia Minor, Galatia, Phrygia, Lydia, and even in Egypt. These colonies of the Zoroastrian priests became an active source of the diffusion of the Zoroastrian beliefs,”

and on page 188.

“The appearance of the Zoroastrian angels, Atar, Maongha, Tishrya, Mithra, Verethraghna, Vata, and others on the coins of the Indo-Scythian kings from the time of Kanishka, in the second century, proves the strong Zoroastrian influence outside Iran.”

This is no logical argument in order to prove that Zoroastrianism allowed proselytism or that it required conversion. Both the above paragraphs simply point out the political influence of Iran over a very vast area outside Iran there being Iranian Satraps or governors in all the provinces such as Lydia, Phrygia, Cappadocia etc., and it is quite possible that on account of the political sway over these provinces the coins may have some traits of Iranian beliefs. But this cannot be called in any sense advocacy of proselytism by the religion. If the British Emperor who rules over India and other countries orders that his coins current in those countries should possess the symbol of the Cross or some such other Christian Mark, it will be unwise to infer therefrom that Christianity is being preached in those countries and that the people of those countries are becoming converts to Christianity.

Since the fundamental idea of the writer of Zoroastrian Theology is to prove that Zoroastrianism requires proselytism he has brought in this subject unnecessarily every now and then in the various parts of his book, and has devoted some special chapters besides, to the treatment of the same subject in the beginning, in the middle and in the end of the book. We have already seen Chap. XXIII in the middle of the book, and we shall now refer to Chap. X in the first part of the book. But before doing this let us dismiss some stray points occurring on pages 67, 68. On page 67 Chap. IX under the heading 'The races that
formed the Zoroastrian fold' the writer's vain attempt is again to be noticed in the following words.

"The Bactrians, the Medes, and the Persians successively rose to political independence in Ancient Iran. The Bactrians of the Northeast the Medians of the Northwest and the Persians of the Southwest, were politically welded into one Persian nation, under the Achaemenian Empire, and religiously they were from early times knit into one community by the creed of Zoroaster. This process of blending these different peoples into one homogeneous nation was completed by the time of the conquest of Persia by Alexander the Great."

Here the heading is objectionable when read with reference to the paragraph. The use of the word "races" is quite wrong and misleading. The writer says in the paragraph that all the peoples of these different provinces were "Zoroastrian from early times" i.e. since the advent of Zoroaster. The writer also admits that under the Achaemenian rule there was brought about a political union. And yet in spite of these two facts he puts the word "races" under the heading, and besides attempts to mislead the reader by the words "blending these different peoples into one homogeneous nation" as if they were people of different creeds or religions and as if they were obliged to adopt the Zoroastrian belief, abandoning their own several forms of religion. In fact this paragraph is not at all required in the Chap. IX in which he gives an idea of the Avestan people, and it is quite irrelevant, besides being full of self-contradiction of the ideas of the writer himself. But the artifice of this vague style is the writer's peculiarity throughout the book in order anyhow to mislead his reader into a belief that Zoroastrianism allowed proselytism and that the practice of proselytizing had been in vogue after the advent of Zoroaster.

In the same quaint style quite an erroneous view is expressed by the writer with reference to the "Magi." He says on page 68.-

"Religious influence radiated from this ecclesiastical centre, and the Magian neighbours were possibly the first to imbibe the new ideas
and gradually to spread them among the Medes and later among the Persians.

The Magi were the priests of the Medes; they now became the priests of the Persians.”

From this the writer wants to convey that the Magi were converts to Zoroastrianism and that they had become Zoroastrians at a later time, whereas we have got evidences to show that the word “Magi” refers to the best and most advanced class of Zoroastrian priests even mentioned in the Gathas and the Vendidad. Foreign writers like Herodotus have not at all understood the term “Magi”, and on the authority of such foreign writers the writer of Zoroastrian Theology wants to show that Zoroastrianism spreads by degrees from Persia into Media among peoples who were first non-Zoroastrians. In the first place if the reader’s attention is drawn to the paragraph quoted from page 67 of the book, one is at a loss to make out the idea of the writer from these self-contradictory statements. We shall enlarge upon the subject re the “Magi” in its proper head, but we must here bear in mind that the Magi were not converts to Zoroastrianism but had been Zoroastrians since the time of Zoroaster, and we find evidences to that effect in the Gathas which will be quoted later on. Here we shall rest content with noting how the writer brings in the main point of proselytism in any part of his book he likes. He distinguishes the Medes and the Persians as two peoples with two different religions; although on page 67 he himself admits that the Medes were also Zoroastrians from an early date; and thus the writer’s own admission at once suggests that Media and Persia proper were distinguished only from the logical fundamental division of locality or region and not of religion. The words “The Magi became the priests of the Persians” savour of the idea of a later proselytism of the Magi who as it were must have belonged to the Median religion, if there were any such religion existing at that time.

Leaving aside the subject of the "Magi" for the present, we shall now devote our attention to Chap. X which exclusively treats of "Promulgation of the Faith of Zarathushtra" as the
heading stands, and therefore necessarily treats of the "proselytism work." Here also we find arguments put forward by the writer pro
proselytism which have no ground at all as we shall see. On page 72
in the very first paragraph of this chapter under the heading 'The
Avestan works extol Zoroastrianism as the excellent religion' the
writer forms a bead of sentences in. correctly translated and without
having consulted the original Avesta passages quoted by him. By the
by it seems that the writer has composed the whole of his book from
various books of vague English translations and other books of
European writers and not from the original Avesta and Pahlavi texts.
As for instance he quotes from Vend. III 40, 41. -

"The expiable sins committed by a non-believer are totally absolved if he
embraces the faith of Zarathushtra, and promises not to sin again."

When we open the Vendidad we find no passage of such import
occurring therein. There is to be seen a reference not to the subject of
proselytism as the writer attempts to convey, but to a subject of
burying corpses under the ground. If the whole context is read with
attention in Vend. III 38, 39 we find a question put to Hormazd about
the punishment of one who inters a dead dog or a dead man, and in
reply to it Hormazd answers that the person committing such sin is
damned for good. Then in Vend. III 40 a further inquiry is made with
the Avesta words "Kava aeava," i.e., "in what way?" To which the reply
is given in the same section thus

"Whether that person (who commits the sin of such burial) is an
adherent and follower of the Mazdayacnian Law, or whether he is not
an adherent nor follower of the Mazdayacnian Law, such a person
must be instructed after the committal of the sinful act from those
adherents of the Mazdayacnian Law who do not commit such a sin."

Then in section 41, we find words about the efficacy of the
Zarathushtrian Law as under. -
UNIVERSALITY OF ZOROASTRIAN LAW IN SROSH YASHT HADOKHT.

"The Mazdayacnian Law removes the shackles of sin from its adherents, removes fraud, destroys black magic, cancels the destruction of the holy one, gets rid of the burial of dead matter, cancels all damning sins, and removes all sinful acts."

Hence we see that the writer has quite wrongly quoted Vendidad III; 40, 41 as passages advocating proselytism and suggesting salvation to a convert to Zoroastrianism, whereas there is no such reference either direct or indirect in the said Vendidad sections. This is one of the crooked means employed by the writer to prove the advocacy of conversion from Zoroastrian scriptures. Thus on same p. 72 he puts in another wrong idea viz.-

"The excellent faith is the veritable giver of good unto all."

This is quoted from Yasht XI, 3 i.e., Srosh Yasht Hadokht. In the first place if the original Avesta passage is properly translated, we find the following words therein--- "The Mazdayacnian and Zoroastrian Law is the Law of Truth in all things good and in all things of Holy origin." Here we see that the words "unto all" rendered by the writer are not to be found in the original. The writer seems to convey that the Zoroastrian Law is meant for all people of the world without any distinction of race as evinced from his queer rendering of the passage in the Srosh Yasht, whereas the words plainly imply the universal character of Zoroastrian religion as we have already explained on pages 57-59, the Zoroastrian Law being one: and the same with or coincident with the Entire Law of the Moral Order of the Universe. And this universality as we have explained is also corroborated by the writer himself on the same p. 72 thus-

"It is further said that the great sea Vourukasha is greater than other waters, or as a mighty stream flows more swiftly than the rivulets, or as a huge tree conceals under its shadow plants and shrubs, or as the high heavens encompass the earth, even so is the religion of Zarathushtra superior in greatness, goodness and fairness to others."
This is a passage quoted from the Vend III, 22-25, and it is quoted by us on the pages 57-58 with reference to the universal greatness of the Zoroastrian Law; but it can never be inferred from this passage that peoples of other religions must be compelled to follow the Zoroastrian Law since according to Vendidad it is universally great and covering all other religions of the world. In the same way he quotes from Yasht XIII; 91, 92 i.e., from Fravardin Yasht a passage showing that

"Zarathushtra's religion is spoken of as the most excellent one among all that have been."

This is again an incorrect rendering of the word "Haitinam." "Haitinam" does not signify "all that have been." It is the same word as the Gathic "Hatam" quoted by us from Gatha 44; 10 on page 60. The word “Haitinam” like "Hatam" signifies "all laws-leading-towards-the evolution of the soul," and therefore "Daenayao yat haitinam vahishtayao" quoted from the Fravardin Yasht support the universal character of greatness of Zoroastrian Law as explained by us from Gatha 44; 10. We see therefore from the first paragraph of Chap. X of the book that the writer attempts to mislead his reader into an erroneous conclusion from the chain of various incongruous and incorrectly translated sentences from the Scriptures, that Zoroastrianism not only allows proselytism but recommends it. But a reference to the original texts for those very sentences from the Scriptures, reveals the fact that not a single passage quoted by the writer savours of conversion or proselytism, and, that the passages are put in without looking into the original and are taken only from the vague translations thereof or that the passages which have the sense of the universality or universal superiority are thrust in in order to make the reader draw wrong conclusions pro proselytism. We have frequently drawn the attention of the reader to the deliberately strange style in which the book is written. Superficially any lay reader would be prone to believe that what the writer has said in the body of his pages with figures for reference marked over it, must be found in the original scriptures referred to in
the footnotes. Thus this book will be a dangerous of book reference in any law-suit re points of Zoroastrianism, for the outward smartness of quotations and references is sure to prejudice the judge if he is ignorant of the original Avesta and Pahlavi Scriptures and if the counsel on either side cannot consult, or avoids consulting, the original texts for every important and necessary fact of issue.

Then again in the same Chap. X on pp. 74-75 the writer continues his attempt to show advocacy of proselytism very directly from the Avesta Scriptures. Under the heading 'The religious propaganda' a passage is quoted from Yacna VIII, 7, which forms the prayer of Hoshbam, thus-

"The authors of the Sacred texts of the Younger Avestan period depict Zarathuahtra as saying that he will exhort the people of the house and clan, town and country to embrace the Mazdayacnian religion and teach them to practice it faithfully in their thoughts, their words and their deeds."

This, again, is a wrong rendering of the original Avesta passage, which preaches the universal application of the Zoroastrian religion - which inculcates the Law of Nature. The Avesta text is as under---

\[Hakhshya azemchit yo Zarathushtro fratemam nmana-namcha, visamcha, zantunamcha, dakhyunamcha, ainghao dae-nayao anumatayaecha, anukhtayaecha, anvarshtayaecha ya ahurish
daratshtrish, yatha, no aongham shato manao, vahisto urvano, khathravitish tanvo, hento vahishto anghush akaoschoit ahuirya mazda jasentam.\]

The correct English rendering of the above is as under-

"I who am verily Zarathushtra shall make the advanced men of house, clan, town and country, follow the thought, word and deed of this Law which belongs to Zarathushtra of Ahura, in order that ours may be rejoicing minds, best souls, glorious tenements, and that we may approach Ahura Mazda with the consciousness of the Best Existence."
Here we notice that the writer puts in a wrong idea by the word "people" for the Avesta word "Fratemam" meaning the "advanced souls", or "those who are foremost in spirituality." The prophet according to the original text does not profess to exhort all the people of the world en masse, but only the advanced souls, or those who have reached a certain stage of spiritual progress in order to enable themselves to observe the entire Law of Moral Order of the Universe. The writer therefore willfully commits a blunder by the use of the word "people" for the significant term "Fratemam." In the second place he quotes only half of the same whole idea. The latter half points out the effect of following the Zarathustrian Law on the Fratemam or advanced souls - which is - approaching Hormazd with all their spiritual powers unfolded. Hence the second half of this passage hints at the reaching of the final goal of the soul by means of the practice of Zarathushtrian Law, which cannot be observed by all the people in whatever stage of evolution. Thus instead of preaching proselytism of all the people of the world into the Zoroastrian religion, this passage points out that the Zoroastrian Law is the Universal Law of Nature, because it is meant only for the advanced souls - souls that are standing near the goal of spiritual progress, and because it is the Law which helps such souls to unfold their spiritual powers and to reach their destination with a full consciousness of these spiritual powers. This passage points out the latent idea of the Renovation of the Soul, which every human being on this earth is destined to achieve, but which cannot be carried out at once by all human beings of various mental and spiritual stages of development. Hence this passage further teaches that the Zoroastrian Law although a universal and final Law for all human beings at the proper time, is not meant for all people at any time of their being on earth, but is fit for only the advanced souls, - souls that are standing on the culminating point of spiritual progress - of approaching Hormazd. Hence the same Avesta passage continues further-
"Asha Vahishta, asha sraeshta, daresama thaw; pairi-thwa jamyama, hamem thaw hakhma."

"By the best Law of Asha, by means of the most excellent Law of the Moral Order shall we see Thee, shall we come towards Thee, shall we be Thy friends."

This is the Summum Bonum desired by the advanced souls who are able to follow the Entire Law of Asha throughout their life. It appears therefore that the different religions are necessary for different souls in various stages of their spiritual and mental and moral development, and the Avesta passage under reference points out that the Zoroastrian religion although universal can only be followed by the "Fratemam" or souls that have already reached the foremost stage of spiritual human progress. It is therefore very absurd to say with the help of this Avesta passage as the writer does that Zoroastrianism encourages a sort of conversion of people to add to the number of its adherents. This spiritual fitness of a soul for professing Zoroastrianism or any other religion of the world can be adjudged only by nature that is omniscient, and hence since the birth of a soul in a certain community is guided by the inexplicable forces of nature, as imperfectly developed human beings we have no right to say that a person born in anyone form of religion must be asked to adopt any other form of religion or even the Zoroastrian religion. This will imply defiance of nature, for while advocating conversion we challenge the providence of nature in giving birth to a soul into a certain form of religious observance. If we admit that in nature there is no coincidence and no chance nor accident-occurrence, if we believe that the one law of Asha or Law of Moral Order Divine pervades the entire universe and works throughout every inch of the space of the universe also, we must acknowledge the invisible guidance or providence, of nature in giving birth to different souls under different religions, and under different social, political and other environments. The law of Asha teaches that Nature's decrees always underlie strictest justice and equality, and that therefore it is very imprudent to advocate conversion which
contradicts Nature's justice in sending a soul to a certain stage of religious profession. If the writer of the book had even the faintest idea of the inner working of nature in all the activities of the universe, if the writer really believed in the existence of angels and archangels working under Divine Providence in nature, he would not have so irresponsibly advocated conversion and would never have preached proselytism by means of a willful twisting of the meanings of various Avesta and Pahlavi texts as he has done so often in his book of Zoroastrian Theology.

There are innumerable instances of such a trifling with the Avesta passages by the writer in order anyhow to make his reader deduce an inference pro proselytism. On the same p. 74 the writer misrepresents the original idea of the priests doing their duty by exhortations to the co-religionists as that of preaching conversion to the aliens. He says, -

“These Zoroastrian missionaries traveled to distant lands for the purpose of promulgating the religion, and their homeward return from their sacred missions is celebrated by the faithful”

This is quite a wrong idea quoted from Yacna XLII 6, a chapter also of the Yacna Haftanghaiti. The original Avesta for this is---

“Atthaurunamcha paiti-azanthrem yazamaide, yoi yeyan durat asho-isho dakhyunam” i.e.

"We attune ourselves with the great knowledge of the priests who come from afar desiring the holiness of countries."

There is no idea in this passage of Zoroastrian missionaries going to preach their religion to the aliens with the object of proselytising, but there is simple idea of the Zoroastrian priests doing their duty of preaching the tenets of the religion to the coreligionists residing in far-off places so that the devoted followers may follow the Asho principles intelligently with knowledge added to faith. The duty of Zoroastrian priests to exhort the co-religionists is one of their chief requisite duties. A priest is depicted in the Avesta as an ideal man, and therefore the religious knowledge possessed by a priest is the ideal know-
ledge which is yearned for in the text quoted above. It reflects lack of scholarship on the part of the writer of Zoroastrian Theology to twist even plain and clear ideas in order to raise as if by magic charm the sense of proselytism from very self-evident Avesta passages. A Zoroastrian priest must be well-versed in the lore of the original teachings of Zarathushtra, and he is depicted as always asking for the boon of religious erudition. As for instance on p. 74 the writer says. -

“The zealous Priests invoke Chisti, the Heavenly associate of Daena or religion to grant them a good memory and strength for their body.”

This is quoted from Din Yasht 17, but the writer seems to make his reader infer from this quotation that the priests desired knowledge of religion in order to enable themselves to preach to aliens for conversion, whereas we now see that religious knowledge is one of the many qualifications of a Zoroastrian priest required in the Avesta, for without such knowledge he cannot perform his duty of giving advice to lay-coreligionists in various matters of religious rites and observances especially in case of emergency questions on such matters. Then as if so much quibbling with the texts were not enough, the writer on same p. 74 quotes from Haoma Yasht or Yacna IX, 24, a paragraph, which has nothing to do with proselytism at all. The writer puts it thus. -

“Keresani a powerful ruler of a foreign land, we are informed, prevented the fire-priests of Iran from visiting his country to preach the Zoroastrian doctrines.”

After quoting this the writer draws an unwarranted conclusion. –

“In spite of all such obstacles thrown in their way, the Zoroastrian missionaries gradually succeeded in planting the banner of their national faith both near and afar.”

A conclusion without any support from the extant Avesta and Pahlavi scriptures, ---a conclusion which is deduced from wrong premises altogether and which is sent out merely from
PRIESTS PREACHING ABOUT SPIRITUAL PROGRESS.

the imagination of the writer of Zoroastrian Theology. If the original Avesta text is read with attention. -

" Haomo temchit yim Keresanim apa-khshathrem nishadhayat yo raosta khshathro kamya, yo davata noit me apam athrava-aiwishtish veredhye danghuva charat, ho vispe veredhanam vanat, ni vispe veredhanam janat ". - i.e.

"Haoma (the angel or the plant used in Zoroastrian rituals) put down from power the veritable idolator who grew inordinately desirous of power, who bawled out 'No longer priestly-teacher shall enter into my regions for its propagation, for he will smite down all of increasing idolatry, and will crush down all progress of idolatry.'"

Haoma is the giver of Spiritual knowledge and the entire Haoma Yasht inculcates the guidance spiritual given by the angel Haoma to those who follow and worship him. Hence in the above quoted paragraph the fight between spiritual progress and materialism is propounded in the allegorical form-Haoma being personification of spiritual progress, and Keresani being rank materialism personified. Since the Zoroastrian priests always performed the Haoma ceremony in the higher rituals of Yacna and Vendidad according to the mandate of the prophet, they are the advocates of teaching about Haoma or spiritual progress as inculcated in the Zoroastrian religion and they used to go to various places to preach to their co-religionists to leave off all materialistic tendencies and to devote their energies to the ideas of Spiritual progress only. Just as it is said in the Haoma Yasht.-

"Yatha kharente vahishto urunaecha pathmainyotemo."

