Compatibility of Cultures and Convergence
of Approaches in India and Iran

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What is that which binds India with Iran the most? Is it the consciousness about the common past; or s haring of cultural heritage; the time-tested friendly ties; economic bon ds; or f uture a spirations? A lthough, each of these factors h as i ts ow n share t o c ontribute towards t he m utual g oodwill, it is pos sibly t he c ompatibility, complementarities a nd c onvergence of the I ndian a nd l ranian m ind a nd spirit, thought and approaches concerning the essentials of human life that brings a unison and closeness in the t wo c ultures of I ndia a nd I ran. B oth t hese c ultures d id not nou rish o n p olitical interests o r e conomic v alues; but nu rtured upon cu ltural an d moral sen sitivity. T hese cultures ar e r ooted in the sense o f justice, strict et hics and emotional t enderness. Both respect high ideals and pursue them in order to realize the greatness that the pure human mind, soul and intellect can instil.

In r emote pa st, t he pe ople l iving in t he l ands of a ncient P ersia (Iran) and t he I ndian sub-continent w ere g eographically ne ighbours, c ommercially c onnected a nd c ulturally close. Archaeology at tests t o the f act. There w ere commercial links of t he Harappan people with the western world; there are common or similar features among the Luristan antiquities w ith the ea rly Indian artefacts; the O ld Persian of the A vesta a nd the V edic Sanskrit are akin and many parallels exist between the Avesta and the Rig- Veda, besides, the mythological and conceptual similarities. All these add up to establish the issue of the cultural fraternity of the Indian and Iranian people in remote past.

Common Origin and Sharing

The t heory o f the common I ndo-European o rigin of t he A ryans w as p roposed by S ir William Jones who based it upon linguistic similarities in the Indo-Eurpoean languages. So did the theory of Indo-Iranian religious schism by Martin Haug derived support from linguistic arguments. After t he d iscovery of the Boghazkoi inscription, bot h of these theories held greater sway. The suggestion that the Aryans had a meeting point in Eurasia

from where they had spread .out, gained strength. The Aryans were supposed to have first migrated to Iranian lands, and from there, came to India. In this way, they had a common source for their religious ideas embodied in their religious texts.[1] Further, it was supposed that the Avesta was a text dating, if not prior, at least of the same date as the Rig Veda.

Scholars like Spiegel and Justi, who were the exponents of the traditional school and had attempted at translating Zend by means of Sanskrit and the Avesta by means of the Vedas: "because Zend and the Avesta are closely related to Sanskrit and the Vedas"; forgot that "relationship is not identity.[2] "The traditional method as it starts from matters of facts moves always in the field of reality; the comparative method starts from an hypothesis, moves in a vacuum, and builds up a fanciful religion and a fanciful language."[3] The comparative school developed the Indo-Iranian mythology. In the steps of Burnouf, it was Roth who showed that how the epical history of Iran was derived from the same source as the myths of Vedic India, and pointed out the primitive identity of Ahura Mazda with the Vedic deity Varuna. But the dangers of the method of the comparative school came to sight in the studies of the great Pahlavi scholar, Martin Haug "who giving a definite form to a system still fluctuating, converted Mazdaeism into a religious revolution against Vedic polytheism, found historical allusions to that schism both in the Avesta and in the Veda, pointed out curses against Zoroaster in the Vedas, and, in short, transformed, as it were, the two books into historical pamphlets."[4]

James Darmesteter, in 1879, while reviewing the approaches of both schools pointed to the fact that the translations of one and the same passage from the Avesta differed vastly under the divergent approaches of the scholars of the two schools. Both the approaches are important but it is necessary to strike the right balance to derive information. "In fact tradition gives the materials, and comparison puts them in order."[5] According to James Darmesteter, there was one same source for the Vedas and the Avesta, and it was named as the Indo-Iranian- religion.[6]

K. C. Chattopadhyaya mentioned about the number of "deep-seated agreements in the religious outlook" of the two communities.[7] "The differences that are discernible in the religions of the two communities can be easily explained through natural development, which was necessarily different in the two cases."[8] Finally, he proclaimed, " In fact, Indians and Iranians were always friendly neighbours in antiquity, ever ready to learn from each other. Consequently an Indo-Iranian religious clash should be considered a pure myth."[9] (italics ours).