"When the sap of Haoma is drunk, he is the best guide and the foremost one of spiritual progress,"

And again in the same Yasht-

"Aat ho yo Haomahe madho asha hachaite urvasmana, renjaiti Haomahe madho,"

" That which is the liquor of Haoma makes one follow the
law of Asha or Divine Moral Order of the Universe with beatitude, and it also makes one spiritually active";
in the same way the paragraph under discussion represents the same idea of the furtherance of spiritual progress by Haoma only in the dialogue-form or allegorical form of Idolatry or worldliness or materialism setting at defiance the authority of Spiritual progress; but in the end as we learn from the same paragraph Spiritual progress overcomes the authority of rank materialism when the latter reaches an intolerable limit of its power. Thus it is mere speculation on the part of the writer of Zoroastrian Theology to regard Keresani as a king of foreign land without the name of that foreign land, and it is as wrong an idea to interpret from this paragraph that the Zoroastrian priests went out to preach to aliens for conversion as it was in the sentence from the Haftan Yasht or Yacna XLII just discussed above. This is only a far-stretched attempt of the writer of the book to prove the advocacy of proselytism from the Zoroastrian Scriptures.

We shall notice one more instance of such an attempt on the same p. 74, from which the reader will be able to see how the writer of the book persists in his vain attempts. He says from Yacna LXI.; 1 that-

"the devout followers of the faith wish eagerly to spread abroad between-heaven and earth the Ahuna Vairya, or most sacred formula of the Iranian faith together with the other holy prayers."

From the above passage, which is half-quoted the writer of the book wants to make his reader infer that since the spread of prayers implies the spread of religion, proselytism is the inference from this passage. Now when the book of Yacna is opened we find in Ha LXI or LXXII where the above passage 18 to be seen the following Avesta words: -

Ahunemcha Vairim fraesyamahi antarecha zam antarecha asmanem.
Ashemcha Vahishtem fraeshymahi antarecha zam antarecha asmanem.
Yenghe Hatamcha hufrayashtam fraeshymahi anatarecha zam antarecha asmanem.
Dahmahecha narsh ashaono dhamancha vanghuim afritim fraeshymahi antarecha zam antarecha asmanem
hamaestyacha niźberetyacha anghro-mainyush mat-damano duz-damano pourumaharkahe
hamaestyacha niźberetyacha kakharedhanamcha kakheredhanamcha
hamaestyacha niźberetyacha kakharedhahecha kakheredhyoascha
hamaestyacha niźberetyacha kayadhanamcha kaidhanamcha
hamaestyacha niźberetyacha kayadhahecha kaidhyaoscha
hamaestyacha niźberetyacha tayunamcha hazasnamcha
hamaestyacha niźberetyacha zedhamcha yatumatamcha
hamaestyacha niźberetyacha mithro-ziamcha mithro-drujemcha
hamaestyacha niźberetyacha ashavaghanamcha ashava-tbaeshamcha
hamaestyacha niźberetyacha ashemoghahecha ana-ashaono sastrahecha
hamaestyacha niźberetyacha kahe kahyachit dravatam
arathvyo manangham, arathvyo vachangham, arathvyo shyothenanam,
Spitama Zarathushtra:"

i.e., "We propagate the Ahunavar between the earth and the sky.
We spread the Ashem Vohu between the earth and the sky.
We scatter abroad the Yenghe Hatham between the earth and the sky.
We wish to have the good and pious bliss of the pious holy one between the earth and the sky."

-In order to oppose and thwart the Angra mainyu with its evil procreation and full of the plague – in order to oppose and baffle the evil-gloried man and evil-aurad woman-in order to withstand and avert the man and woman of evil magnetic influences – in order to stand against and remove wicked men and wicked women, - in order to oppose and expel the sinful man and woman-in order to withstand and drive away the thieves and robbers – in order to baffle and thwart the heretics and black magicians-in order to oppose and eradicate the promise-breakers and contract-defrauders – in order to oppose and expel the destroyers and harassers of the holy ones – in order to oppose and remove the piety-destroyers and unholy oppressors full of plague – in order, O Spitama Zarathushtra, to oppose and expel anyone, male and female wicked one out of the improper-thinkers, evil-speakers, and improper-doers."
When this whole passage is quoted in full and explained, it is easily seen that there is no idea of the propagation of the holy prayers among the aliens in order to advocate conversion. The three fundamental formula-like-prayers-viz-Yatha Ahu Vairyo or Ahunavar, Ashem Vohu and the Yenghe Hatam of the prophet-from which the entire Avesta Scriptures have been formulated as 21 Nasks-are in this passage remembered for their great vibrationary effects in removing and annihilating all the major evil forces in nature. The officiating priest in the great Yazashne ceremony repeats these words of great vibratory-effect which from their very essence are meant for the removal of all the evil forces of the evil Spirit or Anghra Mainyu specified in the passage. Hence instead of quoting the whole passage the writer of Zoroastrian Theology simply with the deliberate intention of misleading downright the reader of his book quotes only the first sentence partially omitting all the “in order to” enumerated in the same paragraph. The adoption of this method is highly objectionable and schematic, for the writer of the book has purely an intention of taking an undue advantage of the ignorance of the Parsi public original Avesta scriptures. No man of ordinary common-sense after reading the above passage through can ever be inclined to say therefrom that Zoroaster preached proselytism in Yacna LXI; 1. The book of Zoroastrian Theology deserves very strong strictures on account of this improper and queer style employed by the writer.

We shall now dismiss the discussion of this very obnoxious paragraph headed "The religious propaganda" on p. 74. We have seen that all the Avesta passages quoted therein for proving 'proselytism are half-quoted, mis-quoted, misrepresented, and far-fetched, and that therefore the conclusion drawn by the writer about "The Zoroastrian missionaries succeeding in planting the banner of Zoroastrian faith."

is quite illogical, groundless, and based on utterly wrong premises.
In the same Chap.X in the last paragraph headed “Spread of Zoroastrianism into remote lands,” the writer attempts in vain to prove, proselytism from the semi-historical references quoted from the Avesta. We shall not dwell at length on this point as it has been already touched by us on pp. 54-56. The writer re-iterates the same mistaken idea of the conversion of Fryana, and then adds that.

"The Avestan texts include more Turanian names in the canonical list of sainted persons."

We have already pointed out on pp. 55, 56 that there is no proper evidence from the scriptures to say in the first place that "these sainted persons" were Turanians; and even if it be admitted for sake of argument that they were Turanians, we must remember that Iran, Turan, Seistan etc. were simply divisions of country having no established form of religion before the advent of Zoroaster. The Poiryotkaesha-people of Turan and Seistan etc. had the same form of nature-worship of the Law of Poiryotkaesha or the Law observed by the advanced souls as the people of Iran observed, and all these advanced people of whatever country neighbouring Iran Proper at once embraced the Zoroastrian form of worship on the advent of Zoroaster as did the people of Iran, - and the adoption in this way of the Zoroastrian teachings can never be termed proselytism in the sense which the writer intends to convey to his reader. The mention of Yoishta-Fryana as a Turanian Zoroastrian does not at all prove the point of proselytism. The writer admits that Yoishta-Fryana was a saint-a far advanced soul having special spiritual powers - a Poiryotkaesha, and it is but natural that all the Poiryotkaesha or advanced souls should embrace the Zoroastrian religion, as there was no other form of religion existing at the time. But the most speculative point of the writer of Zoroastrian Theology is to be seen on p. 75 with reference to Saena-Ahum-Stuta. He says.

"The Fravardin Yasht commemorates the Fravashi of Saena, an illustrious convert to Zoroastrianism,"
He gives reference to a Pahlavi book “Aiyadgar-i-Zariran” edited by Dr. Modi. When we open that Pahlavi book we find no mention of Saena as a convert. On the contrary in the footnote on p. 124 of that book it is said that Saena was born 100 years after Zoroaster. On p. 125 it is further stated that just as King Vishtaspa had become a disciple of Zoroaster by a direct communion with Zoroaster, this Saena-Ahum-Stuta had become a disciple through the agency of the disciples of Zoroaster. Seistan is, in the same book of Aiyadgar-in-Zariran, said to be the place whence the restorers of the Zoroastrian Law will be born viz. Hoshedar, Hoshedar Mah and Soshyos. Hence it is seen that the work of teaching the Zoroastrian religion done by Saena as a priest performing his duty, ought not to be confounded, with conversion, and it is quite wrong to say therefore that “Saena was an illustrious convert to Zoroastrianism.” This is certain that in Zoroastrian prayers now extant, both Avesta and Pazend, no alien is remembered, and that in all Zoroastrian prayers only Zoroastrian souls that were far advanced in spirituality and who have done something to promote the Zoroastrian teachings are remembered so that the Zoroastrian invoker may be encouraged to follow these ideal men and hence in the Avesta Fravardin Yasht as well as in the Pazend Afrin-i-Rapithwan is remembered this Saena the great apostle of Zoroastrian, religion. It must be always borne in mind that in the Avesta Scriptures only the Poiryotkaesha i.e. the far-advanced souls who were either Mazdayacnians before the advent of Zoroaster or Mazdayacnian Zoroastrians after the teaching of Zoroaster are remembered, and that no other persons but of the Mazdayacian Zoroastrian stock are mentioned throughout the scriptures. In the Pazend Afrin-I-Rapithian the way in which this Saena is mentioned gives a clue to the unbiassed reader as to the position of Saena as an immediate disciple of Zoroaster. In the serial order of names mentioned in that Afrin, the name of Zoroaster heads the list of names of Vishtaspa, Jamaspa, Frashoshtra, and after the name of Frashoshtra Saena-Ahum-Stuto comes next followed by the name of Aspandiar son of Vishtaspa. To all the Avesta students
it is quite plain that Vishtaspa, Jamaspa, Frashoshtra and Aspandiar, were the immediate disciples of Zoroaster, and Saena being placed just after Frashoshtra deserves the same high position. Then with the name of Saena-ahum-stuta are joined all the Ervads or priests, disciples, the staunch religionists, the teachers of religion and other leaders of religion. Hence it is mere speculation on the part of the writer of Zoroastrian Theology to dream that Saena was an alien converted to Zoroastrianism. - If Saena were to be regarded as a convert to Zoroastrianism, then King Vishtaspa, Frashoshtra, Jamaspa, Aspandiar and many other persons mentioned in the Afrin-i Rapithwan meat be regarded as aliens converted to Zoroastrianism. Thus, it is clearly seen how very futile arguments are adduced by the writer of the book--arguments that are thrown out as fumes from his own speculative intellect--in order anyhow to prove that Zoroastrianism advocates proselytism.

In this same chapter there are certain vague historical ideas given by the writer in his fruitless attempt to prove conversion. There are also self-contradictory statements in these historical references, which the writer of Zoroastrian Theology himself can follow. As for instance on p. 78 he admits that the state never forced conversion in the following words. -

"The Achaemenian Kings were certainly Mazdayacnians; presumably, they were Zoroastrians. But they were decidedly not glowing with the religious fervour of missionary zeal. They never demanded conversion to their own faith on the part of the conquered races."

Now if Zoroastrianism inculcated the missionary spirit of propagation these Achaemenian Kings would have very easily produced so many converts to Zoroastrianism, but these Kings seem to have well understood the universal tendency of Zoroastrianism as the fundamental aw of the universe, and hence they did not deem it proper to force the heathens of their times who had their own nature-worship to adopt the advanced tenets of Zoroastrianism which could never have been put into practice by such backward heathen peoples. On p. 75 going on in his
usual speculative way and speaking about the conversion of Armenia, Lydia, Cappadocia which were in reality provinces under Iranian satraps or governors, the writer even goes so far as to say that—

"India and China witnessed the spread of the gospel of Iran,"

and in the footnote advises the reader to "see Jacksan Zoroaster pp. 278-280 for references regarding the Zoroastrian propaganda in China". On opening Jackson's Zoroaster we read in Appendix VI Chap II p. 278 the heading “Allusions to Zoroaster in the Chinese Literature”. On p. 279 we read “Dr. Frederick W. Williams, of Yale University, New Haven, furthermore draws my attention to the existence of a number of references in Chinese literature to the religion of Zoroaster as Po-sz-King-Kian, religion of Persia or Po-sz”. From both these pages it is gathered that Zoroastrianism had some effect on the Chinese religion, as it had a similar influence on the other great religions of the world. But after reading Jackson no one can come to a conclusion that Iran sent missionaries to China for a downright conversion of the Chinese people to Zoroastrianism. By giving such vague meaningless and absurd references to a number of historical books, the writer of Zoroastrian Theology means to dupe his reader into a belief that Zoroastrianism advocates proselytism, whereas if a shrewd reader opens all the books of references quoted by the writer, he finds with much surprise that the writer has employed a sort of artful method in order to befool his reader and to impress on him his own idol-of-the-mind about proselytism in Zoroastrianism. This sort of trifling with the various books can no longer prevail with an enlightened reader and must not be allowed to pass honorably – in this age of education. An average educated Parsee will never believe on credit, what Dr. D ballo says empirically about Zoroastrian teachings. Such a writer should never be believed and all his documentary references must be seen and verified to the entire satisfaction of the reader, for there is too much fire-off in his statements even from books cited as authorities.
And the last paragraph of this same Chap. X on p. 75 points out at once the predominant idea lurking in The mind of the writer – viz. the conversion of proselytism which is the ulterior object of the entire book. He says-

"The proselytising work on the part of the Zoroastrian ministers of faith was thus carried on with a considerable amount of success, though we are not in a position to form any idea regarding the numbers of the followers of the religion of Mazda at this period."

An unwarranted wrong conclusion based on absurd, half-quoted, misrepresented premisses of the Avesta scriptures. The two words "proselytising work " are used with the sole object of impressing on the reader of the 20th century-the reader who is absolutely ignorant of the quality, quantity, meaning and matter, of the original Zoroastrian scriptures-that the religion of Zoroaster wants the only thing for its prayers namely conversion of people of whatever status and intellect and spiritual condition into Zoroastrianism. If in the words of the writer of Zoroastrian Theology 'the proselytising work was carried on with success in those times,' why should it be objected to in the 20th century is an open question both for the writer and his reader !!!

We are thus led naturally to another Chap. XXXIX headed "Proselytising comes to be viewed with disfavour," in which the writer of Zoroastrian Theology gives his own peculiar and untenable view about proselytism in the 20th century, and the objections to proselytism raised "by the major portion of the community" are dismissed summarily therein. Pages 323-325 invite our special attention with reference to the underlying aim of the book of Zoroastrian Theology-viz. preaching of proselytism. In this chapter it is noticeable that the entire authority pro proselytism is the "Ithoter Ravayat," which can never be regarded as an authority giving the mandates of ancient Zoroastrian teachings. What is wonderful there is the fact that the writer of Zoroastrian Theology who doubts even the composition of all the Gathas by Zoroaster, and who says that only a considerable portion, if not all, of the Gathas was composed by
by Zoroaster—who regards all other Avesta, scriptures as post-Zoroastrian, and composed by other poets and priests of later times—who asks us to throw all the Pahlavi writings to the dogs—who is determined only to prove proselytism from any other sources such as vague history or other writings of foreign origin—bases the whole of this chapter on the book called "Ithoter Ravayat" the meaning of which is kept in the dark. The title "Ithoter Ravayat" means "seventy-eight customary opinions," and it is a book of catechism containing questions from Indian Zoroastrians after their migration into India, and replies to these questions by the Iranian Zoroastrians so late as the eighteenth century—a period when the original Avesta and Pahlavi writings had already been in a very miserable condition and reduced almost to nothing: It is a book containing questions and answers on various controversial matters of Zoroastrian usage and custom in ceremonies and social conditions, and the answers are mere opinions of the Iranian Zoroastrians of those sad times who might have been a little less ignorant than their Indian coreligionists. Whenever the question of proselytism is touched by a writer in favour thereof he leans on this "Ithoter Ravayat "as the main staff of his argument pro conversion, and Dr. Dhalla is such a writer. In his usual style he puts the whole thing in such a garb as to make the reader realize the importance of this "Ithoter Ravayat." The personal opinion's of any one person expressed in the Ithoter Ravayat of the 18th century are not more binding on the Zoroastrians of the twentieth century than the opinions of Dr. Dhalla's speculative tendency expressed in the Zoroastrian Theology of the twentieth century will be on the Zoroastrians of the twenty-second century. And yet the writer of Zoroastrian Theology gives an undue importance to the Ithoter Ravayat solely because it preaches his favourite fundamental fume of proselytism.

And now we shall see the argument advanced by the Zoroastrian Theology from the Ithoter Ravayat. The argument may be divided into three main points. In the first place it is stated from the Ravayat that
"The Parsis of India who owned slaves for their work not only often had them admitted to the MazdaYacnian faith in accordance with the tenets of the religion, but also, without any religious scruples, partook of food prepared by them, and even permitted them, at the season festival to prepare the sacred cakes used for consecration and sacrificial purposes."

A statement which is properly speaking entirely false, and defamatory of the Parsees of India of the time. At that time, the Parsees of India were so scrupulous in strict observance of magnetic purity that the priests would not partake of the food cooked by a layman co-religionist. The aliens i.e. children born of alien parents were not allowed to have a look at the Zoroastrian ceremonies, and the ceremony was considered to have been polluted if an alien happened to see it. Under such circumstances it is quite incredible that the Parsees of those times allowed the sacred cakes to be made by the aliens. The sacred cakes made even by a co-religionist layman cannot be consecrated by a priest, and it is a customary mandate of the Zoroastrian religion that the sacred cake can be consecrated by a priest only if it is made by one of the priestly class. Hence from these facts which are known traditionally to all the Parsees even of to-day, it is but clear that some Parsees proselytism must have misrepresented the state of affairs to the Iranian co-religionists at that time who being ignorant of the Indian modes of life of the Parsees take that misrepresentation to be a true fact and base their view in favour of deposition of the corpses of such alien-converts in the Towers of Silence. It is quite an unwarranted statement that the Parsees "permitted aliens to prepare the sacred cakes used for consecration," and the writer of Zoroastrian Theology repeats this merely to derive pleasure and to support his view of proselytism. But the second point of argument from Ravayat goes against the view of the writer of Zoroastrian Theology proselytism, and this is the point of precaution in the following words:

"The Iranian high priests, in replying to their inquiring brothers in India, advised them in the beginning to take precautionary measures
in all such conversions that no harm should thereby be done to the religion and to the community."