Identification of the Royal Ideal

Historically, the Achaemenid Empire was the first world empire[10] and it touched India. It stretched from Greece to the Hindukush, and thereby introduced India to the western world by the land route running through Iran. Achaemenian kings governed the northwestern parts of ancient India. Talented Indian scholars like Panini of Salatura were subjects of the Persian Empire. Soldiers from India served in Persian army. The satrapy of Gandhara paid a tribute of 360 talents of gold dust to the Achaemenid Emperor. Politically, the Achaemenian Iran left many important lessons in statecraft for the Indian to benefit from. It was the first empire in the world to contain multi-lingual, multi-racial and multi-culture elements in its fold, who were amalgamated and assimilated by the administrative policies and vision of the emperors Cyrus, Darius and others.

Cyrus (II) treated his adversaries (King Astyages of Media, King Croesus of Lydia, King Nabonidus of Babylonia) with great generosity, presenting an example of his sensibility. Victory over Media was not destructive, rather forged a close union of the Medes and Persians yet kept the Persians as higher than equals. By 546 B.C., Cyrus (II) conquered Lydia, King Croesus received reprieve. When conquering Babylon in 539 B.C., Cyrus (II) treated Nabonidus with mercy and took generous steps to win over the people. Cyrus (II) presented himself as the liberator and legitimate successor of Babylonian throne, and not as a conqueror. He organised the return of the 40,000 Jews from their 'Babylonian captivity', back to Palestine under leadership of Zerub-babel and care of Persian officials. The Jews were allowed to rebuild their temple at Jerusalem.

A ruler with such qualities was ever an ideal to the Indian mind. In mythical legends, an emperor's policy tempered with mercy and justice, was praised. Kindness to the defeated and liberation of the captives were known as great acts. Cyrus could well stand among the ideal rulers of the Indian conception. Truly, the Indian ideal and the Iranian reality matched well, and thus, began the compatibility.

Inspiration and Emulation

"The Mauryan imperialism was an upshot of the Achaemenian imperialism and Ashoka build his policy on that basis" wrote Professor Ram Prasad Chanda.[11] He added, "Ashoka's Dharmavijaya or conquest of the world through Dharma is not a missionary movement, but a definite imperial policy - it is Mauryan imperialism perfectly pacified. Like the other elements in the environment of Ashoka, Buddhism, the religion of his choice, must have considerably influenced this policy; but this influence was only indirect."

Persian achievements in administering the large empire must have been an appreciated factor for Indian emperors, too, Darius (1) had reformed his administrative organisation and strengthened communications in the empire.[12] Darius (I) extended the satrapy system to the entire Empire "dividing power between the local officials so that each administrator kept others in check."[13] Drawing a comparison with the Mauryan administration, we can surely trace the Persian ideas and institutions modified according to Indian conditions by the able Maurya emperors, Chandragupta and Ashoka. It cannot be said that Mauryan administration was wholesale borrowed, but the direction and course of the administrative set up was like the Persian one; and this was possibly because the rulers were aware of the Achaemenid experience of handling their organisation of a large and newly established empire.

The titles taken by the Achaemenid kings that appealed to the sentiments of the people, revealed a changed approach. Cyrus the Great, while in Babylon took the title as 'King of Babylon, King of the Land'. Darius (1) took for himself the title of 'Kings of kings' accepting other subject- rulers. The Maurya emperor Ashoka also appears to have been inspired by such values and followed the policy of benevolence and humility-even a step ahead of the Achaemenian monarchs. He took pleasant title of Devanampiye Piyadasi laja' and appealed directly to the masses through his edicts.

Diversity was invested in the Iranian land since the beginning. The reason is to be sought as much in the composite character of the population, as in the physical, geographical and climatic conditions in which and the assimilation of population took its long course. People figured as important in the Achaemenid policy. Cyrus (II) treated his conquered "subjects generously and left their institutions largely intact. In place of massacres and deportations Cyrus introduced tolerance and the rule of law."[14] Cyrus (II) was not just a warrior but a more humane emperor, who treated his subjects generously and introduced tolerance and the rule of law. He was not only "a world conqueror and effective organizer, but the first to display that spirit of tolerance which is typical of the Iranian character."[15] In his empire, "each people was to keep its own language, its individuality, its institutions and its religion, and to enjoy the benefits of the State of which it formed part."[16] "Persian domination in most of the countries of the Empire was tolerable; it was a regime which combined firmness with goodwill."[17]

Ashoka consolidated his vast empire by accepting a paternal role towards his subjects: educating them of good values and ethics, and mitigating the strictness of governance with compassion and piety. He laboured for the general upliftment: moral, social, economic. Consolidation by 'sambhao'; reforms through persuasion on 'dhamma'; and

control with an anxious paternal outlook, were the preferred means adopted to achieve the objectives.