Who can guarantee the absence of an injury being done to the community and its interests-social, domestic, moral and religious and economic-by an admixture of low class Hindus such as street vagabonds, scavengers, sweepers, dirt-gatherers and others? By such a precaution, the Iranians in a way implied that under the circumstances of the times it was not at all possible to get converts fit for Zoroastrian principles of Holiness, since no advanced souls but persons of low-caste and base origin would flock to the Zoroastrian fold. To a man of ordinary common-sense this precaution is quite sufficient to make him view proselytism with disfavour under the peculiar and deplorable condition of the Zoroastrian scriptures, Zoroastrian religion and of the Zoroastrian community in India re proper knowledge of the principles of their own religion. If the Zoroastrians of India themselves were not in possession of a considerable amount of their own scriptures, if they themselves were not in a position to put into practice the principles of their religion, if they themselves were ignorant in a great proportion of their own scriptures, how could they presume and pretend to get aliens as converts to their religion, and to make these observe what they themselves could not! The third main point from the Ravayat runs thus-

"It is taught by the Scriptures, they argued, that all mankind will be brought over to the religion of Mazda in the time of the future saviour prophets."

This is a common error of the Iranians of the 18th century as of the Indian Parsees of to-day- an error arising from the misunderstanding of the universal character of the Zoroastrian Law. There are some texts in the Avesta, as we have already seen, which propound the universal nature of the Zoroastrian religion; that is to say, when the soul has advanced to a certain stage of spiritual development, it will have to follow the law of nature in its entirety or in other words the Law Zoroastrian for
the attainment of the spiritual goal. There are passages in the Avesta
and Pahlavi writings, which inculcate that at the time of "Frasho-
Kereti" or Renovation of the soul, the entire universe will embrace the
Zoroastrian Law, which is the entire Law of Nature. But this is
misrepresented by the proselytists in the sense of the propagation of the
Zoroastrian religion among people of all classes and in whatever stage
of spiritual degradation. If such were the interpretation of those texts
teaching the universality of the Zoroastrian Law of Spiritual
Development, why should there be more than one religion and more
than one prophet? If all the bringers of the great religions of the world
assert that they have brought their Word direct from God and that
therefore theirs is the true religion, we have in this case to solve a
dilemmatic problem. Either God must have told them different things or
the prophets must be liars giving out various diverse teachings to
mankind. This problem can be solved only from the standpoint of there
being various stages of spiritual progress of different prophets and their
followers. The Law is One – but the eyes are many, and each of the
great bringers of religion sees as much of the Law as comes within the
compass of his own spiritual vision. Lord Jesus Christ, Lord Mahomed,
Lord Buddha, Lord Moses and others tried their best to explain the Law
in proportion to their own spiritual development. And the capacity of
their followers to observe the law explained to them. The prophet
Zoroaster saw the entire law of the universe with his own spiritual
insight, and inculcated the entire law for the most, advanced souls in
order to enable them to march successfully towards the Spiritual Goal.
If the law of gradations be kept in mind while discussing religion as in
all other things – the law of gradations or degrees which is the
fundamental law of evolution or progress, spiritual or material-we can
have a clear idea of the grades or degrees of religions, of prophets and
necessarily therefore of different sects of people in the eye of nature.
This law of gradations is not kept in view by the proselytism party, and
they leap at once in the dark with the sole idea of bringing all the
people of the world into Zoroastrianism by means of the mere initiation
ceremony of investiture.
The opinions expressed in the Ithoter Ravayat being the opinions of two or three men of Iran in the 18th century cannot deserve credit and Scriptural authority, and the writer of Zoroastrian Theology bases a whole chapter on this Ravayat simply because it advocates proselytism; for otherwise the writer who excludes all the other Avesta writings except some Gathas as post-Zoroastrian and therefore deserving of little credit cannot be expected to have paid so much importance to a record of personal opinions of a man or two of the 18th century.

In the same Chapter the writer of Zoroastrian Theology gives his own reasons why proselytising comes to be viewed with opposition by the majority of the community:

1. "The spirit of exclusiveness among the Parsis necessarily resulting from the fewness of their numbers in India,
2. "The instinctive fear of absorption in the vast multitudes among whom they lived.
4. "The impracticability of keeping up the former proselytizing zeal owing to the precarious condition in which the Parsis lived.
5. "The practice of an active religious propaganda falling into desuetude.
6. "The fear that the community might be swamped by the undesirable alien element.
7. "The division of the different sections of the community more on the social side of the question of proselytizing than on its religious side.
8. "A keen sense of racial pride and consciousness of the past greatness resulting from the improved social and economic conditions.
9. "The admixture of racial blood that the low class of the aliens introduced into the community, because a considerable portion of the community believed that such converts who sought admission came always from the lowest classes.
10. "No willingness for conversion shown by the members of the upper classes of the non-Zoroastrian communities.
11. "The probability of incurring the displeasure of the neighbouring peoples in attempting their conversion.
12. “The very narrow compass of cases of conversion either of slaves brought up in Parsi families or of children, born to Parsi fathers of their non-Zoroastrian mistresses.”

These twelve reasons given by the writer of Zoroastrian Theology have been enumerated by us from the same Chapter XXXIX, and some sort of examination of these is necessary. The writer seems to attach no value to these reasons con proselytism, because according to his own personal belief the Zoroastrian religion advocates proselytism; and therefore the writer seems to think amiss of the sense of judgment and of the intellectual calibre of the present-day Parsee public- "the major portion of the community" in his own words- that is averse to the idea of conversion.

In the first place the spirit of exclusiveness is the essential of Zoroastrianism from the point of view of Ashoi or Holiness preached therein. The subtlest laws of magnetic purity, which are at the base of Zoroastrianism necessarily imply aloofness from all other people who are unable to observe these laws. Hence when the Parsees first came to India and saw themselves encircled by vast masses of people of different religious beliefs and practices, they could not but have the spirit of exclusiveness in all their dealings with the aliens of India. This exclusiveness did not result from the influence of the Hindu caste system, for in Zoroastrianism itself there are taught the four main classes of people-Athorman i.e., the priest, Rathaeshtar i.e. the warrior, Vastryosh i.e. the farmer, and Hutokhsh i.e. the artisan. According to the laws of magnetic purity, the first or the Athorman class kept itself aloof and separate from the other classes though co-religionists. Naturally therefore all the classes of Zoroastrian people deemed it proper to keep themselves aloof from the alien people, whose number being legion compared with the number of the then Parsees of India, it was but natural that without this spirit of exclusiveness there was imminent danger of absorption into these vast numbers of alien people. The Parsis who first came to India left their dear home in Persia with their immovable and movable precious belongings only for the
sake of the feeling for their religion, and it was this intense faith in
Zoroastrianism that gave them the choice of forsaking their mother-land
rather than adopt Mahomedanism as they were oppressed to do by the
Mahomedans of Persia. The Parsis of the day very well understood the
spirit of exclusiveness of themselves as Zoroastrians taught in their own
religion, and hence it is quite natural that they continued to observe the
same spirit of aloofness and intactness of their kind from the aliens of
India. This spirit of exclusiveness made them dislike the idea of their
conversion into Mahomedanism equally with the mea of their
absorption into the aliens of India by the conversion of the latter into
Zoroastrianism. The Parsis of the day having this spirit of aloofness
from other people well planted in their mind as an important mandate of
their religion, feared therefore that their existence as a Zoroastrian
community would be impossible if the community were swamped by
the alien element which was quite undesirable according to their
religious beliefs and observances of the laws of Holiness and rituals.
They had come to India only to live and exist and die as true
Zoroastrians, and thus a keen sense of their Iranian race-pride and
consciousness of their being descendants of the mighty Iranians of old
who lived and died for their religion led the Parsis of the time never to
dream of having converts from among the alien people of India.
Besides, as it generally happens, only the lowest classes of aliens of
India would have been willing to be false to their own religion and to
adopt Zoroastrianism, and such an admixture of racial blood would have
naturally resulted in the extinction of the Zoroastrian community and in
the creation of a bastardly race of people which could not be named.
There is the same danger staring at the question of proselytism even to
today. The members of the upper classes of non-Zoroastrian communities
have never shown the least desire for conversion into Zoroastrianism.
Nay, even the Savants of the West, who have studied the extant Avesta
and Pahlavi scriptures for a greater period of their lifetime, have never
wished in public to be Zoroastrian converts. Even at present when some
wiseacres have opened the question of proselytism only people of
unknown
parentage, bastards, menial servants, street-ramblers and vagabonds of both sexes have shown their willingness to be Zoroastrians without any meaning. Upto now nearly all the stray cases of conversion in India have only been of such types of people, and it is simply disgraceful to the Parsi community to let such people enter their fold. Slaves brought up in Parsi family and then regarded as Zoroastrian by the mere investiture of Sudreh and Kusti will do no more good in the matter of the upliftment of the community than the illegitimate children born of Parsi fathers and alien mistresses by the same sort of so called conversion. It is a very great sin for a Parsi to keep an alien or even a co-religionist mistress— the sin of 'Avarun Marzashni' or illegal intercourse and mingling of seeds. A Parsi must have married a co-religionist wife, and the legitimate children born of such originally Zoroastrian parents are regarded as Mazdayacnians till the age of seven, at or after which these children have a right to investiture of Sudreh and Rusti and they are thereafter regarded as Zoroastrian Mazdayacnians. Hence it is that in the 'Confession of Faith' formula (Yacna Ha 12) the child confesses to be a Mazdayacnian (Mazdayacno ahmi i.e. I am a Mazdayacnian i.e. born of Parsee Zoroastrian parents, born of the seeds of Zoroastrian origin) and then promises to be a Zoroastrian Mazdayacnian (Mazdayacno Zarathushtrish fravasTarane fravarastrascha i.e. I confess to be a staunch believer and follower as a Zoroastrian Mazdayacnian, i.e. having been born a Mazdayacnian and having been made a Zoroastrian by the investiture ceremony). The modern advocates of proselytism and especially the writer of Zoroastrian Theology whose main point in his book is the advocacy of proselytism seem to be void of common-sense and logical reasoning. It becomes a very serious question how Zoroastrianism—which teaches clearly in the ancient sacred formula that only a child born of Zoroastrian parents can confess on its investiture to be a Zoroastrian follower of Mazda—can be in favour of proselytism of aliens or of children born of anyone alien parent! Zoroastrianism has never encouraged directly or indirectly that which is stamped downright as a sin in its scriptures, and the sin of 'Avarun
NEITHER AVESTA NOR PAHLAVI pro PROSELYTISM.

Marzashni’ or illegal intercourse with kept mistresses whether alien or not can never be supposed to have been encouraged by a permit to allow the illegitimate children of such to be invested with Sudreh and Kustih to be legitimately regarded as Zoroastrians. There must be a preventive remedy for such immorality if it is current among some black sheep of the community, and if no prevention is possible the curative remedy is not a conversion of the issue of such illegitimate intercourse but rather an excommunication of all-the father, the mistress and the issue downright. Instead of taking preventive or punitive measures against the immoral tendency of some few of the community, some so-called educated men of the present day including the writer of Zoroastrian Theology suggest and preach abroad the direct encouragement of immorality by advising and advocating a conversion of illegitimate children and kept mistresses and that too in the name of Zoroastrian scriptures, and this humbugging must not be passed unnoticed now by the major portion of the community. We have already seen that there is not a single Avesta or Pahlavi text pro proselytism and that the fruitless attempts of the writer of Zoroastrian Theology to dupe the reader into a belief of conversion have been unveiled above to the satisfaction of every reader of ordinary common-sense. Hence in the above twelve reasons, Nos. 4 and 5 are thrust in by the writer of Zoroastrian Theology simply basing them on an unwarranted hypothesis. The phrases "former proselytizing zeal" and "active religious propaganda" seem now to us mere dreamy innovations of the writer of the book, for as we have already seen where there is no countenance shown in (the scriptures to the conversion-tendency, there can be no 'impracticability' (!) nor 'desuetude' (!) of the "proselytizing zeal" or of the "religious propaganda at the time of the landing of the Parsis into India." We have included nearly all the reasons given by the writer in this our examination. We must draw the attention of the writer of Zoroastrian Theology that the major portion of the community are deadly against the advocacy of conversion more from a religious point of view than from a
social one, and hence the reason No.7 is very misguiding for it seems to imply wrongly that the people accept proselytism from a religious point of view and oppose it only so far as all the social questions are concerned. We must say that although the major portion of the community are ignorant of the original Avesta and Pahlavi scriptures and of the study of these, still they are traditionally taught to believe as in many other traditional teachings of religion that proselytism such as that preached by the modern advocates thereof and especially by the writer of Zoroastrian Theology is a great sin according to the mandates of Zoroastrianism, as this advocacy has at its bottom a mantling cloak for making invisible the illegitimate intercourse of a handful of Parsi youths with alien mistresses. The writer of Zoroastrian Theology must bear in mind that no mandate of abrupt conversion of aliens or people of other religious beliefs has been preached in the Zoroastrian scriptures now extant nor any methods or ceremonies for undergoing such conversion have been taught therein, and handed down to us.

After this brief examination of the reasons assigned by the writer of Zoroastrian Theology why the majority of the present-day community are dead against the idea of proselytism, it will not be out of place to give here some two or three references from the Pahlavi Dinkard concerning proselytism.

The Dinkard says that one can be termed 'Mazdayacnian' only from the concatenation of the parental seed of Mazdayacnians. The Pahlavi passage runs thus:

\[
\text{Hanmanit chigun hushmorashne din-i-mazdayagt pavan zak zak-i din-i-mazdayact khudi baen din-i-mazdayact karitunt. Aedun chamik chigun kola dahi pavanach dam-i tokhmak i baenih aedunach din-burdar pavan yadrunashne din hushmorashne din-i mazdayact karitunt chamik.}
\]

\[
i.e. \text{"You must know that one who is of Mazdayacnian religion is said to be of the Mazdayacnian religion by virtue of one's continuing the thought of the Mazdayacnian religion. This means that just as every species is known by its name on account of the seed within it, in}
\]
the same way a religious person is said to belong to the Mazdayacnian religion on account of his leading himself by the original connected thought of the religion."

This teaching of the Dinkard Book VI helps us to understand the idea explained above in the Confession of Faith formula (Yacna. HA 12). The question why aliens cannot be invested with the sacred shirt and girdle and why only the children of Parsi parents can be allowed to undergo initiation ceremony is solved by both the Pahlavi Dinkard teaching and by the Avesta confession of Faith. There is no separate form of confession given for the investiture of an alien with Sudreh and Kushtih and the absence of such a confession proves absence of the idea of proselytism from the Zoroastrian scriptures, for the Yacna Ha 12 Confession of Faith is not at all appropriate for an alien under going conversion inasmuch as he has to regard himself as the descendant by seed of Mazdayacnian parents, and such declaration is quite false in his case, and false declarations are not allowed by Zoroastrianism.

Then there is a direct reference in the second book of the Pahlavi Dinkard about Sterility resulting from the meeting of seeds of different human species. The passage in Pahlavi reads as under-

"Chigun zak i min susia i-tag tazik va shatroik zarhund la tachak yehvund chigun tazik va la pataik chigun shatroik, va lacha ham dehak i durest chigun astar i min asp va khamla val hich avshan la homanak va tokhmac patash paskuniheit va patvand pish la rayiniheit, va hana sud min aviz natrunashn i-gohr."

i.e. “Just as the offspring born of a fleet Arab horse and a country mare are neither fleet-runners like the Arab horse nor long-standing like the country one, so is the mule born by the meeting of a horse and an ass an unworthy creature, and does not resemble either of the two, and in this way the seed is cut off, and the generation does not proceed further; for this reason a good deal of benefit accrues from the preservation of the seed-essential.”

Here we have a scientific explanation of the double disadvantage arising from an incongruous union of different species.
of seeds. The offspring or issue in the first place is very inferior in kind to either parent, and in the second place the power of reproduction is extinguished in either parent, the male becoming imbecile, the female becoming barren, on account of such unnatural mating. Thus an important biological principle based on the subtle protoplasmic laws is explained in the Pahlavi Dinkard though summarily yet very effectively, and we shall therefore ask the advocates of proselytism and especially the writer of Zoroastrian Theology to study the question of conversion from a biological scientific point of view before attempting to search its advocacy from Zoroastrian scriptures. The entire Zoroastrian religion, which is, as explained in the foregoing pages, the Law of the Universe as a whole, is based on all the laws of nature, physical and ultra-physical, and in no sphere of the creative laws does Zoroastrian religion contradict the genuine teachings of modern science. The fusion of blood and seed for procreation is a subject for biological science as well as for Zoroastrian religion, and Zoroastrianism will never preach proselytism, which goes against a cardinal law of nature in the realms of the science of procreation.

Another passage from the same book of Dinkard teaches the preservation of the purity of human seed from admixture with seeds of different human species. The Pahlavi passage is given below:

\textit{Kanu ait danak I pavan hu-chihar kerfah-ach dasht yakvimunet mavan la paedak, aigh zesht minidan; garuh i aechand rai zakach la pavan khudih bana pavan vibidantan bain nafshman madammund aigh zesht; adin man zak mandum i danashn aigh min dadar avin barheniast kerfah pat-dehashn homand ait tokhmak-paspan va gohar durest-tar va chigunih aviztar va mithro-avar ; chun farzand sud va patvand farest aomid va gohar ramashne avar chun shirinih zaritunatar va urvakhi avirtar va kam-zyan vish-sud va huih-avnak va kabad-hunar va hu-chehr va avanih paedak bazashne ayar avin chun vazand va sij chun chir-bur va kam-bin va pavan khudih khudi-hamik va hustigan cham buna shikunyen ; va hamak abitaran va nayagan i man mavan shan ham-varzashne shodiha}
WE ARE 'tokhmak-paspan' i.e. PRESERVERS OF SEED.

Dushed pavan kardak dasht; hu-chihr anshutaish minidan bana pavan bujashne roshan i hustigan; chamik namudarik i kherad gokai aigh la varzashne avash la sajet.

i.e. "Now wisdom consists in taking a wife regarding her as beautiful from the standpoint of spiritual benefit and not considering her to be ugly from without. Among several people a marital union from amongst themselves is not practiced from this point of view, but they do it in an awkward manner just as it comes to their mind. Hence in accordance with what wisdom we have received from the Creator, we give birth only to children fit for receiving spiritual rewards, and for this only reason we are the preservers of seed, and keep the procreative power in the naturally sound condition, and continue the origin of species pure, and keep our thoughts supremely great. Since a child entertains hopes of spiritual benefit, of continuing the race, and keeping the procreative power in good condition, we consider fit for marriage one who is sweet-tongued, more cheering, less injurious, more beneficent, serene-tempered, clever-in-many-arts, beautiful with other manifest merits, helping on salvation of the soul, deliverer from pain and calamity, fearless, full of the lustre of self-hood, and regardless of outward show. All our forefathers and ancestors have chosen this very routine and adopted it for practice. They used to regard one as beautiful who is publicly well-known for spiritual salvation. The sensible evidence pointing out this very principle of marriage-selection is briefly, to say that we should never do anything which is unworthy and improper."