We learn from the scholars that the Aramaic language and the Kharosthi script were in themselves, Persian contributions. It cannot be anything strange that the epigraphic inspiration also came from the Persian land, as the connection between the Darius' and Asoka's edicts reveals. Also important is the fact that Asoka modified the usual Achaemenid format, just like he modified each bit of the Persian influence that he had received, and made his own adapted version. That was his innovative genius. Compared to the inscriptions of the Mauryas or the Indo Greeks, and even the Indo Scythians of the Northwest, the epigraphs of the western Sakas were textually superior. [18] These later day authors were influenced by the Persian world which in turn was particular about the aspects of chronology, identities, precise facts and formal diction.[19] Persian traditions were inherited and were followed by the royal scribes till the British rule in India.

Peaceful Coexistence: Tolerance and Goodwill

Religious toleration was another important aspect for the Indian and Iranian kings and subjects. "The Achaemenid period saw the rise of the faith preached by Zarathusthra, ... which became the state religion of Darius, Xerxes, and Artaxerxes I."[20] "Achaemenid kings, while appreciating the advantages of Zoroaster's teachings as a new established religion, nevertheless did not reject the cults of the ancient tribal gods."[21] The Achaemenids were not staunch in religious outlook.[22] Racial groups were allowed to retain their own religions. The lack of dogmatic religions in the Achaemenid Empire permitted the different faiths and sects to flourish side by side without rivalry. Pierre Arniet notes that "confident of Mazda's supremacy, the Achaemenids were content to allow subject peoples to follow their own lesser gods, and many cross-bred cults grew up around alien deities and figures of folk religion."[23] The Achaemenids none the less worshipped Egyptian, Babylonian, Greek and other alien gods.

On the Indian side, multiplicity of religious ways and divergent and challenging philosophical thoughts existed and flourished side by side, even before the advent of urban civilization. Acceptance of diverse faiths was well settled. As believed by many scholars, there was certain difference of opinion regarding certain gods in the Avesta and the Vedas; yet it hardly affected the cultural dialogue between the two cultures. The great Ashoka beseeched people to be bahu- sutras, and to respect and talk high about the faith of the others in order to earn more respect for one's own faith. Here, again, we find a convergence of the Indian and Iranian ethical sensibility and human sensitivity.

Constructive Transactions and Cultural Creations

Transactions between Iran and India did not stop in the periods of history following the decline of the Maurya Empire. The Sakas, Parthians (Pahlavas) and the Kushanas were carriers of Persian influence to India. Bactria was the gateway to India situated south of Sogdiana, at the northwestern tip of the Indian sub-continent across the Hindukush range where the River Oxus flowed. Bactria comprised of a mixed population of Persian, Ionian and Greek migrants since the days of the Achaemenid Empire. It was a satrapy of the Persian kings. South of Bactria and separated by the Hindukush, was the region of Drangiana near Lake Hamun or Zareh, as Justin referred[24], between Aria, Gedrosia, Arachosia and desert of eastern Persia. It sometimes included the neighbouring region of Seistan in its political boundaries. It was a heaven for the Scythians or Sakas who were uprooted and pushed by the Central Asian tribes further north or north-east. There were Sakas in Bactria and some in Drangiana/Seistan, and they shed the ways of their fierce ancestors, during their sojourn in the region.[25]

The Scythian pride persisted in the temperament of the incumbents from Sakadvipa. Rulers belonging to the Karddamaka house remembered their Persian antecedents and with the use of "dama" (dama or danian) in their names, e.g., Jaya-darna, Rudra-dama, Dama-jada-sri, Bhartr- daman and many others, remembered "the Karddama river in the realm of Persians"[26] where they possibly belonged. Such longing is explicit in the famous Lion Capital Inscription at Mathura that tributes to the entire Sakasthana.

The Sakas were the carriers of Persian influence to India.[27] While in Persia, the Sakas had got acquainted with symbols of imperial power namely, the epithets, royal coinage, edicts and proclamations, the courts, and the regal attributes like sceptre, crown[28] and the royal throne. They preferred to develop the prestige of these paraphernalia of sovereignty, and particularly of 'the seat of power' or the simhdsana (throne) and to occupy it was privilege of king. The Sakas brought to India a new administrative system that they adopted from Persia.[29]

Ancient Indian kings like Emperor Asoka and Kharavela had devised a policy of public welfare, including providing water to the people. The Sakas who came to India must have known the Persian and Bactrian water management during their sojourn in those regions. Later on, they could apply this skill for larger benefit. King Rudradaman's epigraph praised the hydraulic masonry work (constructed by yavanardja Tushaspa, who is believed to be a Persian noble) as "rdjdnurupakrta" or "constructed in a manner worthy of a king". The inscription tells about the artificial Sudarshana lake, initially built by Vaisya Pushyagupta, the riishtriya of Chandragupta Maurya, and later added with channels and

conduits by yavanardja Tushaspa, the governor of Surashtra under Asoka, Rudradaman spent a large sum of money from his treasury on the restoration and Pahlava Kulaipa's son, Amatya Suvisakha, the governor of whole Anarta and Surashtra, completed the work for the dharma-kirti-yasha of his master. The involvement of foreign (Yavana/Pahlava) expertise in the engineering work is also explicit. The appreciation for Persian innovations and expertise grew in the receptive Indian minds with long-drawn opportunity for the interaction given by history to the two sides.

The closeness of India and Iran (Persia) during the medieval days is well known and for the sake of brevity need not be repeated here. Language, literature, poetry, arts, crafts, architecture, philosophy, court protocol, etiquettes, administrative offices and procedures, developed and enriched as the result of the interaction. Marvels like the Taj Mahal could be created.

The Present Day Necessity

Presently, "the incompatibility of modem civilization with our tradition-bound civilization is one of the most important causes of the crisis in our society."[30] The sense of insecurity not only connects to the dreaded 'erosion of culture, or its 'supplanting by Western traditions,[31] but also to the professed' ine vitality of globalization'[32] and 'western as the only model for our transformation' .

An eminent educationist has commented, that "globalization has brought about a certain kind of economic fundamentalism as an ideological fact across the world, economics has become' a kind of theology, which is pretending to be a science."[33] A journalist opines that "the whole process of globalization has not only produced an elitist bias in our public discourse but it has also moved the standards of our own moral and ethical values and judgments away from our anchorage to those which we feel are in conformity with the West."[34]

As a principle, "no single historical culture or civilization can lay claim to an absolute universality."[35] If there is a single goal for all civilization, it does not mean that all shall speak a common tongue or profess a common creed, or that all shall live under a single government or all shall follow an unchanging pattern in customs and manners. The unity of civilization is not to be sought in uniformity but in harmony. The faith of the future is in co-operation and not identification, in accommodation to fellowmen and not imitation of them, in toleration and not absolutism."[36] Former President of Iran, Mr. Seyed Mohammad Khatami has commented on the situations in the present world. It can be best put in his own words: "All human beings are entitled to participate in the activities that will shape the world in the third

millennium. No nation should be left on the sidelines because of some philosophical, political or economic arguments. The world should be shaped by the massive cooperation of all human beings. Though this notion up to the early twentieth century sounded like a humanist motto, today it is a necessity for the continuation of human life."[37]

Present times demand greater cooperation, mutual respect and closer interaction. Time is inappropriate for eulogising own past glories and criticising others imperfections; but still enough for weaving interdependence and knitting a mutual connectedness, as a safeguarding effort. We need stronger bonds than boundaries. Social integration is essential even across the boundaries in Asia. For creation of understanding we need to promote the learning of the each others languages and arts. The features that are common to us must be highlighted. Respect for each others identity is good but it shall better if we give greater recognition to the commonness in our different identities. And the best will be our understanding of the fact that each identity is an evolutionary entity which has borrowed from others in its development and shall continue to borrow if it has to develop further and survive.