This whole paragraph is so exquisitely beautiful in the original Pahlavi language and idea that it will require a good number of pages to expand one by one all the beautiful principles taught therein. The Pahlavi word "Tokhmak-paspan" i.e. "preservers intact of human seed," besides the other three words - "gohar-duresttar", "chigunih-aviztar" and "mithro-avar," is quite sufficient to challenge the writer of Zoroastrian Theology to prove the advocacy of proselytism and alien-marriages from the Zoroastrian scriptures. We are at a loss to understand why the writer of Zoroastrian Theology who presumes to have studied all the extant Avesta scriptures and Pahlavi writings has omitted the con side of his favourite thesis of proselytism and
juddin-marriage—why he has kept from public notice such open passages like those quoted above proving the prohibition of alien-marriages and conversion. We do not understand why the writer of Zoroastrian Theology has attached so much importance to the ithoter Ravayat, -a book of mere opinions of the 18th century Iranians and kept such passages from the Pahlavi Dinkard in obscurity which is decidedly a much older book and far more authoritative than the Persian Ithoter Ravayat. This attitude of the writer of Zoroastrian Theology dearly points to the one ulterior object aimed at by him throughout his entire work-viz., preaching of proselytism by hook or by crook anyhow and thereby to dupe the Parsi public a majority of whom or almost all are quite ignorant of Avesta and Pahlavi texts as well as their translations. If the writer of the Dinkard says emphatically that all our forefathers and ancesters followed this principle of selection of marriage paying attention to the principle of the preservation of the quality of the Zoroastrian seed, how can any man of ordinary common-sense say that Zoroastrianism or Zoroaster himself preached conversion of and marriage with the aliens. We may even go further and say that the writer has attempted to dupe the public by giving a wrong title to his work-viz., 'Zoroastrian Theology, -for Proselytism is the Keynote of his book—being preached in the beginning, in the middle and in the end of his work. There are at present some Parsees who style themselves as Avesta scholars (!) and who make the heaven and earth meet together in order to convince the Parsee public of the advocacy of conversion and Juddin-marriage from the Zoroastrian scriptures, because some of their friends have already begotten children of alien, women. The writer of Zoroastrian Theology being given the captainship of a handful of such Avesta scholars (!) must have been obliged to write a book savouring throughout of proselytism-ideas perhaps with a distant end in view that the book might some day be used by a gentleman at the bar in a court of law in case such a question of conversion and juddin-marriage went for proof and final decision before a court of secular law.
And now to conclude this second main head in our attempt, which under the circumstances of the present day religious controversy ought to be regarded as the most important of all and deserving of special attention of the reader. This is certain that the writer of Zoroastrian Theology has in the various parts of his work attempted to prove, though he has not successfully and actually proved, proselytism. When he saw this himself he brings in social considerations at last in Chap. XLVI in order to be able to say that conversion of aliens is necessary for the present-day Parsee community. We have already alluded to some important references from this Chap. XLVI in the beginning of this second head. It will not be wrong to repeat here one or two of such references, for they point to the Idol-of-the-mind lurking in the mind of the writer of the book. He says on p. 368

"If Zoroastrianism is to live in this world as a living faith, it must have sufficient numbers in its fold to keep up its vitality."

We have treated this argument in the foregoing pages. Here we shall give an argument by the writer against himself from p. 370 in the last Chapter of his book. He says-

"With sublime confidence Zarathushtra foretold to the Evil Spirit that his religion will ever live and his followers will do battle with the forces of evil up to the end of the world. His noble faith has weathered the heaviest of storms and survived them; and a religion, which stood these trials in the past will stand any trial in the future. Zoroastrianism will live by its eternal verities of the belief in the personality of Ormazd, an abiding faith in the triad of good thoughts, good words and good deeds, the inexorable law of righteousness, the reward and retribution in the life hereafter, the progress of the world towards perfection, and the ultimate triumph of the good over evil through the coming of the Kingdom of Ormazd with the co-operation of man. These are the truest and the greatest realities in life. They are valid for all times. They constitute the lasting element of Zoroastrianism. In the midst of the accretions that have gathered round it during the long period of its life, these immortal truths have remained substantially unchanged, and by them Zoroastrianism shall live for all time."

If Zoroastrianism, as the writer says in the aforequoted words, is to live because of the universal character of its teachings
and because of the fundamental laws of the progress of the soul propounded therein, where is the necessity of

“having sufficient numbers in its fold to keep up its vitality”?

In the words from the last chapter quoted above the writer seems to say that quality of Zoroastrianism is quite sufficient to let it live for ever, while in Chap. XLVI just two pages before, he says that number or quantity of followers is necessary to keep up the life of the Zoroastrian religion. It is very difficult when we come across such evident self-contradictory statements, to make out the real meaning intended to be conveyed by the writer. In the case of such diametrically opposite statements the reader is at a loss to make out which of the two statements is correct, and it is natural that the statement based on scriptural authority must be regarded as the correct one. In the present instance, we find no scriptural authority for the statement about increasing the number of adherents to the Zoroastrian religion, whereas the statement made by the writer in the last chapter about the life of Zoroastrianism by virtue of its quality is supported entirely by the Avesta scriptures. Thus we are able to see that in spite of his efforts to prove proselytism by means of a patchwork of arguments invented by himself, the writer has not been able to convince the reader of the truth of such arguments of his. Being disappointed at last the writer of Zoroastrian Theology, although he says under the heading "How the decision of the Parsis not to accept any converts affects the future of the community that-

“The decline in the birth-rate in a community of about a hundred thousand souls that stubbornly repels all proselytes and closes its doors against all aliens threatens its very existence.”

frankly gives out this final decision con proselytism on p. 367 in the following words :

“The collective conscience of the community has recently declared that

( i ) it shall not legalize the marital connection with alien women,
(ii) it shall not consecrate the investiture with the visible emblem of their faith of the children of alien mothers,

(iii) it shall not legitimatize the conversion of illegitimate children,

(iv) and for the matter of that it shall have nothing to do with proselytizing at all."

This decision is quite in keeping with the traditional teachings and beliefs prevalent among the Parsi con proselytism, -because such conversion and such proselytism as attempted, explained and preached by the writer of Zoroastrian Theology has never been propounded, encouraged nor advocated in the Zoroastrian scriptures.
CHAPTER III.

The Writer's Contempt of Zoroastrian Rituals.

The third main point we have to notice is the writer's contempt of Zoroastrian rituals. Such contempt is the natural outcome of the advocacy of proselytism, for the religion of Zoroaster demands exclusion of aliens from partaking in or attending holy rituals. If rituals are run down and even removed from the pale of Zoroastrianism, the doors against the conversion of aliens would be automatically made wide open. The writer's attempt to show that rituals are not taught by the prophet himself is based on the same fundamental argument viz., that the Gathas were given by Zoroaster himself and that the rest of the Avesta were not taught by Zoroaster. Now the Gathas according to the writer do not teach rituals. We have already seen that the original Zoroastrian scriptures consisted of 21 Nasks or Volumes given by the prophet himself, and that the extant scriptures do not constitute even the 21st part of the whole and that what remains to-day is a collection of fractional fragments from more than one Nask. We have seen also that the Gathas extant are collections from the Pahlavi Nask 'StudYasht' or Avesta 'Vastarem' Nask, and that therefore the Gathas alone do not constitute the Entire Zoroastrian Lore. The queer argument employed very often throughout the book of Zoroastrian Theology is that such and such a thing is not to be seen in the Gathas and that therefore that thing cannot be said to have been taught by Zoroaster himself. The rituals are ridiculed and run down by the writer first because the names and rules of rituals are not enumerated in the Gathas and secondly because the philological study of the Avesta is unable to account for the bono of these rituals. We shall therefore in this third chapter refer to the writer's attitude towards Zoroastrian rituals, and see how far the writer has attempted by a cynical and sneering method to misguide the read-
ing public, almost all of whom are ignorant of the original Avesta and Pahlavi writings. It is the very destructive method and style employed in the book of Zoroastrian Theology which invites condemnation thereof, for the vague, indifferent and ridiculing style helps to bring a similar result for the reader-making him vague in his belief and ideas with indifference to the teachings of his religion added to the practice of ridiculing his own religion. We shall notice this harmful attitude of the writer with regard to the treatment of rituals and of the prayer-efficacy of the Avesta recital, the latter also being a main head subject under the review.

Now then we shall repeat the references in more than one Nask about Zoroastrian rituals, and from this it will be easy to see that the rituals were taught by Zoroaster in the Nasks a greater part of which though lost to us in the original Avesta has been preserved in Pahlavi writings. As for instance, -in the Pajeh Nask, which is the third of the Hada-Manthric group of Nasks, there are taught the preparations and ceremonials or the Gahambar festivals; the consecration of the body-clothing in honour of the departed relatives; the great needfulness of observing in honour of the dead, the ten Fravardegan days; -in the Ratu-dad-Haite Nask, are taught the ceremony and sacred instruments used in the ritual of the sacred beings; the business of the Zoti or the head-officiator and the Raspi or assistant-officiator; in the Kashasrub Nask is taught the right method of the preparations and precautions indispensable in the performance of the ritual for the sacred beings ;-in the Husparam Nask are taught the ritual of the sacred beings; its exceeding meritoriousness owing to an ample number of Raspis in that ceremonial; the daruns and their consecration ceremonials; the sins of one who does not take part in the celebration of the six Gahanbars; the pure materials of which Sudreh and Kusti should be made; the mode of gathering and tying the baresma; the necessity of the cleanliness of the body and clothing of the celebrant of the ceremony;-and again in the Sakadum Nask the duty of tying the Kusti is treated. From this meagre outline
of rituals in the Nasks no one can deny the fact that Zoroaster himself has given the institution of rituals if one admits, of the existence of 21 Nasks as the origin of the Zoroastrian Lore. If one understands the fundamental principles on which the Zoroastrian rituals have been based, one will be easily convinced that Zoroaster has never taught a religion void of rituals. When we study impartially the subject of the efficacy of Zoroastrian Rituals we see that rituals are an indispensable element for helping the soul in its inexplicable progress, and that it is the Zoroastrian rituals, which alone can keep a Zoroastrian in touch with or attuned to higher spiritual forces--angels and archangels working in nature. The word “Yacna” is a very well-known word for “ritual” in the Avesta scriptures. The word literally signifies ‘attunement or unison or univibrant state,’ being derived from "Yaz" to join or to be in tune with. It is this “Yacna” or procedure of attunement which keeps the ritual-performer in tune with the "Yazads" or the angel-like forces worthy of attunement. This word “Yacna” is a collective term for “ceremonial” or "ritual", which obtains various names when applied severally to various branches of ritual; and now the word “Yacna” generally signifies only one particular grand ceremony which is to be performed only in the fire-temples-viz., the Yzashne ceremony. Hence originally the word “Yacna” signified the generic meaning of ritual or ceremonial—a medium by means of which the devotee can be in unison or univibrant with the unseen spiritual forces for the development of his soul. The word "Yacna" occurs in the "Yenghe Hatam" prayer which is one of the ancient triad of "Yatha Ahu Vairyo", "Ashem Vohu" and "Yenghe Hatam", which are taught in the Varsht Mansar Nask. This Yenghe Hatam prayer which is regarded by all the Avesta students unanimously as the most ancient and taught by Zoroaster, teaches the institution of rituals by the word “Yacna” which has the categorical sense of ceremonial. We find even in the Gathas extant a paragraph which is nearly the same as the Yenghe Hatam prayer, and which also contains the word "Yacna", and this proves for us the fact that Zoroaster himself has given the
institution of "Yacna" or ritual and that too in the Gathas. This paragraph is section 22 of Vohukshathra Gatha Ha 51, and runs as under-

"Yehya moi ashat hacha vahishtem Yecne paiti,
Vaeda Mazdao Ahuro, yoi aongharecha henticha
Tam Yazai khaish namenish pairicha jasai vanta."

"I attune myself by means of their own names with, and I reverently approach those who have already advanced and who are at present advancing, whom Ahura Mazda has recognized the best unto me on account of Ashoi or holiness in the performance of Yacna or the higher ritual."

The Yenghe Hatam prayer which is included in the Gathas and recognized as such by the Avesta students is, as seen below, almost exactly similar to the Gathic paragraph above quoted-

"Yenghe Hatam aat Yescne paiti vangho,
Mazdao Ahuro vaetha ashat hacha,
Yaonghamcha tanscha taoscha Yazamaide."

i.e. "We attune ourselves with those males and females of the advancing ones whom Ahura Mazda has known to be good in the performance of Yacna on account of Ashoi or holiness."

No one of the Avesta students who divide Avesta into periods can deny the fact of the antiquity of these two paragraphs; nor can anyone say that these two paragraphs were not given by Zoroaster himself. Again the word "Yacna" as we have seen implies the categorical meaning of ritual or ceremonial, and these two paragraphs which are only similar in form and sense with the exception of there being a singular nominative in one and a plural nominative in the other, are sufficient to prove that Zoroaster has taught the institution of ceremonial. The word "Yacna" occurs not only in one Gatha above quoted, but in each of the Five Gathas, and we shall here quote the paragraphs containing that word-

In the fifth Gatha Ha 53 § 2 where the propagation of the Zoroastrian faith is referred to, Yacna or rituals are referred to at the same time thus:
"Atcha hoi schantu manangha ukhdaish shyothanaishcha,
Khshnoom mazdao vahmai a fraoret Yasnascha,
Kavacha Vishtaspo Zarathushtrish Spitamo Frashaostrascha,
Daongho erezush patho yam daenam Ahuro saoshyanto dadat."

“And therefore Kae Gushtasp and Farshoshtra the wise of Spitama
Zarathushtra will teach the right paths which belong to the Law of Saoshyants or
spiritual benefactors given by Ahura unto everyone having faith in the Khshnoom
or Divine Knowledge and Yacna or Rituals for propitiation of Mazda by means of
thoughts, words and deeds.”

Any student of Avesta can say without doubt that religious
philosophy and rituals are inseparably linked together in this paragraph
which treats of the propagation of the Zoroastrian law by the King on
account of his authority and by Frashostra the disciple of Zoroaster on
account of his deep knowledge of the religion. That the Zoroastrian
religion apart from Zoroastrian ceremonials has never been taught by
Zoroaster is proved from this Gathic paragraph. Those who speak of
mere Zoroastrian philosophy as constituting the Zoroastrian religion
and except the rituals from the sphere of the Zoroastrian Law, will be
able to see that for the propitiation of Mazda only ‘Khshnoom’ or
Divine Philosophy is not sufficient but that ‘Yacna’ or ritual is also an
important factor of Zoroastrian religion. Therefore it must be inferred
from this Gathic passage that those who separate Zoroastrian
philosophy from Zoroastrian rituals have not studied the Avesta
properly or are preaching their own bias to the ignorant public.

The third Gatha Spenta Mainyu Ha 50 § 9 also teaches the
institution of Yacna or higher ritual which is there regarded as the
important medium through which to approach Mazda

"Taish Vao Yacnaish paiti staves ayeni,
Mazda, asha vangheush shyothanaish manangho."

“0 Mazda, may I approach Thee as a propitiator by means of rituals,
holiness, and deeds of the good mind.”

Here we notice that in order to fulfill the aim of spiritual attainment
of seeing the divine, mere good actions or holy life-
leading are not sufficient but that rituals are also the essential concomitants of the requisites of spiritual advancement. Those who preach that merely good actions and holiness in life are taught by Zoroaster as the medium of spiritual progress will learn from this Gathic passage that Zoroaster has included Yacna or rituals also among the important necessaries of spiritual enlightenment. Just as religious philosophy and rituals are inseparable as taught in the Fifth Gatha Vahishtoishti, in the same way the third Gatha Spenta Mainyu inculcates that holiness and right conduct cannot be severed from religious rites or Yacna. In fact holiness and right conduct in life helps the spiritual progress of a soul only to a certain extent and Yacna or ritual is indispensable for helping on the progress of the soul to its very goal. Hence in the Second Gatha Ushtavaiti Ha 45 § 10 Yacna or ceremonial is looked upon as a chief factor in the attainment of Godhead:

“We desire to worship by means of the rituals of Armaiti or perfect-mindedness Him who is known as Ahura Mazda in His omnipotence.”

We see that perfect-mindedness which is a resulting benefit of right conduct and holiness in life is associated with Yacna or rituals for worshipping the Divine or approaching Him, and that therefore this 45 § 10 corroborates the idea in 50 § 9. Thus the Gathas preach the doctrine of spiritual progress by means of the Yacna or ritual besides other necessary factors. Lastly we find the same idea of Yacna taught in the first Gatha Ahunavaiti Ha 30 § 1. -

“We who are thirsty for knowledge; then I teach unto you about the two main divine principles, viz., about the glorifying-words for Ahura, and the Yacna or ritual of the good mind.”

Just as in 45 § 10 Yacna is looked upon as an inevitable requisite besides Perfect-mindedness, here in 30 § 1 Yacna is taught to be the first principle the second main principle being Staota or glorify-
ing words or prayer. This Gathic passage therefore teaches that prayer and ritual are inseparably associated together for attaining spiritual progress or the goal, and that Yacna or ritual forms no doubt an important element for a devotee of divine communion.

In the same first Gatha Ahunavaiti Ha 34 § 1 we find again that along with right conduct and right word, Yacna or ritual results in Immortal Bliss and Divine Happiness. The section runs thus –

“Ya shyothna, ya vachangha, ya Yacna ameratatem, Ashemcha tayeibyo daongha, Mazda Khshathremcha Haurvatato., Aesham toi Ahura ehma pourutemaish daste.”

“I first dedicate unto Thee, O Ahura Mazda that action, that word, and that Yacna through which there result unto ourselves Immortal Bliss, Holiness, Power and Spiritual wholesomeness.”

Here also we see that along with right conduct or action, and with word of prayer Yacna or ritual leads to Immortal-Bliss, which is the sumnum-bonum of the soul’s birth in the world. The triad of Zoroastrian philosophy, namely, Good Mind or Right-thinking along the line of nature, Good Word or Right-speaking and recital of the Holy Word, and Good-deed or Right-conduct in life, require a supplement namely Yacna or attunement by means of cumulative ritual for the final stage of soul’s spiritual progress—which is as taught in the Gatha 34 § 1 “Ameratatem” or Immortal-bliss or Ecstasy. Hence we have seen from all these Gathic references above quoted viz., First Gatha (30 § 1 and 34 § 1), Second Gatha (45 § 10), Third Gatha (50 § 9), Fourth Gatha (51 § 22) and the Fifth Gatha (53 §- 2) that Yacna or ritual or procedure for the attunement with the Divine Bliss is a doctrine taught in the Gathas, and even if only the Gathas are the original teachings of Zoroaster himself, in that case also the doctrine of Yacna or ritual therefore has been given by the prophet himself.

Having established the fact of rituals having been taught in the Gathas and by the prophet himself, we shall now see how the writer of Zoroastrian Theology has consciously or uncon-
scientiously tried to mislead the Parsee public from their belief and practice of rituals. The writer requires a form of Zoroastrian religion absolutely detached from any form of ceremony, because in the first place the institution of ceremony and the rule of debarring the alien therefrom comes in the way of his favourite doctrine of proselytism, and secondly because the Avesta student is at a loss to understand and explain the meaning and importance underlying ritual, and lastly because all the specific existing forms of Zoroastrian rituals are not to be found enumerated in the extant fragmentary Avesta texts. We have seen that out of the twenty-one Nasks given by Zoroaster, the doctrine of various rituals was taught in more than one Nask as noticed even from the extant meagre summary of those Nasks.

All the forms of Zoroastrian ceremonials that have been observed up to the present times have come down to us traditionally in the absence of those Nasks from time out of mind. The Iranian ancestors who came to India brought with them the forms of ritual observed by them in Iran along with the extant Avesta prayers, which they preserved. In spite of all these facts it is impertinent on the part of the writer of Zoroastrian Theology to denounce downright all Zoroastrian rituals. While dealing with this third head of the review it is not our motive to write a book on the efficacy of specific Zoroastrian rituals or to discuss the merits and demerits of the existing individual forms of ceremonials, for we have to bear in mind that what is undertaken by us is a review of the opinion expressed by the writer in his book. Nevertheless we shall refer to the efficacy of Zoroastrian rituals while referring to the opinions expressed by the writer about certain forms thereof.