The Asian Shield

We have noted that the options open to us are mainly building immunity with the vitality provided by our own cultures.[38]; moving forward with self-introspection and reforms, dismantling traditions on own models and providing adaptive thinking and higher goals to the society; or building concerted defence through closer cooperation in Asia. We will prefer to greater interaction in our society for building social bonds and create economic ties and interdependence. Not discussing the possibilities of the economic cooperation in Asia, we shall limit to the cultural issue only.[39]

The trajectory of hybridization of culture or projection of each identity[40] cannot deliver the goods. If an Asian Shield is contemplated, it can be a composite one only, where each identity is important and visible, complementing the others, while the hybridization shall not be a deliberate or conscious policy, but an unhampered natural process. The Asian cooperation would rest upon this Asian identity. Surmounting the national identity, we must concern about the nascent Asian identity and for building this outlook we shall rely on writing a composite history for Asia. It shall neither advocate nor propagate any ideology nor should it glorify particular episodes and cultures. History for peace should reject exclusiveness and accept the mutual borrowings. Achievements should be considered heritage of all and failures as defeat of humanity. Recognition to such a history should not be withheld nor denied nor objected. Identities are not drowned in a composite culture; they swim like fishes in the stream. The stream, the water, the fishes

and the vegetation, all shall be part of one scene. Wherever we differ, we must admit it as diversity. Diversity is natural to the world and does not negate equality. Wherever we can blend, or wherever we can harmoniously tolerate our differences, we can produce a composite culture.

Notes and References :

1. Chattopadhyaya wrote, "The similarities I have referred to between two religions are not only due to common heritage but also caused by the contiguity of the two countries, India and Iran, and a free movement of the peoples of the two countries, a point which is often overlooked in these studies." [italics ours] Zoroastrian Religion by Kshetresachandra Chattopadhyaya edited by R.S. Mishra and K.N. Mishra (BHU, Varanasi, 1979),. pp. 2-3. See further, Abhay K. Singh, "Prophet Zarathustra, the Avesta and the Vedas-with special references to K.C.Chattopadhyaya's views" in "A Golden Chain of Civilizations: Indic, Semitic and Hellenic (from c. 600 BC to c. AD 600)" Vol. 1. Pt. 5, Section 1: Cultural Contacts and Movements, Edited by G.C. Pande (PHISPC, Centre for Studies in Civilizations, N. Delhi & MRML)2012,pp. 229-48 [ISBN :978-81-87586-55-5]

2. A scholar seeks the Avesta in the Avesta, and not Veda. Meanings of the Avestan words change in Sanskrit as well. [Avestan meregha (bird) = Sanskrit mrga (gazelle)]

3. Darmesteter James, The Zend-Avesta, Part-I, The Sacred Books of the East (SBE), Vol. IV, (OUP 18871MLBD, Delhi, 1980 reprint), Introduction, p. xxvii.

4. Darmestester, op.cit., p. xxix.

5. "Tradition, as a rule, is wont to enforce the ideas of its own ages into the books of past ages Tradition isalways either new sense or nonsense ..... The key to the Avesta is not the Pahlavi, but the Veda. The Avesta and the Veda are two echoes of one and the same voice, the reflex of one and the same thought: the Vedas, therefore, are both the best lexicon and the best commentary to the Avesta." [Darmesteter, op.cit., p. xxvi] "The Veda is not the past of the Avesta, as the Avesta is the past of tradition. The Avesta and the Veda are not derived from one another, but from one and the same original, diversely altered in each .... The Veda ... cannot help in discovery matters of fact in the Avesta, but only in explaining them when discovered by tradition ... " (Darmestester, op.cit., p. xxviii.) .

6. The Indo Iranian religion had two general ideas at its base: that (a) there is a law in nature, and that (b) there is a war in nature. There was a "latent monotheism and an unconscious dualism" in the Indo Iranian religion, which faded away in the development ofIndian thought "but Mazdeism lost neither of these two notions nor did it add a new one ... " ibid., lvii -lix. See also, J.Darmestester, 'The Supreme God in the Indo European Mythology' in Contemporary Review, Oct. 1879, p. 283.

7. Studies in Vedic Indian and Iranian Literature by Prof K. C. Chattopadhyaya" edited by V. N. Mishra (Agra, 1978) p. 124. For example, the monotheistic similarities between the Gathas and the U panisadas; resemblance o f t he P rajapati w ith Ahura M azda; t he t heme o f t he co nflict between the Good and the Evil in the scriptures on both sides; the concern for the protection for cattle in both religions. etc.

8. ibid., p. 125.

9. ibid p. 108. He cited the example from Brahma Parvan, Samba Akhyana of Bhavishya Purana about bringing of Maga priests from Svetadvipa (Iran) to help in the worship at the sun temple in Multan, by Samba.

10. "Historically, t he id ea o f world c onquest a nd t he dom inion of t he 'four r egions' or ' four quarters' originated with the rulers of Babylonia and Assyria. But this ambition was never realized by the lords of the Euphratean Valley to the extent to which it was realized by the Achaemenian Cyrus t he G reat o f P ersia. His s on C ambyses ad ded E gypt t o t he e mpire an d D arius, s on o f Hystaspes t he Achaemenian reconquered, en larged an d c onsolidated i t." C handa, R amaprasad, "The B eginnings o f Art i n Eastern I ndia with s pecial r eference t o Sculptures in the Indian Museum, Calcutta", Memoirs of the Archaeological Survey of India, No. 30, 1927 (Reprint: Delhi, 1978). S ee f urther, A bhay K . S ingh, " Iranian E mpire: I ndus t o M editerranean" i n "A G olden Chain of Civilizations: Indic, Iranic, Semitic and Hellenic (from c. 600 Be to c. AD 600) ". Vol. I. Pt. 5, S ection I : C ultural C ontacts an d M ovements, E dited b y G.c. Pande (PHISPC, C entre f or Studies in Civilizations, New Delhi & MRML) 2012, pp. 265-300; ISBN:978-81-87586-55-5

11. Chanda, op.cit.,p. 17. See further, Abhay Kumar Singh, "Persia: A Fountain of inspiration for Ancient I ndian Kings" in Sinha, A.K. and Singh, A.K. (ed.) Dialogues between Cultures: India and Iran, (New Delhi, 2005), pp.l02-120. (ISBN. 8179751201)

12. "The form of the government of the time of Cyrus was replaced by an administrative and fiscal

organization which still respected national rights". Ghirshman, op.cit., p.145. The institutional and infra- structural i mprovements were made t o en hance ef ficiency; t he p olicy i nnovations an d reforms for c onsolidation o f the e mpire. E stablishment of communications and strategic c apitals are the examples of the infrastructural developments while the revenue and religious policies may be ci ted u nder t he r eforms. D arius (1) i ntroduced a l egal co de, i mproved co mmunications, standardised weights and measures. He even planned a canal to facilitate trade.

13. Amiet, P ierre, "P ersepolis", a c hapter in V anished C ivilisations (Readers D igest, Sydney, 1988), pp. 140-45. There were 20 satrapies. p. 144. ,

14. Amiet, op.cit., p.140

15. Wilber, D onald N ., I ran: P ast a nd P resent (Princeton U niversity P ress, 1950) p. 21. S ee further, Abhay K. Singh, "Tackling Heterogeneity: Critique of the Achaemenid Policy of

Assimilation" in the Proceedings of the Indian History Congress (65'h Session, 2004), New Delhi, 2005-06; pp. 1009-1024.

16. Ghirshman, R., Iran-From the earliest times to the Islamic conquest (Penguin: Harmondsworth 1954, Reprint 1965) p. 144.

17. ibid., p. 207

18. The rock inscriptions left by them were also different in nature from those put up by Asoka, since t he t wo p atrons d iffered i n na ture. W hile t he i nscriptions o f A s o k a s how h is p ersonal involvement in the message,

the more recent inscriptions ofthe Western kshatrapas were, again, more close to the Persian stereotypes. Yet their contents are very different in certain major respects of diction and command from the Achaemenid ones.

19. This was borrowed into the Indian style, preparing a s tereotype format comprising of a r oyal introduction; ancestry/dynastic connections; sovereignty's source; imperial territories; recount of the fulfilment of the royal duties; and biographical remarks. Patterns for chronology, genealogy, narration of events or exploits that were formulated, served as guides for the following periods of history. The influence ofthe 'eulogising part" of the inscription continued to dominate in coming times, when perfect eulogies were engraved. It was utilised in later epigraphs by talented scribes for praising their worthy patrons, e.g., like Samudragupta or Chalukya Pulakesin. See, Abhay K. Singh, "From King Darius to Rudradaman: An Epigraphical Journey" in A. K. Sinha and A. K. Singh (ed.), Cultural Parallels: India and Iran, (Anafnika, New Delhi) pp.153-169. (ISBN978-81-7975-174-9)

20. Wilber, op.cit., p. 23.

21. Dandamayev in Harmatta, 1., Puri, B.N., & Etemadi, G.F. (ed.): History of Civilizations of Central Asia, Vol. II, (Delhi,)pp. 5 9-62. Zoroastrianism had not at that time become a dogmatic faith with rigid standards, and, naturally, various modifications of the new religion appeared. With this in mind, Achaemenid religion of the time of Darius I may be said to have been a form of early Zoroastrianism.