Now we shall see the opinions of the writer of Zoroastrian Theology as expressed in that book. The Haoma-ceremony, which is the fundamentum of all higher rituals known as the Yaena in its specific sense or Yzashne-ceremony, is looked upon as a foreign element in the Zoroastrian scriptures by the writer of the book. On pp. 77 and 78 he says.
"The Haoma ceremony is indissolubly interwoven in the Yacna ritual from the Avestan period down to the present day. But the Gathas are silent about it. It is therefore alleged that Zarathushtra looked upon this Indo-Iranian cult with abhorrence, and the occurrence of Haoma's epithet 'far from death' in Yasna 32 § 14 is cited to prove, as we have already seen, that the prophet branded the cult as evil. Perhaps he did so, perhaps not. We have no means to ascertain it."

Similarly on p. 17 he says: -

"The Younger Avestan texts depict Zarathushtra sacrificing to the Indo-Iranian divinity Haoma. But Haoma is not definitely mentioned by name in the Gathas, though some Western scholars are inclined to take Yacna 32 § 14 as containing an allusion to Haoma because of the adjective 'duraosha,' 'far from death,' which is his standing epithet:"

As usual the writer is inclined to make his reader believe that what is not mentioned in the Gathas must be un-Zoroastrian-like. What most strikes us in the references just quoted is the unwarranted dogmatic opinion that the 'prophet branded the cult as evil.' The writer seems to be absolutely ignorant of the signification and significance attached to Haoma in the ceremony by Zoroaster himself. On pp. 77 and 78 he tries to escape proper criticism by showing doubt about his own dogmatic opinion but when we refer to p. 336 we find there the same harmful opinion reiterated thus:

"The Haoma cult against which Zoroaster had inveighed had been incorporated into Zoroastrian ritual to conciliate the prejudices of the Magi. The masses could not be weaned from the false beliefs that loomed large in their eyes and thus the scholars maintained, many practices abolished by Zoroaster were later resuscitated by the clergy."

From this opinion emphatically expressed by the writer on p. 336 against Haoma ceremony and painting it as an exotic into the teachings of Zoroaster we must say that the writer acts simply from the ulterior object of dissuading the reading public from the cardinal Zoroastrian beliefs and practices. We openly challenge here the writer and ask him to show even from extant Avesta writings that Haoma ceremony has never been taught by Zoro-
Zoroaster has not only taught the Haoma ceremony but himself performed it. The well-known formula in the concluding paragraph of every Yasht and Nyaesh or of every Zoroastrian liturgy indicates that the Haoma ceremony is of Zoroastrian teaching. The formula begins with the following Avesta words in the *ahe raya kharenanghacha*, formula: -

"Haoma yo gava baresmana hizvodanghangha manthracha vachacha shyothnacha zoohabyascha arshdhaeibyascha vaghzyoyo."

"(We invoke) by means of Haoma ceremony including the jivam i.e., milk, and barsam i.e., sacred twigs and by means of the wisdom of the sacred tongue, by means of the manthra, the right word and the right action, by means of ceremonial apparatus and the rightly spoken sounds."

This formula, which is commonly recited in almost every Yasht and Nyaesh was specially recited by Zoroaster according to the Aban Yasht Kardeh XXIV. In that Yasht when Zoroaster invokes the Angel Aban he invokes by means of the above-quoted formula, whereas the invoking formula for other persons in that Yasht is altogether different. This idea may be expanded at some length, but this being a review we have simply to point out the facts kept in oblivion by the writer of the book so that the reader may be able to judge of such an unwarranted writer and assign the value to his opinions as they deserve. When we refer to the Haoma Yasht and other Avestan passages we shall see how Haoma ceremony has been a truly Zoroastrian one and the sure basis of all higher rituals. Before we do that there is one important point, which must not escape notice. In the quotation just given from p. 77 the words "as we have already seen" are very objectionable, for we have never seen throughout the book what the writer intends to explain about Haoma from Gatha 32 § 14. That section 32 § 14 is so very difficult of a faithful rendering into English the life-long scholar, the late Ervad K.E. Kanga openly avers that he could not translate it, and that the renderings of Mills and Darmesteter did not seem to him to be faithful. For this reason if the writer of Zoroastrian Theology
at all wanted to prove from Gatha 32 § 14 that the prophet was against the Haoma cult it was incumbent on him to have given that section in original with its rendering in to English so that the reader might be able to see clearly that the writer honestly gave his opinion. Instead of doing so he wants to befool his reader by simply giving numerical references in big figures and has the audacity to pronounce whatever ungrounded opinion on such important subjects as the Haoma ceremony, which is the fundament of all Zoroastrian rituals. Perhaps the writer intends to prove that if Haoma ceremony is declared to be non-Zoroastrian and thus if the foundation is tottered then it may be easy for him to say at once that all other rituals based on Haoma ceremony must be of non-Zoroastrian origin. We have very often pointed out the peculiar style adopted in this book viz., of putting down his own Idols-of-the-Mind in the body of the writing and heading it with figures for reference to the Avestan texts in the foot-note and of asking the reader to see the references for himself. In the same duping style he shows the sleight of teaching against Haoma worship and that too from Gatha 32 § 14. When we read that section we see no reference made to Haoma therein nor in the sections preceding and succeeding it. As this section is the fulcrum of our argument it will be advisable to see both the original and the translation thereof as under-

"Ahya gerehmo a hoithoi ni
Kavayashii khratush ni dadat
Varechii hicha fraidiva hyat
Visenta dregvantem avo
Hyatcha gaush jaidyai mraoi
Ye duroashem saochayat avo."

"The covetous in his bond and even the Kavi or the blind to spirit suppress the wisdoms of this (prophet). There is also that lacerating deception through which they have become a help to the wicked and thus the living creation is declared to be for destruction through which the death-removing help is burnt down."

This is the word-for-word rendering of Gatha 32 § 14. There is no logical connection of the essential idea of this section with the
idea of Haoma at all. The paragraphs preceding and succeeding this section propound the type of evil thoughts and evil persons who are able to hinder spiritual progress by dint of the essence of evil principle inherent in them. The one word from which the writer of Zoroastrian Theology speculates against Haoma ceremony is the word "duraoshem' meaning 'repelling spiritual death.' No doubt this epithet duraoshem is inseparably connected with Haoma in all the Avesta writings where Haoma is mentioned by name, because the Haoma plant, which is utilized in the Haonia ceremony has properties greatly benefiting spiritual progress. Hence Haoma is looked upon as death-removing i.e., saving the spirit from spiritual death or oblivion and therefore keeping the spirit along the line of spiritual progress. In the same way the epithet duraosha may be applied to persons and powers co-operating in the work of the spiritual advancement of the universe. Hence the general epithet duraoshem does not at all times imply the idea of Haoma understood and in the same way the adjective does not imply the reference to Haoma in the Gathic section. Even granted for the sake of argument only that duraoshem implies its concomitant idea of Haoma, the translation does not at all point out any idea of ‘Zoroaster inveighed against the Haoma cult as evil.’ On the contrary if we grant that duraoshem does imply Haoma understood, in that case two points go to prove that Haoma is of Zoroastrian origin. First, the writer of Zoroastrian Theology contradicts himself when he says that the 'Gathas are silent about Haoma ceremony' and very soon that Haoma's epithet 'far from death' occurs in Gatha 32 § 14. Hence the first point that we prove is the presence of Haoma in the Gathas if the epithet duraoshem is allowed to be associated with Haoma as the writer of the book desires it. Secondly, the two lines in which the word duraoshem occurs in that section do not in the least imply that 'Zoroaster inveighed against the Haoma cult.' On the contrary, the entire section refers to the opposition given to the prophet by the materialistic and spiritually-base people to the teachings of Zoroaster, the last two lines mentioning specially the two ways in which such opposition was made mani-
fest - viz. (i) destruction of the living creation and (ii) the cancellation of death-removing help given to the soul by the Haoma-ceremony - both of which were encouraged by the wicked in contravention to the right teachings of Zoroaster to the contrary good effect.

From this, rather long argument one can easily see how the writer of Zoroastrian Theology has willy-nilly perverted the original meanings and idea of Avesta scriptures and put these perverted ideas before his reader in order anyhow to support his own dogmatic assertions in respect of the important teachings of Zoroaster. The writer seems to be ignorant, or perhaps he seems to consider the reading public ignorant, of the first principles and elementary rules of logic of arriving at a conclusion from given simple premisses. But with reference to Gatha 32 § 14 he goes even further than that. He does not give the premiss at all and simply gives his own conclusion that "the prophet branded the Haoma cult as evil" as on p. 77 or that "Zoroaster had inveighed against the Haoma cult" as on p. 336. Surely this can never be looked upon as an admirable practice of a frank writer - a writer posing himself as teacher of the original pristine Zoroastrian Theology. It is therefore left to the reader both of this review and of the original book to pass a just sentence of criticism on the reviewer or the writer of the original book. Having learnt that Zoroaster never spoke against the Haoma ceremony but that he emphatically advocated it, we shall try to see some points about the importance attached to Haoma in the Avesta. In the Vendidad, which is as we have already learnt a remnant of an individual Nask, Haoma is regarded as one of the efficient instruments of Zoroaster for smiting the Evil Principle Angra-Mainyu. In Vendidad Fargard XIX § § 8 and 9 when the Evil Principle defies Zoroaster and asks by what implement he would vanquish it, Zoroaster replies that by means of the Havonim i.e. the metal tumbler the Tashta i.e. the ritual plate, the Haoma, and by means of the Word or 'Manthra' given by Hormazd, he would by means of all these best apparatus of ceremonial nullify the power of the Evil
Principle. The section 9 of Vendidad Fargard XIX is the best proof of the fact that the Haoma ceremony has been taught in the Avesta by the prophet himself, for this ceremony is the basic initiative for all other higher rituals. Again in the Major Haoma Yasht which also constitutes the Yacna Ha IX and which is regarded as the most ancient and poetical scriptural composition even by Western scholars, Zoroaster is depicted as conversing with the angel Haoma who exhorts Zoroaster to propitiate him by means of the Haoma ceremony. In the presence of such testimonies to the fact of Haoma ceremony being purely Zoroastrian we are at a loss to understand what text even in the extant Avesta writings leads the writer of Zoroastrian Theology directly or indirectly to say that Zoroaster inveighed against the Haoma ceremony. When we study Yacna Has IX, X and XI which are special treatises on the angel Haoma and the plant Haoma we have reasons to believe without hesitation that the ceremony of such a most beautiful and beneficent angel can not be run down by the prophet who has himself performed the ceremony. The most marked epithets of Haoma among many others are 'Ashavazangho' and 'Urunecha Pathmainyotemo.' The first epithet 'Ashavazangho' implies 'having holy origin' or 'having the power of producing holiness' or 'able to give the strength of holiness'; and hence it suggests the idea of the efficacy of Haoma ceremony which is the augmentation of the intensity of holiness in the officiator. Similarly since the acceleration of holiness leads to spiritual unfoldment, the second epithet 'Urunecha Pathmainyotemo,' which implies the 'best guide of the spiritual path for the soul' suggests the idea of the same efficacy of Haoma ceremony quite directly-viz. spiritual advancement. If Haoma ceremony is one which results in keeping the soul of the officiator on to the right path of holiness administering at the same time the tonic of holiness, how and why should Zoroaster have run down this ceremony is a question which requires solution from the writer of the book. It is quite unbecoming an educated man like the writer to give in a printed book opinions diametrically opposed to the plain facts existing in the scriptures simply because the writer believes that almost all the Parsi public with few ex-
captions are absolutely ignorant of the Avesta language and scriptures; and it is entirely unscholarly to thus employ to its full swing the *argumentum ad ignorantiam.* The Haoma ceremony is a subject which requires special treatment, even if it is treated only from the three Has above-quoted, but such treatment does not fall within the sphere of this review.

The Haoma ceremony thus being of purely Zoroastrian teaching it is quite unfair for the writer to say on p. 7 that-

> The cult of the divine plant Haoma was shared by the Vedic people in common with the Iranians."

as also on pp. 119 and 120 that-

> "The Avestan Haoma is identical with Vedic Soma and both refer to the sacred drink prepared from a special plant and partaken of as a part of the ritual service. Haoma has secured a prominent place in the later Avestan theology and forms an essential part of the Zoroastrian liturgy. Haoma primarily is a plant of this world from which the drink was quaffed as a religious act, but the idea soon evolves into an angel of the same name presiding over this plant."

It is no sound philology that connects words merely from their resemblance of sound. Soma ceremony of the Hindus is not at all identical with the Haoma ceremony taught by Zoroaster. There are altogether different methods of performing the same since the two religions are essentially different. The various benefits bestowed by Haoma on the propitiator and performer of his ceremony have been enumerated by the writer on p. 121 of his book. A study of these as well as of the paragraph on p. 120 under the heading "Haoma pleads the greatness of his cult" will enable the reader to see how unjustifiable the writer continues to be in his dogmatic assertion, on p. 336, of avowing that "Zoroaster had inveighed against the Haoma cult," and the zenith of self-contradiction is to be noticed in the same paragraph on p. 120 from the last two lines running thus. -

> "Zarathushtra thereupon paid homage to the angel and proclaimed his cult as the most praiseworthy"

as quoted from Yacna IX § 16, and also in the paragraph on p. 161 where he says that-
"the drinking of the consecrated Haoma moreover brings destruction to the demons."

as quoted from Yacna X § 6.

We have thus seen that the writer's attempt to do away with the Haoma ceremony from the Zoroastrian teachings is made without any logical argument and is quite fruitless. It is no doubt a strange device to cut at the foundation of a thing in order that the thing may not seem to exist. Such device has been noticed by us in the first chapter in the treatment of the division of Avesta scriptures into periods,-in the second chapter in the treatment of the advocacy of proselytism,-and even in this third chapter in the treatment of Zoroastrian rituals. He seems to regard the Haoma ceremony as one not upheld by Zoroaster in order to enable himself to say that all rituals which have as their basis the Haoma ceremony have not been taught by the prophet himself. Moreover the writer himself calls one who teaches wrongly about the rules of ceremonials by the name of Ashemaoga, i.e. an apostate, for he says on p. 166 that-

"Ashemaoga seems to be a theological and ritual designation of one who deviates from the prescribed teachings of the established church and who preaches heresy both as regards the doctrines of the faith and the rules of ceremonial."

Having thus determined to establish a Zoroastrian religion void of any ceremonial, the writer has his message to that effect in the various parts of his book. While taking side of the so-called reformers he speaks irresponsibly against Zoroastrian rituals on pp. 346 to 348 of his book. He says on p. 346.

"The reformers urged that a vast structure of formalism and ritual had replaced the edifice of the simple faith, and religion had simply turned into ritualism..........Religion they urged does not consist in laying up merit by ceremonials."

On p. 348 he continues that-

"No amount of ceremonials performed by the living could either mitigate the sufferings or improve his condition in the spiritual world.... The rituals do not affect its position."
NINE PRINCIPLES IN THE HUMAN CONSTITUTION.

On the same page there is to be found denouncement of the intercessory prayers for the dead. All such views go to show that the writer of Zoroastrian Theology is totally ignorant of the a, b, c of Zoroastrian ceremonials. We shall therefore give some idea collectively of the main principles on which Zoroastrian rituals are based and of the efficacy accruing therefrom for both the departed soul for whom the ceremony is performed and for the living relations and friends who undertake to perform them.

From the abrupt manner of the writer of the book, of condemning Zoroastrian rituals it seems that the writer does not understand the *quó bono* of these rituals and that he seems to believe that Zoroaster the prophet never taught these rituals which were only invented by the later priests to enable themselves to find a living. We have seen already that Zoroaster himself has taught the Yacna or ritual, and that too even in the Gathas which are regarded as the oldest scriptures by the writer of Zoroastrian Theology. Now we shall try to understand the main principles underlying the Zoroastrian rituals, and for this reason it is necessary for us to understand the nature of progress or advancement of the soul, which is the goal of our life on earth, and which is always kept in view by the prophet while giving the 21 Nasks full of the knowledge of the Laws of Nature. With transcendant genius the prophet well cognized the nine principles in the human constitution which he has taught in the Yacna Ha 55 § 1, and which are the following:

1. *Tanu*, - physical tabernacle
2. *Gaetha*, - the vital organs and viscera
3. *Azda*, -the nervous matter
4. *Kehrpa*, -the invisible subtle body
5. *Ushtana*, -the vital force or energy which sustains the breath and life
6. *Tevishi*, -the desire-force, the origin of Thought-activity
7. *Urvan*, - the soul, which unfolds itself.
8. *Baodangh*, - Right spiritual consciousness

Of these the first three constitute visible frail physical matter; the middle three are made of rare invisible and evanescent ultra-
physical matter; the last three are purely spiritual and permanent constituents in man. In proportion as the physical body is pure, the ultraphysical constituents get subtler and subtler, thus enabling the soul to unfold itself developing its latent powers. The unfoldment of the soul is a process requiring ages after ages, and the Avesta word "Urvan" from its derivation "Uru" = wide and "An" = to breathe or exist, suggests that it is a principle always widening itself out and thus expanding its consciousness. For the sake of its unfoldment or progress, purity of body and mind are required on the one hand, in order to enable itself to respond to higher vibrations, which are necessary for the soul on the other hand. These vibrations which have their invisible colours are known by the Avestic word "Staota" which serve as the food of the "Urvan" or soul according to Yacna Has 55 and 58. Urvan or soul requires these "Staota" or higher vibrationary colours for its growth—not only during its short sojourn, here in this world, but for ever even while it is passing onward through the unseen realms after the death of the physical body. When the Tanu or physical tabernacle perishes, the Gaetha and the Azda are disposed of along with the Tanu, and the Urvan or soul marches onward in the unseen world on the dawn of the fourth day after its separation from the physical tenement. This occasion—viz, the Dawn of the Fourth Day including the last hour of the Third Night after death—is a vary important one in the soul's progress in both the visible and the unseen worlds. It is on account of this importance that the writer of Zoroastrian Theology says on p. 239 that—

"Ceremonies are therefore to be performed in honour of Srosh for the first three days and nights after death in order that this divine helper may protect the soul from the attack of the demons during this period."

quoted from the Pahlavi book Shayast-la-Shayast.

In the same way on pp. 270 and 271 the writer reiterates the importance of rituals under the heading 'Srosh's help indispensable for the disembodied soul' thus-
“As an infant that is just born in this world requires care from a midwife and others, so does a soul that has just emerged from the body require help and protection against evil influences...........It is therefore deemed advisable to secure the services of this angel even in advance by propitiating him with rituals during the life-time of the individual. But if that has not been the case, his relatives should never fail to offer sacrifices in his honour immediately after death and continue them for the three days and three nights that the soul stays in this world after death. Besides watching and protecting the foul at this critical period, Srosh is also one of the judges who will take account of the soul. It is indispensable, therefore, to order ceremonies to be performed for Srosh during the time that the soul tarries in this world before embarking on its celestial journey.”

as quoted from Dadistan-i-Dinik.

Thus we have here in these two Pahlavi passages ideas pro Zoroastrian ceremonies. In the same way all periodic ceremonies viz., Daham or the tenth-day after death, Siroj or 30th day after death and Sal-roj or anniversary of the death, and the Fravardegan-days i.e. the days on which the souls of the departed wish for special ceremonies, are to be performed by the living relatives in order to bid peace and joy to their departed beloved ones in the unseen realms of the universe. Just as the postal system of the present day transmits the thoughts of one person in one place to another person in some remote part of the world, thus establishing the physical communication of thoughts and words and vibrations of one person with those of another far removed, in the same way Zoroastrian rituals serve as a medium of thought-transference from persons in this world to the souls in the invisible world.

All Zoroastrian rituals-which are systematically divided into two main divisions viz, (i) those rituals meant for the living-like the Navjote or ceremony for initiation of a child into the Zoroastrian faith; the Navar or initiation into priesthood or qualification of understanding the rules concerning rituals and being able to perform them; the Jashan or sympathetic co-operative ceremony of a body of persons for wishing welfare to themselves
and to others; the *Bareshnoom* or nine days ceremony for the purification of the aura or personal magnetism of oneself, etc., etc., as well as (ii) those ceremonies meant for the dead, e.g., the *three days* Srosh ceremony for giving the departed soul into the charge of the angel Srosh, on the dawn of the Fourth Day; the *Pad-raj* or the ceremony performed during the last hour of the Third Night of a soul's sojourn here in this world after death, the hour when the soul has his full consciousness awakened as to the Pad-dehashn or reward for its goodness and Pad-fras or punishment for its vice, from which two words we have the ‘Pad-dehashn-Pad-fras-raj’ *i.e.* the Day of Judgment or Doomsday or Pad-raj; the *Afrigan* or periodic blessing ceremony for helping the dead on to their progress in the unseen world; the *Yzashne* and the *Vendidad*, and the *Nirangdin* and the *Hama-yasht*, which are special ceremonies far more efficient than others lasting for several days or months together for the help of the dear departed ones, etc., etc.- all these rituals and ceremonies, and liturgies are all but spirito-scientific processes producing grand, practical results in the unseen world, and are based on an entirely scientific understanding of the subtle and unseen laws of nature. Some of such grand fundamental laws of nature taught by Zoroaster in the Avesta are-

1. *Zravan*,-the laws of *Eternal First motion or Energy* pervading every force and object, visible or unseen, thus creating the Idea of Time thereby;

2. *Uru*,- the law of ever widening and ever proceeding, the never-ceasing evolution, or *Unfoldment or Spiritual Progress* towards the Goal of “One Far-off Divine Event to which the whole creation moves” :-that inherent tendency to advance or go onward which is the essential characteristic of *"Urvan"* the soul;

3. *Staota*,-the law of vibrations or subtle colours produced by *vibrations of Motion and Sound*, which is at the root of all creation;
4. Khastra, - the law of the *Thermo-Electro-Magnetic Force*, and currents working throughout the visible and unseen realms, in indefinitely various forms of electricity or magnetism;

5. Kharenangh, -the law of *Halo or Emanation of Subtle Magnetic Aura* pertaining to all the Kingdoms-human, animal, vegetable and mineral;

6. Barej, -the law of *Thermal Energy of Fires* of different rates of intensity;

7. Manthra, -the law of the *efficacy of the Mystic Words of Charms composed by the Prophet* in unison or attunement with the Original Universal Musical Note-the creative Word-Ahunavar-the law whereby the Urvan or soul can be *en rapport* with the Music celestial;

8. Mithra, -the law of *Thought-Energy or Thought Power*, its transmission and its effect on persons and things by creating unseen forms in the subllest states of ultra-physical matter;

9. Paitioget, -the law of *Retributive Compensation and Universal Adjustment and Obligation* with reference to every visible and invisible object and force in the Universe, thus implying the *Law of Divine Dispensation of Justice and Equality*;

10. Asha, -the law of *Order, Administration and Holiness Divine*, implying the Highest degree of Purity, -physical, mental, moral and spiritual.

On these ten fundamental and many more secondary laws be aides of equal importance are based all the Zoroastrian rituals which require really a spiritually-rational mind having a genuine grab of higher scientific facts, and such a mind alone can comprehend the unseen working and efficacy of Zoroastrian rituals. All the above-mentioned names of the ten basic laws of Zoroastrian rituals are purely Avestan, and each of them of frequent occurrence even in the fragmentary extant Avesta scriptures, with which all Avesta students are
familiar. If we entertain a belief, as taught in the Avesta by Zoroaster, in the existence of Ahura Mazda (the Creator,) Ameshaspands (or the Archangels), Yazads (the Angels), heaven-world, soul, immortality of the soul, unseen colours, vibrations, etc.-things which cannot be seen by means of the physical vision or which cannot be easily understood by the intellect alone, we cannot but believe in the efficacy of Zoroastrian rituals. All these things are unintelligible to us at present, because we have not developed our spiritual vision or subtle perception and because we are therefore spiritually blind, just in the same way as ordinary light and colours are invisible to the unfortunate physically blind, or just as the scientific inventions of telephones, telegraphs, aeroplanes &c., can never be understood by those who are backward in intellectual development. The actual working of Zoroastrian rituals which is based on all the ten laws above referred to cannot be seen nor thoroughly understood by us so long as we are spiritually blind, for these are all processes going on in the rarer and subtler stages of ether, which are ultra-physical, and which can be actually seen by the spiritual vision acquired by holy persons and the prophet. The thought-effect and the word-effect are the two main keys to the understanding of the efficacy of Zoroastrian rituals. The laws of vibrations of thoughts and sounds, of forms and unseen colours both of thought and sound, play a very remarkable part in the efficacy of recital of holy Avesta scriptures both as prayers and in the rituals. Vibration is at the bottom of every visible and invisible object in the universe, and nothing can have its existence without motion and vibration. We can attest to this fact even by the help of the physical sciences of acoustics, optics, magnetism, electricity, thermal energy etc. The ultimate object of all Zoroastrian rituals is therefore to create an accumulation of very fine electric and magnetic forces and currents, and by means of a battery invisible thus created to accelerate the thought-and-word-vibrations towards the direction of the departed soul for which the rituals are performed. There is entirely a systematic explanation of the working of all individual Zoroastrian rituals, and every individual ceremonial of a certain kind has its own particular
effect produced for the helping on the progress of the soul in the unseen world. Just as all the several parts in a big machine have their individual proper functions to perform, in the same way all separate forms of Zoroastrian rituals serve only as factors combining ultimately to produce a harmonious whole effect.

This is not a proper place to explain the beneficial results produced by each and every Zoroastrian ritual, for we are not here writing a separate treatise on the efficacy of Zoroastrian rituals, but we have here merely to refute the opinions of the writer of Zoroastrian Theology re Zoroastrian rituals. We shall take only one instance of the Jashan ceremony and try to understand briefly how it benefits the living for whom it is performed. ‘Khastra’ or magnetic and electric forces and currents play an important part in all Zoroastrian rituals. Even modern science admits that invisible subtle magnetic forces emanate from every mineral, vegetable, and animal and human creation, and it is on account of this reason that only certain kinds of things having best and pure magnetic currents are taken in the rituals. Only certain kinds of fruits and flowers (others being prohibited) and, water of springs or wells, etc., taken in the Jashan ceremony are employed so as to receive best magno-electric currents issuing from them. Water has those five hydro-electrical magnetic forces (Adu-fradho, Vanthvo-fradho, Gaetho-fradho, Khshaeto-fradho, Danghu-fradho) so often remembered in the Aban Yasht, and all these Frado or hydro-electric forces have the best natural efficiency, if the water is natural i.e. derived from running streams. This is why only pure water of wells or springs is strictly recommended for use in all Zoroastrian rituals, and the pure running water of wells or springs which is exposed to the visible and dark rays of the sun all the day has its Fradho naturally in a very high order of efficiency and activity. In the Jashan ceremony the officiating priest who is a practitioner of highest mental and physical purity accumulates all the thermo-electro-magnetic forces from all the things placed before him in the ceremonial apparatus by means of the Staota or colour-vibrations of the Avestic Manthra, and
through Barej or the thermal energy of the Fire placed before him he creates a very grand and powerful magnet as it were of the most beautiful spiritual unseen currents and forces. This accumulation of currents is forwarded through Fire to the realms of the unseen world, which is a region of highly accelerated vibrations. As a result of this in accordance with the laws of attraction or attunement the beneficent spiritual forces from Yazads or angels rain down here to meet the force going above from the Jashan-ceremony officiator. Thus an actual shower of higher spiritual forces and currents is brought down here and propagated over a very large compass by means of all such ceremonies like the Jashan-ceremony intended to benefit the living. The writer of Zoroastrian Theology who seems to ignore the working of the inner subtle laws of nature, a physical aspect of which is taught even by the principles of modern science, speaks emphatically in disfavour of Zoroastrian rituals, because he cannot understand the invisible process underlying these rituals when he studies the grammar and word-for-word rendering of the Avestan texts in his present possession, which form as we have seen a very meagre fraction of the entire lore given by the prophet himself. The writer of Zoroastrian Theology displays absolute ignorance of what Zoroastrian religion implies when he says on p. 359 that-

"Religion is not a repository of physical science, and such theories do not form part of Zoroastrianism. The ethical principles of Zarathushtra transcend all time. They are the eternal elements that constitute his religion."

We find from these words that the writer separates physical science from Zoroastrian religion, whereas in reality Zoroastrianism implies the entire knowledge of all the laws of the universe. The physical world is only a part of the entire universe, and the laws of the physical world or knowledge of physical science cannot be excluded from the knowledge of religion, which implies the knowledge of all the laws of the universe. The part or physical science is implied in the whole or religion. The Zoroastrian religion has its esoteric side just as the visible
man has his invisible counterpart the soul, and just as this visible world has its unseen realms also. The Zoroastrian religion is the most esoteric inasmuch as it is very difficult to be understood by studying merely the exoteric meanings, and grammar etc. The esoteric element in Zoroastrian lore bears the same ratio to the exoteric as 7 to 1, because the physical visible world is roughly speaking only one-eighth part of the entire universe. Hence we find in Zoroastrian religion all the laws of nature expounded and explained, the major portion referring to the esoteric or the laws of the unseen states of existence re soul, heaven, angels, archangels etc., and the minor referring to the exoteric or the laws of the physical stage of existence. Purity of the body and laws of sanitation and hygiene, the laws of health and prevention of diseases against invisible microbes or druji, laws of physical magnetic purity and seclusion of menstruated women, all these laws of higher physical science are to be found taught even in the meagre extant Avesta scriptures. If the writer of Zoroastrian Theology means to convey from his words on p. 359 that Zoroaster could not have possessed knowledge of the laws of the physical world and of physical science and that therefore he should not have preached scientific laws of nature working in the physical world, we must say that the writer is totally unaware of the 21 Nasks-full of knowledge given by the prophet, as also of the scope of Zoroastrian religion. We distinguish religion from science thus that science is knowledge invented from time to time by the effort of the intellect of man in its development, while religion is knowledge given by a highly developed soul through inspiration or influx of his heart. The former is ever changing on account of the limitation of man's intellect but the latter is constant, for it is given once for all as it exists immutably in nature for all times. Religion therefore implies inspired knowledge of all the laws of nature both of the physical world and of the unseen world and therefore to say that "religion is not a repository of physical science" reflects ignorance on the part of the writer of a true distinction between "Science" and "Religion".
Hence we are able to see that Zoroastrian rituals, which are based on all the higher laws of nature working throughout all the planes of the universe do necessarily imply a knowledge of the laws of higher physical science as well as higher spiritual science. As the writer of Zoroastrian Theology is at a loss to understand the working of Zoroastrian rituals, which are based on those fundamental Laws of nature, he cannot understand the importance given to the requisites of Zoroastrian ritual apparatus in the so-called later Avesta. He says somewhat cynically on p. 80.

"In common with the Vedas, the Avestan texts deify the ritual implements, textual passages of the scriptures, and other like objects........The following are the objects that come in for a share of invocation in the ritual: Haoma, Aesma, or the wood for the fire altar, Baesman or the sacred twigs, Zaothra or libations, one's own soul and Fravashi, the Gathas, the Chapters of the Yacna Haptanghaiti, metres, lines, words of the chapters of the Haptanghaiti, intellect, conscience, knowledge and even sleep. Thus the creator and his creature, angel and man, ceremonial implements and scriptural texts are all alike made the objects of adoration and praise."

After we have tried to understand the working of Zoroastrian rituals and the basis of that working, we see that the words quoted above reflect ignorance of the laws of Zoroastrian rituals. It is on account of the "Staota" and "Manthra" laws that textual passages having the best Manthric, Staotic and vibratory effect are given importance in the scriptures, one of the best such instances being the word-effect of Haptanghaiti. Then the Haoma, the Baesman, the Zaothra or water and milk and Aesma or special fragrant wood and other incenses for fire – all these serve to create the best magnetic, thermal, and electric forces and currents in the higher Zoroastrian rituals, and hence it is that so much importance is assigned to these in the Avesta. Just as a scientist has to take great care as to the efficient condition of all the implements, instruments and apparatus used in his laboratory in order to produce the desired result in his experiment visibly and intellectually, in the same way the ritual performer who is a spiritual scientist has to be very particular
and accurate and precise about the efficiency of all the implements to be taken into use in any ceremonial in order to enable himself to produce the desired effect of that ritual invisibly and spiritually. If the writer of Zoroastrian Theology had been but aware of the ten fundamental laws of Zoroastrian rituals—the laws which are the universal laws of nature working everywhere from the physical to the spiritual planes of existence and at all times, he would not have shown his cynical surprise for the praise and importance given to the ritual implements in the books of Yzashne, Visparad, and Yashts—which are the extant fragments of different Nasks now lost to us, but which as the writer of Zoroastrian Theology dreams were composed by the ignorant deceiving dupe-priests (!) of a later date only for the sake of earning their livelihood by means of performing rituals based on those texts.

Being in the same way absolutely ignorant of the working of the same scientific laws in the ceremonials intended for the helping of the departed souls onward in their march in the unseen world, the writer of Zoroastrian Theology puts a strange and awkward comparison on p.304 between Zoroastrian Yacna and the Hindu Yaghna rites. He says in the Chapter Headed “Exodus to India” that—

“The Parsi atthavan tended his sacred fire, even as the Hindu athravan did his in the next street. The Parsi Mobad performed the Yasna ceremony and squeezed the Haoma plant as his Hindu Brahman neighbour practiced his Yacna rites and pounded Soma.”

These words when put side by side with the words on p. 343 viz.

“The average Parsi did not fail to borrow many superstitious customs and habits from the Hindus as well as from the Mahomedans during the later period..........Many alien customs had thus worked their way into Zoroastrianism.”

seem to convey to the reader that Yasna was not originally a Zoroastrian ceremonial, nor Haoma ceremony a purely Zoroastrian one. The writer of Zoroastrian Theology means to say that
Zoroaster never taught a single ritual; that all rituals were of a later date, introduced by the later priests for the sake of finding their living; and that therefore the Yasna and Haoma ceremonials were imitations of the Hindu Yaghna and Soma rituals. No one having seen the Hindu Yaghna and Soma rituals will ever dare compare the Zoroastrian Yasna and Haoma rituals. We have proved already that Yasna is of a purely Zoroastrian origin—having been taught by Zoroaster and in the Gathas, and that the Yacna with Haoma ceremony has been specially taught by Zoroaster, Zoroaster himself having performed the Haoma Ceremony. Thus there are ideas here and there to be seen in the book of Zoroastrian Theology so vague and crude that they are prone to produce a baneful influence on the mind of the reader in shaking his faith and belief from its very root if he is as ignorant of the laws of Zoroastrian rituals as the writer of the book. In the grand Yzashne ceremony or Yasna as it is otherwise called, the Haoma or sacred plant, the Baresman or sacred twigs, the Jivam or pure milk, Darun or sacred wheaten bread, Apam or pure spring water, Havonim or metal tumbler for pounding Haoma, Tashta or metal plate, etc., etc., have all their practical deep meanings and functions for which they are taken, serving as the most essential requisites of the Zoroastrian Apparatus. We cannot enter here into the details as to how all these things actually work and produce their individual hydro-electric, magnetic and other effects in producing the collective ultimate desired result. The officiator in the Yzashne ceremony collects all the finer hydro-electro-magnetic forces received from the things employed therein by means of the Manthras of the 72 chapters of the Yacna and with the one thought in his mind concentrated for the betterment of the departed soul, he sends out this accumulated battery through the energy of the Fire which is in turn connected with the forces of Srosh Yazad to the exact station of the soul in the unseen world where the soul is helped on in its progress by the forces of Srosh and other angels on account of the ceremonial force sent thither. The Haoma ceremony is as we have already seen the fundamentum of the
Yacna ceremony, which produces the grand ultimate result described above. The Hindu religion has inculcated its own rituals according to the stage sufficient for that religion, but neither Zoroastrianism has borrowed the Yacna and Haoma ceremonial from Hinduism, nor Hinduism its Yaghna and Soma rituals from Zoroastrianism. In the absence of any visible resemblance or of logical comparison between the Yacna of Zoroastrianism and the Yaghna of Hinduism or between the Haoma of Zoroastrianism and the Soma of Hinduism, it amounts merely to speculation and ignorance to say that Yacna and Haoma are but later introductions made by Zoroastrian priests in imitation of the Hindu Yaghna and Soma rituals.

In this third chapter while refuting the groundless and baneful opinions of the writer of Zoroastrian Theology re Zoroastrian rituals we are making only a humble attempt to superficially place before the unbiased thinking readers of both the books – this one and the original book of Zoroastrian Theology itself how Zoroastrian ceremonials are based on subtle scientific laws of nature and why ignorant writers on Zoroastrianism like the writer of the book cannot explain all these. Such writers first ignore the fact of there being 21 Nasks of Avesta scriptures taught by Zoroaster and then try to explain the philosophy and theology and ethics of Zoroastrianism as learnt by them from the crude and vague translations of the meagre Avesta fragments now extant. The prophet has propounded in all these Nasks the entire laws of the universe-all the laws of higher physics, chemistry, biology, optics, acoustics, mechanics, electricity, magnetism, dynamics; numbers, logic, astronomy, astrology, geomanoy, mathematics, efficient formulae, vibrationary colours, physiognomny, phrenology, palmistry – etc., etc., etc., -all the known and up to now unknown sciences of the universe. Hence it is that Zoroaster is styled the Master-scientist- 'one who has gone foremost in the scale of evolution’ (Ururaost) in the Gathas – the only one who heard the precepts of Hormazd’ (Yo no aeo sasnao gushata Zarathushtro Spitamo) also in the Gathas; and it is for this reason that Manthra Spenta is regarded as Master-
Science (Farhangan-farhang Manthra Spenta) comprising within it all the sciences in their perfection.