22. Wilber, op.cit., p. 23,24. There was no temple at Persepolis, but that does not mean that there was no religion specially revered by the dynasty. The religion ofthe Achaemenids revolved around Ahura M azda, the universal deity, obvious in the light ofthe s un and the purifying e ffect offire. "Ahura Mazda ... the God of good, associated also with truth and light, and taught the immortality of the soul and the finaljudgement of humanity." Mazda remained the true light of the world, and his worship also played a key role in the Achaemenid's notion of government. The Achaemenids were the supreme people, just as Mazda was the supreme god.

23. Amiet, op.cit., p. 143-4.

24. Justin referred to the Drangians as "lake dwellers". (Konow, Corpus, ii, 1, xxi-xxii). Isidore of Charax l ocated D rangiana a t Z arangiana, b eyond P hra (Farah), an d S akasthan (Seistan) ev en farther beyond it. Herzfeld considered Sistan as Zrang. See, Raychaudhuri, H.C., Political History of Ancient India-from the accession of Parikshit to the extinction of the Gupta dynasty (University of Calcutta, 1972 edition) pp. 376 n. 2; P 377).

25. The Naksh-i-Rustam Inscription of Darius mentions the Saka Tigrakhauda-"wearers of pointed

helmets", w hich w ere near t he Jaxartes and the S aka H aumavarka-the A myrgian S cythians possibly had e arlier (900-800 B C) s ettled i n D ragiana-Seistan r egion. Raychaudhuri, o p.cit., p . 386 distinguished the "Sakas of Western Sakasthana (Sistan)".

26. H.C. R aychaudhuri n otes: "T he K arddama r iver may b e i dentified with Zarafshan which flowed t hrough t he o ld A chaemenian S atrapy o fBactria o r Balkh. T he U ttarakiinda o f t he Rdmdyana (Chs. 100 and 102) connects a line of Karddama kings with Bahli or Bahlika (IHQ, 1933, pp.33ff)." See, H.C.Raychaudhuri, op.cit. p.386 n. 3. For another view, see,lA, xii. 273. n.

27. The Sakas (Siihis) who came to "Surattha visaya" (Saurashtra in western India), were livifig in Seistan, under the authority of the Parthians; hence, more favourable to the Pahlavas. They arrived at the request of laina monk Kalkacharya, reaching Ujjain in 62 BC. If we accept this date, the Western S akas were ear liest t o occupy an y seat o f p ower within t he I ndian s ub-continent. Definitely, t hey were r ulers for al most t hree h undred y ears i n G ujarat, Mal wa a nd n orthern Maharashtra.

28. Rosenfield described their 'pointed caps' as 'helmets', so were made of metal. He also named them as 'crowns'; prototype of 'kirita-mukuta'. According to him there existed no exact parallels of these 'high ceremonial crowns' anywhere in the Near East except the female crowns at Hatra and Edessa.

29. The title Ks atrapa is a form of Khs ahtrapdvan (= protector of kingdom) mentioned in the Behistun Inscription in Persia. Raychaudhuri op.cit., p. 392: "The Sakas .... introduced a political administration b ased o n t he kshatrapa s ystem which t hey c opied f rom t he P arthians a nd which almost certainly implied a type of feudalism." Lohuizen de Leeuw, "Foreign Elements in Indian Culture Introduced during the Scythian Period with Special Reference to Mathura" in Srinivasan, Doris M . (e d) M athura-The C ultural H eritage (American I nstitute o fIndian S tudies / Manohar, 1989) p. 74.