Being ignorant of all this the writer of Zoroastrian Theology speaks irresponsibly against the teaching of Zoroastrian rituals, and such books containing irreligious ideas about Zoroastrianism have certainly proved baneful to the ideas of the community on the whole. The writer himself complains of non-Zoroastrian practices engrafted on Zoroastrianism on p. 343 saying that-

"The mediation of a Brahman or of a Mullah was often rated higher than that of a Mobad, and a Sanskrit Mantra or an Arabic Kalma was regarded more efficacious for the purchase of heavenly boons than an Avestan Manthra...........With rich offerings did the faithful repair to the tombs of Moslem saints and to Hindu shrines. The grandeur of the Mazdayacnian teachings had faded."

This complaint in itself can be looked upon as the direct baneful result of the teachings about Zoroastrian religion by men like the present writer. Such a complaint is very rare no doubt because a majority of the community are still, we are glad to say, very faithful to their religious teachings, and truthful to the traditional observances of all religious canons, customs and ceremonials. But when the minority come in touch with the views and opinions, -radically diametrically opposite to those in vogue and in scriptural teachings unknown to almost all the community, -expressed by writers like the writer of Zoroastrian Theology, they dwindle in their faith, and then regarding everything of their own religion as meaningless and impracticable and useless, they naturally resort to the teachings and practices of other religions. If irresponsible writers like the one of the book under review speak very disrespectfully of the Avesta prayers as he does on p. 344, it is but natural that people may be led astray and may pay respect to Arabic Kalma or to Sanskrit Mantra in place of the Avesta Manthra. If people are publicly taught to shake off their belief from Zoroastrian rituals, they have no other alternative
but to follow the rites of other religions-Hindu idol-worship or Mahomedan tomb-worship. There is another instance of such radical denouncement of the rituals performed for the departed souls on pp.347 and 348 where under the heading ‘The Progressives denounce the intercessory prayers for the dead’ he says-

“The recital of the Patit, or expiatory prayer forms an important part of the ceremonies performed in honour of the dead………………The reformers took up the question and said………………that no amount of ceremonials performed by the living could either mitigate the sufferings or improve his condition in the spiritual world. His sins could not be atoned for by elaborate rituals performed in his name, nor would he be one whit the happier for them. It is true, they further said; that according to the scriptures, the benefit of the ceremonials performed for the dead accrues to the soul during the first three nights after death while it still hovers over the body, but from the period of the dawn of the fourth day when justice is administered to the soul, and it is awarded its special place, the rituals do not affect its position. Any ceremonies performed after this day, that is on the monthly and yearly anniversaries or on any other occasions, are mainly for the Farohar of the dead man, and not for his soul. In fact it was claimed, that rites are more for the interest of the living than for the imagined interest of the dead. Zoroastrianism, they said, never stood for any kind of vicarious salvation, for the question of salvation or damnation rested on the individual's own deeds.”

A very long quotation indeed, but we have to insert it here in order to enable the reader to make out the sophistry concealed under this very sound (!) opinion of the Reformers. We shall arrange some of the important points of interest contained in this quotation as under-

1. *The writer speaks against the recital of Patit or expiatory prayer for the dead *:-

In the Zoroastrian rituals and prayers, the thought-force and the word-force are the two indispensable forces bringing the desired result thereof. The Patit is a Pazend treatise serving as a collection of essential thoughts of repentance. The
soul after its separation from the physical body can best learn a good
deal of correction of the undesirable thoughts, words and actions
practiced during its stay in the physical world when it receives the
thought-vibrations as collected in the recital of the Patit as part of
rituals performed for it by the living relations and friends. From the
recital of Patit for the departed soul the benefit derived is not a
cancellation of its unmeritorious thoughts-words-deeds, but a
discerning of what is right and what is wrong, of what the soul ought to
have practiced in order to fulfill the goal of spiritual unfoldment, and of
what the soul ought to have abstained from in order not to retard the
progress towards the goal. The recital of Patit as part of ceremonials
and prayers for the departed soul therefore never implies atonement for
its sins, but rather strength and courage and peace in order to endure the
re-actionary punishment of its sins by receiving a thought force of
promises never to go again to the wrong path during its long career of
progress. The recital of Patit never signifies any kind of interference or
intercession in the act of justice meted out to the soul by nature
according to the Law of Paitioget i.e., re-action of an action or cause
and effect, explained in the Gathas XLVI; 8. The meaning assigned by
the writer of Zoroastrian Theology to the rule of reciting the Patit is
very objectionable, for intercession as taught in the Zoroastrian
scriptures is always absurd and impossible since Nature is always
depicted to work by fixed immutable laws “Ya data angheush
pouruyehya i.e. "the first laws of existence working since the creation",
but the intercession or ‘Jadangui’ of Patit is in accordance with the
mandate of religion as evinced from the words, "Man az andarz va
framan i jadangui ham-dadistani” i.e. "I undertake the intercession in
accordance with the law by virtue of precept and order of the prophet.”

2. The writer’s mistaken notion about Zoroastrian rituals neither
lessening the pain nor giving joy to the departed soul in the unseen
world: -
If we again refer to those ten laws, which form the basis of Zoroastrian rituals we can easily understand the actual function of Zoroastrian rituals. The rituals in themselves will neither lessen the number of sins nor increase the number of good actions of the soul. That account is closed with the cessation of the last breath in the physical world, but there is one point here, which ought to be carefully borne in mind. The Avesta word 'Kereta' or the Pahlavi 'Kerdar' is very important in understanding the actual efficacy of Zoroastrian rituals. The Kereta or Kerdar implies literally 'what is done,' and therefore it signifies a graphical collection of the lasting vibrations of the thoughts, words and deeds committed by the soul during its physical existence. This collection of vibrations remains, like a thought photo-sphere immersed into the aura of the man, and it is impressed also in the unseen world on the particular stage to which the soul is accelerated in its progress in accordance with the proportion of the good or bad nature of its life actions. We find in the Hadokht Nask a very elaborate description of the accompaniment of this thought photo-sphere or the Kerdar with the soul throughout its march on the Dawn of the Fourth Day after death in the unseen world and remains concatenated with the soul. Two separate Fargards of the Hadokht Nask are devoted to this subject viz. the 2nd and the 3rd, the second treating of the good Kerdar of a soul compared to a most beautiful maiden, and the third of the bad Kerdar of a soul which is compared to a most ugly woman. This idea of the Kerdar having been taught in a special Nask deserves a good deal of importance in the treatment of Zoroastrian rituals and it is supported even by the Gathas. The Gatha Ha 31 § 20 describes the punishment meted out to the soul of an unholy person having a bad Kerdar or collection of the vibrations of unmeritorious thoughts, words and deeds. In the same way Gatha Ha 53 § 6 refers to the precept against bad Kerdar. Again Gatha 49 § 11 depicts the condition of souls having a bad Kerdar which is a collection of "Dush-Khshathreng" i.e. acts of abuse of power, "Dush-Shyothneng" i.e. evil actions, "Duz-Vachangho" i.e. undesirable words, "Duz-Daenengh" i.e. evil consciences, “Dush-Manangho” i.e.
evil thoughts, and the bad Kerdar is collectively represented as "Akaish-Kharethaish" i.e. all sorts of evil food or evil aura accompanying the soul. Of the many passages regarding the good Kerdar we may refer to Gatha 46 § 19 and 10 both of which deal with the merit deserved by a soul of good Kerdar. Having thus established the law of Kerdar as taught in Zoroastrian rituals we shall now try to understand the direct ultimate result produced by Zoroastrian rituals. The collective electromagnetic force including the thought-effect and the word-effect created by the officiator in the ceremony in accordance with those ten fundamental laws has sufficient motor-power to proceed to the exact stage of the soul under thought of the officiator and to touch the Kerdar or photo-sphere that is hovering round the soul. If it is a bad Kerdar it becomes a great deal of annoyance, disease, unease and punishment for the soul; if a good one, it becomes a source of happiness, ease and delight and reward to the soul. Hence the force sent through the medium of Zoroastrian rituals either increases the peace and ecstasy of the soul of good Kerdar or mitigates the unrest felt by a soul of bad Kerdar. We may take a rough simile, which must not be construed as a logical analogy in order to understand this important item in the study of Zoroastrian rituals. Just as a man in the physical world suffering from disease, calamity or poverty requires medical treatment, mental and verbal consolation and even pecuniary help, in the same way a departed soul of bad Kerdar having been put into that sorry plight on account of the ignorance of the laws of nature, is in need of the kind of help under its own circumstances and that best kind of help as taught by Zoroaster is the Holy Ritual. The performance of ritual in honour of the dear departed ones has been ordained as the incumbent duty of the living towards the dead. How can the living father, mother, or husband or wife or children, brother or sister, and friend best remember and express the deep sense of obligation and love towards those of whom anyone of these has been deprived except by means of the Zoroastrian rituals which propound a systematic procedure based on the most fundamental laws of nature for establishing
a channel of communication between the living and the dear departed ones. Another rough simile may be given in order to understand the need of Zoroastrian rituals for a soul of bad Kerdar or of good Kerdar. If a member of a family is far removed to a distant place the postal system or telegraph system serves as a source of communication between those separated. The messages received mutually by both the parties enable each of the parties to know the condition of the other and the need for help required by either; in the case of no need of help mere messages of good wishes and love are also welcomed by each of the parties and thus we can very well understand the practical utility of the communicative system and the blessings showered by it. Of course the systems of communication in the physical world cannot work in the unseen world of ultra-physical matter, and understanding very clearly the nature of the world of ultra-physical existence and the different stations therein reached by the soul after death Zoroaster has inculcated the best system of telegraphic; telepathic, telephemic and tele-electric communication between the living and the departed souls—viz., Zoroastrian Rituals. Thus we see that the rituals taught in Zoroastrian religion have their own proper function and utility in the grand economy of nature and that the system of ceremonials never interferes with the Law of Dispensation of Justice in nature. There are many other points besides which ought to be studied by those who are eager to understand the real inner working of the entire system of Zoroastrian rituals; but keeping in mind that this is a review we must rest content with the little that is sufficient to refute the groundless speculative views of the guess-work of the writer.

3. The writer seems to believe in the efficacy of the ceremonies performed for the first Three Nights after death, if he at all condescends to admit the fact of the efficacy of Zoroastrian rituals on the soul:

He dogmatically pronounces that all ceremonies performed from the period of the dawn of the fourth day do not do any good to the soul, because, as he says.
“Any ceremonies performed after this fourth day are mainly for the Farohar of the dead man and not for his soul.”

Such a meaningless and unwarranted view put into the mouth of the reformers is the radical opinion of the writer of Zoroastrian Theology also, for instead of guiding his reader in the right direction re the main principles of Zoroastrian religion and ritual, and instead of differing from the speculative fumes of the imagination of the so-called reformed school formed of the so-called Avesta students who have read grammar and translation of merely the prescribed portions from the fractional Extant Avesta Literature for their University Examination, the writer of Zoroastrian Theology always shows deference for such groundless views which have no logical basis but which help to shatter the faith and belief of some credulous people who are quite ignorant of the genuine Zoroastrian teachings. We shall raise two issues in this third point. First, the writer seems to believe that the rituals performed for the first Three Days can reach the soul and do go to it, for the soul is in this world for the first three nights after death as taught in the Avesta. And secondly, he believes that the rituals performed after this third day go only to the Farohar and not to the soul. Thus the writer seems to be at a loss to understand how the rituals performed from the fourth day onward can reach the soul in the unseen world.

This is the first difficulty in the way of his belief in the efficacy of rituals on account of his absolute ignorance of the main principles, just referred to, of the Zoroastrian rituals. The soul’s presence during the first three nights in this world makes it easy for him to believe that the rituals performed near the place where the soul is supposed to make its station create a possibility for them to affect the soul’s condition. Thus the writer of Zoroastrian Theology has in his mind the idea of physical law of space, and he cannot believe that the rituals can reach the soul after the third day, as the soul is very far removed from this earth and is stationed somewhere in the unseen world. But he ought to know that in Zoroastrian rituals no such
physical law of space can work since there is no idea of space in the unseen world. The idea of locality or space is confined to the physical earth, and the rituals performed here can send their accumulated force to the unseen world without regard to space. Hence the first point at issue could have been easily solved if the writer had studied the laws of thought and vibrations working at the bottom of all Zoroastrian rituals.

Regarding the second point at issue we must say that it is only a false excuse for defending the writer's own thesis of "No rituals necessary for the soul." He puts in a very lame argument that the rituals if performed after the third day can reach the Farohar and not the soul, and this argument can be razed to the ground by a very simple question. The Farohar whatever it may be (for the writer has never explained what the word Farohar implies) is in the unseen world, and how can the rituals performed here travel there to the unseen world in accordance with the first point at issue that we have just noticed? Thus we infer that the writer does believe periphrastically and by argument in a circle that the rituals do at least go to the unseen world. Having established the reaching of the rituals in the unseen world we shall now contradict the statement made by the writer that-

"The ceremonies performed after the third day are mainly for the Farohar of the dead man, and not for his soul."

We have in the first place clear and open Avesta references to prove that the souls ultimately do get the benefit of the worship and rituals performed with proper concentrated thoughts for them. In the Fravardin Yasht §§ 154, 155 the devotee prays thus-

"Ashaonam aat uruno yazamaide, kudo-zatanamchit naramchd nairinamcha, yaesham vahehish daendo vanainti va venghen va vaonare va; Vanentam vanghentam vaonusham daeno-sacham idha ashaonam ashaoinamcha ahumcha daenamcha baodhascha urva nemcha travashimcha yazamaide yoi ashai vaonare."
"We attune ourselves here with the souls of holy men and women born at any time who revere the better laws or will revere or have revered. We attune ourselves here with the conscience, heart intelligence, soul and Farohar of the holy males and females, who are revering, who will revere, and who have revered the Law, and who are learners of the Law, and who fought successfully for the sake of Holiness."

Here we notice that even in the Fravardin Yasht, which is mainly a prayer in honour of the various holy Farohars or Guardian Spirits working in the evolution of the entire universe, the souls (Av.Uruno, in the plural and Urvanemcha in the singular) are remembered in the ceremonial recital of the same Yasht. Similarly in the same Yasht § 148, we find the following-

"Vispanamcha aongham ashaonam ashaoninamcha idha yazamaide fravashim yaesham yashethvatcha urvano Zaoyaoscha fravashayo."

"We attune ourselves here with every Farohar of the holy males and females, whose souls and Farohars being worthy of Yacna are worthy of invocation and propitiation."

In this paragraph it is seen that the souls (urvano) are invoked side by side with the Farohars and thus we see that the souls and the Farohars are put as it were in the same category of invocation, and are given equal importance in the ceremonial. Then in more than one passage in the same Farvardin Yasht we find as in § 155 the quinquenary of Ahumcha, Daenamcha, Baodhascha, Urvanemcha, Fravashimcha in invocation, and in this group the soul and the Farohar are always remembered simultaneously. Hence we see at least from these Avestan passages that the souls are not excluded from ceremonial invocation, but are always kept in association with the idea of the Farohar, and hence it can be inferred that the idea of the soul in ceremonial is always implied or latent wherever the idea of the Farohar is made manifest or patent in ceremonial recital. And this is the actual fact seen when we understand the nature of Farohar and the Soul. The writer of Zoroastrian
Theology has omitted to express his meaning of Farohar, and it is our duty to give some idea of it since the writer has referred to it. It is beyond our brain-conception to understand what the soul is, and in the same way the abstract conception of the Farohar is quite unintelligible. But this is the possible inference that can be drawn from the abovequoted Avesta passages that Farohar which literally means ‘protecting or guardian-spirit’ is some power of the soul itself acting as its guardian in the path of its progress. It is on account of this reason that the Farohar serves as a medium for transmitting the ceremonial force to the soul itself. Hence in the Avesta we find passages stating that in the ceremonial the Farohar attends when the soul is invoked, and that the Farohars can come from the unseen realms and move about freely where the ceremonial is being performed. The soul cannot come to this world with one exception of the Ten Fravardegan Days to attend the ceremonial locality, but that the Farohars can come is evidenced from the Avesta; and this has given rise to the wrong belief of the writer of the book that the ceremonials are taken advantage of by the Farohars and not by the souls. We must therefore make it clear that the Farohar is as it were only one ray or emanation sent forth by the soul, and through the instrumentality of this Farohar the soul receives the benefit of the effects of rituals. The thought of the soul in the mind of the operator of rituals is sufficient to invite the Farohar of that soul, and it is an open fact very well-known that Farohar can be present at any time and place whenever one merely thinks of it. Just as physically the eyes do not get the benefit of seeing the surrounding objects but the seer gets it, in the same way the Farohar, which is only a connecting link and medium between the vibratory force of the ceremonial on the one hand and the soul itself on the other, does not receive the benefit of the ceremonial but the soul itself receives it. The very well known phrase "Asho-Farohar" familiarly ringing in the ears of every Parsee implies that holy power or ray or guardian-spirit of the soul which is free to move about whenever the soul is remembered with its name. Zoroaster's own Farohar is in Pahlavi styled "Yasht-Yazdan Farohar"
i-Spitaman Zarthesht” meaning the Farohar or guardian-spirit of Spitaman Zarthosht which is worthy of propitiation like that of the angels, and this implies that the power of the Farohar or ray of the soul of Zoroaster was undoubtedly higher in proportion to the stage of his soul. Hence we see, that the Farohar and Soul are inseparably linked together, and to, say that the ceremonials affect the Farohar only, must therefore imply that they affect the soul as well which is in direct contact with the Farohar, extended from itself. In the Pazend formula preserved to us for reciting the name of a deceased person we have the words expressly conveying that rituals are ultimately meant for the benefit of the soul. In every Afringan ceremony the operator with the recital of the name of the deceased adds the words "Aedar Yad bad anusheh ravan ravan-i so and so," i.e. "Let the immortal soul, the soul of so and so be remembered here." Thus we notice throughout that, ceremonials are meant ultimately for the benefit of the soul either directly or indirectly through the channel of Farohar guiding the ceremonial force to the Soul itself. Even if it is granted for sake of mere hypothesis that the ceremonials are meant for the Farohar, then this is inferred from the words of the writer of the book that Zoroastrian ceremonials have got their efficacy no doubt but with respect to Farohar only. If after this inference we proceed further and ask what that Farohar is and in what relation it stands with the deceased person or his soul, we expect some sensible reply from the writer. That sensible reply will ultimately oblige the writer himself to say that the soul being a unit in whatever relation it may stand with respect to the Farohar, does get the effect of the force-of ceremonial. Otherwise the idea that the ceremonials are meant for the Farohar of the dead person seems to be quite meaningless inasmuch as no logical connection between the ceremonials and the Farohar has been shown by the writer nor the meaning of Farohar explained nor the nature of the ultimate effect of ceremonials on the Farohar has been clearly demonstrated. Hence we see that as in all other important matters the writer puts in some lame theses without head or tail, which neither his reader nor himself
SOULS INVOKED IN THE AVESTA FOR CEREMONIALS.

can properly comprehend, only in order to misguide the reader and create as much dubiousness and unsteadiness of faith as possible; and this, ulterior object of the writer must be guarded against by the reader through. Before leaving this subject we shall give one more Avestic reference in support of our argument that the ceremonials do have their effect on the soul itself; and that souls of the deceased are invoked in Avesta recitals for ceremonials. It is a sentence known to all Parsees of every-day prayer-habit and runs thus: -

“Idha iristanam urvano yazamaide yao ashaonam fravashayo,”

“We invoke here the souls of the deceased i.e., the Farohars of the holy ones.”