30. Mr. Seyed Mohammad Khatami, Islam, Dialogue and Civil Society, (JNU, New Delhi, 2003), p.79 It has been so diagnosed by the eminent statesman and former President of Iran, Mr. S. M. Khatami, and very well explained in his own words: "When a n ew civilization is created and the culture ap propriate f or i t i s e ntrenched, p eople w ho s till car ry ar ound v estiges o f t he p revious culture experience a contradiction when encountering a new civilization .... "

31. "Globalization is not the same as cultural homogenization there is a lo t o f c ultural heterogeneity. As i deas an d models moved f rom o ne p lace t o o ther co mmunities t hey were

transformed and in some ways indigenized some forms of hybridity Furthermore w e m ust not think o f gl obalization as A mericanization, o r ev en W esternization . .. B hargava, R ajeev "Globalization a nd C ulture" in P rof. A chin V anaik, (ed) G lobalization a nd S outh Asia, Multidimensional Perspectives, (ATWS & Manohar, ND, 2004),p.305

32. Krishna Kumar "Globalization and Education" in Vanaik, Achin (ed) Globalization and South Asia, Multidimensional Perspectives, (ATWS & Manohar, ND, 2004), p. 258).

33. Krishna Kumar, op.cit., p. 241. The observation of Dr. Radhakrishnan, seventy-five years ago, compares s o w ell w ith the p resent s tate of af fairs: "The world i s b ecoming o utwardly uniform. Europe and America as well as Asia and Africa are moving in the same direction, only the former faster than the latter. .India and China are being sucked into the maelstrom. The unrest in the East is d ue to th e new c onsciousness t hat, i f th e Oriental nations a re n ot to d ecay a nd d ie, th ey must strive to stand as equals alongside of other nations whose spirit of enterprise and power of organization, ha ve spread t heir s way to t he uttermost p arts of the e arth." R adhakrishnan, Dr. S., Kalki or The Future of Civilization, (Kegan Paul, Trench, Treubner & Co., London, 1934, first edition 1929).

34. Harish Khare, "Globalization and the Media" in Vanaik, Achin (ed) Globalization and South Asia, Multidimensional Perspectives, (ATWS & Manohar, ND, 2004), p. 270. Harish Khare adds "Suddenly t he country has decided that it has ha d enough o f the p ast. It must now look to t he twenty-first century" " … what we s eek is the ap proval of n ot the p eople of this c ountry, b ut of what the outsider will do and of what the outsider thinks." (p. 270) "So now you don't want to judge yourself b y your o wn past, or be no urished b y the aesthetic, c ultural, spiritual e nrichment which i s t here i n t he whole gl orious saga o f t he f reedom s truggle t hat l asted more t han 5 0-60 years." (p. 270) "As we move away from the legacy of that struggle against a Colonial power, we are seeking legitimacy from those Colonial powers." (p. 273).

35. Radhakrishnan, D r .. S . o p.cit., p . II. D ante p roclaimed: 'There i s not o ne goal f or t his civilization and one for that, but for the civilization of all mankind there is a single goal.'

36. ibid. p. 13 See, Abhay K. Singh, "Indian Culture and Globalization: Threat and Response", in Sinha, A.K. (ed) Mind and Soul of India , (Anamika, N. Delhi, 2013), pp. 51-73. [ISBN 978-81-7975-557-0].

37. President Mr. Khatami,op.cit.,p.32

38. Rajiv Malhotra, 'Comment on Nico Stehr's Special Feature Article, "Nothing has been decided: The Chances a nd the R isks of F easible G lobalization'" i n J ournal o f I nterdisciplinary C rossroads on I nternet, s uggests, " If worldwide c onsumption of induslrial pr oduction at W estern l evels i s simply unachievable, then what alternative lifestyles have b een en couraged as parallel options? Before jumping to the conclusion that people today do not want any non- Western lifestyle, let me say this: T he a shrama s ystem o f I ndic c ulture di vides a pe rson's l ife i nto f our qu arters a nd provides four different lifestyles, one for each. It advocates consumerism only for 25% of one's

life, namely as the householder in stage 2. Stage 1 is as a student living a simple life. Stage 3 is as a retired person offering voluntary community service to others. Stage 4 is as a renunciant, not necessarily abandoning the home today, but living a simple introverted life. Under such a lifestyle, only 25% ofIndians at any given time (i.e. those in stage 2 as householders) would be consumerists."

39. Writes P resident K hatami, " Why not focus o n t he c oming c ivilization, a nd a djust a ll transformations to fit that ideal. Such an ambitious plan requires that we critique both modernity and tradition." op. cit. .p. 86

40. "We h ave th e p aradoxical b ut s till very i mportant p henomenon: t hat g lobalization which supposedly unites people is coincident with the development of numerous kinds of often mutually conflicting identity politics all over the world." Sumit Sarkar in Vanaik, Achin (ed) Globalization and South Asia, Multidimensional Perspectives.