This sentence which occurs in Yacna XXVI which is always recited in the Satum ceremony is repeated in every Gah or prayer for the five periods of the day, and occurs also in the Visparad Kardeh XIII. The sentence contains the simultaneous idea of both the Urvano or souls and the Fravashayo or Farohars, and not that of one with the exclusion of the other. We shall ask the writer of Zoroastrian Theology to prove philologically that the souls are excluded from invocation in this sentence repeated by every Zoroastrian praying five times a day in the recital of all the Gahs-the Havan, the Rapithvan, the Uzyirin, the Aivisruthrem, and the Ushahin, and to desist in his future works from making such idle attempts at digging the staunch faith of the Parsi public who are unfortunately almost all of them ignorant of the original Avesta and Pahlavi studies.

Among the many self-contradictory statements made by the writer in the book, an instance may be given from pp. 147, 148; and from this any reader of ordinary common-sense will be able to see that the writer does recognize the efficacy of Zoroastrian rituals. There under the heading “Fravashis of the dead long for the sacrifices” he says-

“These are eager to communicate with the living among whom they have lived on this earth. They desire that their descendants and
kindred shall not forget them. They seek their praise and prayer, sacrifice and invocation. They come down flying from their heavenly abode to the earth on the last ten days of the Zoroastrian calendar, which are specially consecrated to them and interest themselves in the welfare of the living.” - as quoted from the Fravardin Yasht §§ 49, 50.

There are many points in this passage worth noticing. In the first place the Fravashis or Farohars of the departed souls yearn for rituals. Now whether the souls and the Farohars are mutually related or not, the writer does mean to say that the rituals are desired by the departed ones. Hence to say that the ceremonials performed after the third day do no good to the dead as on pp. 347-348 will be quite inconsistent with saying that the Farohars of the dead long for rituals.

Secondly, the Farohars of the dead are eager for establishing a communication with their relations who are still living on the earth, and the eagerness points out the law of reciprocal good i.e., good done to the departed souls by the living relations by means of the ceremonials, and the blessings showered upon the relations by the departed souls who get the benefit of the rituals through the agency of their own Farohars. This law of reciprocal blessings is corroborated by the heading of the next paragraph on p 148 viz. "Fravashis bless if satiated, but curse when offended." Thus we learn from the writer's own words that the ceremonial benefit is longed for by the Farohars of the departed souls from their relations on the earth who are blessed in return by very happy thoughts by the souls from the unseen world. The Farohars actually seek the ritual and invocation performed for them, and if they do not get a response to their requirement from their living relations, the former curse the latter with neglect of their grave and important duty towards the departed ones. Hence it is a duty of all living ones to perform ceremonials for their dear departed ones who are awaiting with eagerness such a beneficent force of ritual.

Thirdly, the manner of coming of the Farohars flying to this earth gives us an idea of the force emanating from the soul
and far stretching to this earth as a medium for transmitting the ritual-force through the channel of the Farohar towards the soul in the unseen world. The long trail made by the flying Farohar is itself the channel established from the starting-point \textit{i.e.} the soul, up to the destination-point \textit{i.e.} the place, where the rituals are performed by the living relations and where the relations always think of their dear departed ones. The writer here also says that the Farohars interest themselves in the welfare of the living and this fact reiterates the idea of the law of \textit{reciprocal good} done mutually by the departed souls through their Farohars and by the living relations through the accumulated force of ceremonials. Thus we conclude that the statements made speculatively on pp. 347, 348 are mere idols-of-the-mind of the writer, and especially the thesis that the ceremonials performed after the third day do not do any good to the departed souls is a deliberate insinuation made in order to misguide the public, because what he says on pp. 147, 148 from the Avesta text of the Fravardin Yasht is diametrically opposite to those statements. Hence it can be averred of the book of Zoroastrian Theology that it is not meant under any circumstances to give right and genuine knowledge of Zoroastrian theology nor to render any healthy tonic for the weak faith of the ignorant, but simply it is meant to be a potion of poison administered so as to bring the weak belief of the ignorant Parsee public to its ultimate end. Such a meaning can never be tolerated by us – the meaning implied by a Parsee priest who is said to have acquired a certain amount of Western Education in the land of science and philosophy!

We have so far seen from the Avesta scriptures in more ways than one that the rituals are necessary for the departed ones for helping on their progress in the unseen world and that the departed ones do long for the rituals in return for which they bless the living ones who perform such ceremonials either directly or indirectly through their own Farohars or guardian spirits hovering over the souls. The ceremonials, as we have seen while making reference to \textit{"Kerdar"} or \textit{"Action-graph"}
PRODUCT OF Kerdar AND Yacna AFFECT SOUL’S POSITION.

of the departed soul, are necessary for both the soul of good-Kerdar and the soul of bad-Kerdar; and the fact that the ceremonials are necessary even for a good soul is supported by the writer on p. 276 where it is said that-

“When ceremonies are not performed for the good of the (good) soul, it goes to heaven, but when performed, it ascends to the highest Garotman.”

Here it is clearly stated that there is always a double action multiplied of the deeds done by a soul and of the ceremonials done for it, and hence the emphasis laid by the writer on “the individual's own deeds” with the exclusion of ceremonial good done to the departed soul on p. 348 is quite erroneous and misdirected, because on p. 276 the words clearly point out that both the "Kerdar" or Action-graph and the Yacna or Ritual multiplied together affect the position and the condition of the soul, whether of good or bad-Kerdar, in the unseen world. Another instance of the writer's habit of contradicting his own views is again noticeable on p. 348 where he says that-

“The rites are more for the interest of the living than for the imagined interest of the dead.”

In these words the word "imagined" is the most objectionable word even from the writer's own former assertions made from Avesta and Pahlavi scriptures in the former pages of his book as we have just marked. We have already pointed out in the beginning of this third main head that the system of Zoroastrian rituals has two main divisions—that of the rituals specially meant for the living ones on earth as quite distinct from the division of the ceremonials expressly intended for helping on the progress of the departed souls in the unseen world. Besides this systematic division of Zoroastrian rituals we have seen that the writer himself has admitted the good effect resulting from the ceremonials to the departed soul; and in spite of such evident facts, if he puts in the word "imagined " as above, it is very difficult for us to find language suitable and appropriate for the style adopted by the writer in his book!
In connection with this same subject of rituals whether meant for the Farohars or the souls of the departed, we cannot but make another important reference from the book of Zoroastrian Theology. On p. 150 under the heading “Dual nature of Zoroastrian ancestor-worship” he says that -

“The commemoration of the Fravashis of the dead represents but one phase of ancestor worship. As we have already seen, this spiritual prototype of man is something apart; from and above his soul. It is the soul that constitutes the individuality of the person, an it is natural for the survivors to feel that they should look to the soul of the dead for the continuity of communication with them. The sacrifices and prayers offered to the Fravashis are primarily for soliciting their help and favour. Those offered to the souls of the dead on the anniversaries soon take vicarious form and rest on the central idea that the performance of rites by the descendents enables the souls of the dead to progress from a lower to a higher place in the next world. Thus man’s Fravashi and soul both are thought to claim respectively their commemoration from the relatives of the departed one. These two distinct forms of ancestor-worship—the one of invoking the Fravashis of the dead for the good of the living and the other of sacrificing unto the souls with the desire of contributing to their betterment in the next world—often overlap each other. The intermingling of the two becomes so complete that the souls and not the Fravashis are supposed to come down to the rituals even on the days originally consecrated to the Fravashis. In fact their cult is practically forgotten, and the souls alone receive the entire share of the rituals performed by the living.”

A very lengthy quotation—no doubt, out we have to give, it since it makes clear all our points explained in the foregoing pages. From the whole it is seen clearly at least that the writer does admit the fact of the efficacy of the Zoroastrian rituals. And he points out the two distinct forms viz., the rituals for the Fravashis of the dead, and those for the souls of the dead; but being ignorant of the relation between Farohar and soul as already explained by us, he thinks that the two forms overlap each other. In fact the writer of the book has not at all understood the scientific and systematic division of Zoroastrian rituals. In the first place there are rituals grouped together only with the object of doing good to the living by
means of appeals made to angels, archangels and the Fravashis of the various objects in the creation. Thus there are the yaca, Jashan Afringan, Faresta and other ceremonials in honour of some one specified angel or archangel who is appealed to shower down spiritual blessing here, rendering prosperity and happiness all round on the earth, and in this respect also the Fravashis act as mediums or channels for conveying the effect of ritual-force to the unseen world and for bringing the response of that force from the angels and archangels down to this earth. But these are the Fravashis of various objects and saintly forces in the creation, and these Fravashis are quite distinct from the Farohars of the souls of the departed. Hence there are ceremonial invocations of the Fravashis of various objects and forces-styled as Ashaunam Fravashinam in the universe, to whom almost the whole of the Fravardin Yasht has been dedicated, in the ceremonials meant solely for the benefit of the living.

This division of ceremonials must not be confounded with the other branch of rituals meant for the benefit of the departed souls. In this division also there are the Yzashne, the Afringan, the Satum, the Farokhshi, the Baj, etc, but these are performed with the sole motive of doing good to the departed soul. Here also the Farohars of the souls of the departed act as mediums or channels for transmitting the ritual-force to the souls in the unseen world. In accordance with the law of action and re-action, or 'Paitioget' as it is called in the Gathas, inherently working in every department of activity in nature, these same Farohars of the souls of the departed bring down blessings from the souls in response to the ceremonials to the relations who perform these, just as by the same law of reciprocal response in nature the currents of the Ashaunam Fravashinam in the entire universe bring down blessings of happiness and abundance to those who perform ceremonials in honour of angels and archangels. Here the underlying motives of both the divisions of Zoroastrian rituals must be borne in mind very well. In the group of rituals specially meant for the souls of the departed there is the underlying and primary
motive of giving help and sending a helping and peace-creating force of ceremonials to the soul in the unseen world, and the good resulting therefrom to the living relations is merely a secondary issue in response to the main function,-this response coming automatically and naturally without any desire on the part of the living relations to do good to themselves by means of these rituals. Now in the group of ceremonials specially meant for doing good to the living themselves the underlying motive is altogether different. Here the primary object is happiness and good of the living sought by those who perform such ceremonials and the motive here is that of earnest appeal or sincere supplication made to the Creator and His Ministers of Grace to have mercy and shower blessings on the appellants and the suppliants. Thus we learn that the primary motives underlying both the different groups of ceremonials are quite distinct—the one of rendering help to the dear departed souls, the other of yearning for happiness and prosperity for the living persons. We also learn that in both these groups of Zoroastrian rituals Fravashis and Farohars act no doubt, but these Fravashis and Farohars are also clearly distinguished—in the one case the Farohars of the departed souls themselves acting generally as mediums of transmission, while in the other the forces from 'Ashaunam Fravashis' of saintly currents and objects in the universe in general work as channels of communication. If this distinction between the ceremonials performed for the ultimate benefit of the departed souls and those for the ultimate good of the living beings be clearly understood, the "intermingling," the "overlapping," the "vicariousness," the "forgetting of the Fravashi-cult," etc., etc., talked of with unmeaning doubt by the writer in the long quotation above will all vanish when the solution has been clearly made as above. The ceremonials performed for the Last Ten Days of the Zoroastrian Calendar having got a special explanation and meaning on the very line adopted by us maybe omitted at present, for it is not in the sphere of this review to write a treatise on Zoroastrian rituals. What we have to notice from all this is that the writers on Zoroastrian religion must have a clear and exhaustive knowledge of many scientific systems and divisions of
various subjects, and they must have obtained a deep insight into all the apparent anomalies at present superficially observed by us in the discussion of Zoroastrian religion, and that therefore writers of books like Zoroastrian Theology must understand their responsibility in nature, for the ignorance of the reader of any book may be tolerated perhaps sometimes, but the ignorance of the writer of any book can never be overlooked with pity. The book of Zoroastrian Theology which is nothing but a jumble of disconnected, distorted, imperfect and raw ideas about various subjects pertaining to Zoroastrian religion if taken up as a book of authority on those subjects anywhere, will have its baneful and destructive effect on the question for which the authority is required.

Lastly in Chapter XXIX specially written on "Farohars," pp. 243-246, the writer evinces his own weakness to understand the functions of the Avestan Fravashi and of Pahlavi Farohar. He complains of the Pahlavi writers as confounding Farohars with the souls, but he is at the same time ignorant that the Farohars are so very akin to souls that it is quite natural to identify both in many approximately the same functions of theirs. As for instance the ceremonials performed with the underlying motive of helping the departed souls in their progress onward in the unseen world are received, as we have already learnt, by the souls through the mediumship of their own Farohars. Here it would not be wrong to say that the Farohar's receive the ceremonials or that the souls receive the effect of the rituals or that both the Farohars and the souls receive it. An the three ways of saying this are right from their own respective standpoints which ought to have been made clear while saying in anyone of these three ways. It seems therefore that the Pahlavi writers are right from their own standpoint, but the writer of Zoroastrian Theology is at a loss to understand in the first place the relation between Farohar and soul, and secondly the standpoint taken in any writing by the Pahlavi expounder. Hence the three headings in the same Chapter-viz.

"In the Pahlavi period the influence of Farohars is less prominent"; "It is for the welfare of the living that the Farohars solicit
sacrifices;” “The line of distinction between the souls and the Farohars of the dead is gradually obliterated in the Pahlavi texts:”

may be said to have been the result of sheer ignorance of the entire subject of Soul and Farohar on the part of the writer, which gives rise to such speculative headings. Here we can put in the common adage for the writer- “Where ignorance is bliss 'tis folly to be wise.”

Before closing this third main head we shall refer to some other important points, which ought not to be left out. On pp. 298 and 299 the writer, while giving a very touching view of the religious persecution of the Zoroastrians in Persia, refers to the performance of rites even by stealth thus.

“Zoroastrianism inspired them from within to assert themselves even in the face of disheartening obstacles of such magnitude and the fear of coming calamities that were ever imminent…………Zoroastrianism has struggled for its very existence during this period in Persia, and its followers during such troublous times had to practice their religious rites by stealth.”

These words are sufficient in themselves to point out the importance and indispensableness attached to the Zoroastrian rituals. Ritual was the only real recourse for the Iranians to be in tune with nature in those times of persecution. We are not told whether these unfortunate ancestors of ours performed by stealth religious rites meant for the good of the living or those meant for the departed souls, and whatever of the two main groups of ceremonials they may have performed, it is quite evident that they must have been helped by nature through the medium-ship of Farohars-either the Farohars of their departed ones or the Ashaunam Fravashinam of the forces of the universe in general. These people in their times of persecution must have at least received response from the unseen world in proportion to the rituals that they could possibly perform secretly. This fact further shows how inherently the idea of rituals has been inseparably linked together with the idea of Zoroastrian religion itself. Since the rituals constitute but the grand procedure for helping on the progress of the soul both during life on earth and
during stay in the unseen world; it is but natural that the Zoroastrian religion cannot be separated from the link of Zoroastrian ritual at all. When we remember that these rituals have been based on those ten fundamental laws of nature enumerated above and many more, we can get a faint glimpse of the reason why so much reverence has been paid from earliest times to the Zoroastrian rituals even since the advent of Zoroaster. Our ancestors who had very staunch belief in the efficacy of Zoroastrian rituals were not totally ignorant of the laws of rituals. It is always the way of the world to "call our fathers fools," forgetting that one day when we shall become ancestors of our descendants "our sons will also call us so," in spite of our boasted western education and rationalistic pride. When the western science of vibration, sound, electricity and magnetism, light and heat, etc. will advance up to a certain stage, the fundamental laws of Zoroastrian rituals will be recognized by the future generation to be eternal grand truths in nature-truths underlying the entire machinery of the miraculous universe. The future generation of Zoroastrians having learnt to recognize the efficacy of Zoroastrian rituals with the help of western science and scientific point of view will stand amazed at our inability to understand this efficacy at present with the help of our educated intellect bereft of genuine faith, reverence, conscience and sincerity. Thus we notice the degree of importance attached to the Zoroastrian rituals even in times of persecution. It was only in order to preserve all the important canons and institutions of the greatest and best Law of Zoroaster-institutions which have served as the basis of all Zoroastrian rituals—that our unfortunate ancestors abandoned their wealth and property and their beloved land of Iran, and sought refuge in some place where nobody might interfere in the observance of religious canons of holiness and the performance of religious rites. Our ancestors considered the Avesta Manthra and their recitals in the rituals and the ceremonial-apparatus to be their sole precious heirloom inherited from their revered prophet Zoroaster, and they came ultimately to a land suitable to their own inmost thoughts of preserving this heirloom from one generation to another. This same heirloom
has-been preserved till now when some handful of wise-acres – men, no doubt, who have read some books in English, passed their university examinations, read the imperfect translations of Avesta-preach publicly against the institution of Zoroastrian rituals, for they have become atheists or agnostics, or skeptics, or cynics, ridiculing all healthy ancient religious traditions and customs passed down to us traditionally as there was no such convenience of vast printing as we now can avail ourselves of. Among such men can be classed the writer of Zoroastrian Theology who has left no stone unturned in his attempts to teach agnosticism, skepticism, cynicism throughout every chapter of his book!

As a last instance of such skepticism or agnosticism, we shall refer to the words of the writer on p. 371, the last page in the chapter. He says-

"Dogmas and rituals are based upon the needs of the times, and as such they are subject to the natural laws of growth and decay. They have their place in the spiritual development of man. They are the accompaniments of religion, but not religion itself. Man may fall away from dogmas and from rituals and yet he may remain religious. Righteousness rests on the individual's piety, and not on a scrupulous observance or ceremonials, or a practice of elaborate lustrations."

In the manner of a dying man catching at a straw, the writer of Zoroastrian Theology after having made ineffectual exertions throughout his book to speak con Zoroastrian rituals says in the end of his book something the weaning of which he alone can understand. What he means by 'dogmas' here when joined with 'rituals' by the conjunction 'and' he has not at all explained nor illustrated. Yet he recognizes the benefit of these rituals and so-called 'dogmas' resulting in the spiritual development of man, which is the sumum bonum of human life on earth; and only for this sake the rituals have been revered and believed in by the followers of Zoroaster if not for any other sake. If rituals are the accompaniments of religion, they accompany religion, and wherever Zoroastrian religion is present, Zoroastrian rituals must therefore be present. Thus the writer himself admits that the religion and rituals taught by
Zoroaster are both supplementary of each other, and that one without the other would be only half or incomplete instrument for the spiritual development of man. Religious canons and their observance help man in his spiritual progress during life on earth and keep him in touch with nature and nature's laws, while religious rituals help his spiritual progress onward in the unseen world, and thus keeps the soul in touch with nature and nature's laws. Lustrations or purificatory ceremonies are meant for the physical, mental, moral, and spiritual development of man; and hence we conclude-

(i) that the lustrations and all canons or rituals of holiness are the fundamentals of Zoroastrian religion;

(ii) that the Zoroastrian religion is and has always been associated with the Zoroastrian rituals by the law of association of ideas inherently shown by the prophet working in the rituals; and

(iii) that the opposition given by a handful of so-called radicals has an underlying ulterior motive, -for if the scrupulous observance of rituals is discarded the work of proselytism will be facilitated to a very great extent, and then the aliens can on no account be debarred from the Zoroastrian fold.