

A
MANUAL
OF
"KSHNOOM"
THE ZOROASTRIAN
OCCULT KNOWLEDGE

by

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AT THE FEET
OF
OUR SPIRITUALLY ENLIGHTENED MASTER

THE LATE
SETH BEHRAMSHAH NAOROJI SHROFF

WHO SPREAD THE LIGHT
OF
THE OCCULT KNOWLEDGE
OF
"KSHSHNOOM"

AND

REMOVED DARKNESS
IN THE STUDY
OF
THE ZOROASTRIAN FAITH

Study of Khshnoom Would
Help and Embellish
Philological Study of Avesta

"With a philological study of Avesta and Pahlavi for the last twelve years 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 student 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 study of Avesta is philology and conjectural speculation of philosophy which should be replaced by philology and Khshnoom - the original key to the Zoroastrian philosophy."

- "Zoroastrianism, Ancient and Modern"
(p. xii) - Ervad P. S. Masani.

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Name of Yashts

And Their Seriatim Numbers

1. Hormazd Yasht	Yt I
2. Haptan Yasht or Hapt Ameshaspand Yasht	Yt. II
3. Ardibehesht Yasht ...	Yt. III
4. Khordad Yasht or Awerdad Yasht ...	Yt_ IV
5. Aban Yasht or Ardvi Sur Banu Yasht	Yt. V
6. Khorshed Yasht	Yt. VI
7. Mah Yasht	Yt. VII
8. Tishter or Tir Yasht	Yt. VIII
9. Drvasp or Gosh Yasht	Yt. IX
10. Meher Yasht	Yt. X
11. Sarosh Yasht Hadokht	Yt. XI
12. Rashn or Rashnu Yasht	Yt. XII
13. Farvardin Yasht	Yt. XIII
14. Behram Yasht	Yt. XIV
15. Ram Yasht or Mino Ram Yasht	Yt. XV
16. Din Yasht.....	Yt. XVI
17. Ashi Yasht or Ard Yasht ...	Yt. XVII
18. Ashtad Yasht	Yt. XVIII
19. Zamyad Yasht	Yt. XIX
Hom Yasht.....	Yt. XX (Geldner's Avesta)
20. Vanant Yasht	Yt. XX
21. Yasht Fragment	Yt. XXI
22. Yasht Fragment	Yt. XXII
23. Afrin-Paighamber-Zartusht	Yt. XXIII
24. Vishtasp Yasht	Yt. XXIV

Abbreviations

Bd.	Bundelesh
Dar.	Prof. Darmesteter
Dk.	Dinkard
Har.	Prof. Harlez
Intro.	Introduction
P.V.T.S.	Parsi Vegetarian & Temperance Socie_
S.B.E.	Sacred Books of the East
Sp.	Prof. Spiegel
Yd.	Vandidad
Vol.	Volume
Visp.	Visparad
Ysn.	Yasna
Yt.	Yasht
Z.A.	Zarvana Akarana
Z.R.S.	Zoroastrian Radih Society

PROLOGUE

The author of this book passed away on the 3rd April 1968. The Manuscript was however, completed a few years before his death and was waiting finance for the publication. The book is now in your hands because of the generous patronage of the Parsee Vegetarian and Temperance Society and the Zoroastrian Radih Society, which Societies not only bore all the costs of printing and publication but also decided to sell it at a discount. We are greatly indebted to Mr. Sorab Phiroze Masani (the scion of the great Savant the late Ervad Phiroze Shapurji Masani) and Mr. Hormusji Jeejeebhoy Suntoke, the respective presidents of the aforementioned Societies, whose enthusiasm and co-operation have made possible the publication of this book.

The late Mr. Tavariva wrote the book not for any personal gain. He laboured on it because of his intense craving to share, with his fellow Zoroastrians, the divine pleasure of knowing a few Truths of Zoroastrian Occultism. He wanted the Parsis to look to those Truths for an understanding of their great Religion and to imbibe it in their daily lives.

The word 'Khshnoom' occurs in the Gathas at two places Yasna; Ha 48-12 and Ha 53-2. Ha 53-2 declares: -

"Jamasp and Frashostar (Zarathushtra's great disciples) shall lead to the truthful path of Ahura's Daena (Religion) those who have faith, by thought, speech and deed, in khshnoom and Yasna".

"Khshnoom" means the knowledge of Daena (See Translation by Ervad Kavasji Kanga) and 'Yasna' denotes the deeds as prescribed by the Prophet. To be led on the true path of Daena, it is necessary to have faith in those two, and the faith must be expressed by thought, speech and deeds.

Khshnoom is, therefore, not a school of philosophy or theology putting forth certain doctrines in variance with those propounded by some other such school. Khshnoom is Zoroastrianism itself. It is the occult knowledge taught by that great Religion.

Religion by its very nature must have and has an occult side. It is not exaggeration to say that Religion means occultism. Let us examine this point a bit closely.

Man is sent on this earth with some Divine plan and purpose. He has, at some point of time, a goal to achieve. Several names are given to the goal - Frashogard, Nirvan, Sakshatkar, God realization, Mookti, Moksha. Common man walking on the

earth is unable to see the goal and does not know how to go about it. But his Religion and his Prophet have prescribed a path for him to tread on. It is a way of life he has to adopt during his stay on earth. And the prophets have promised that by living that life, man will come nearer to his goal.

(For the promise of Zarathushtra see Gatha: Yasna 30-2; 45-3; 45-5).

The first step in this direction is to know that the world revealed to us by our five senses and understood by our three dimensional intelligence is only a very small part of the whole creation. A large part of it is beyond us, hidden from us, and cannot be known without following the prescribed directions of Religion. Let us call such hidden world as 'the unknowable'.

There are, on our earth, such uncommon men and women who have experienced the unknowable. They have gained some knowledge of the unknowable and know to a certain degree, how the events in the unknowable control the events in our known world. These mystics (as they are sometimes called) publicize to, a limited extent some facts and truths from the unknowable for the guidance of the ignorant. Mysticism or occultism is the orderly arrangement of those facts and truths. It can be very well named as the mystic science or the occult science, as the object of all sciences is to know and understand the world we live in.

Mysticism is thus science taken beyond the boundary separating the knowable and unknowable. Since our religious goal lies beyond that boundary, Religion cannot be devoid of mysticism. All Religions have therefore their occult sides. Khshnoom is the occult side of Zoroastrian Religion. It has been sent to the Parsis of India by certain Zoroastrian Saints (called Saheb-e-Delan) through one Mr. Beheramshah Navroji Shroff (1857-1927). You will find in this book the miraculous circumstances under which Khshnoom was gifted to us and some glimpses of the Truths revealed by it.

In his Introduction the author has given a swift glimpse of certain fundamentals of the Zoroastrian Mysticism. Bernard Shaw, who prefixed his plays by long prefaces, once wrote that his wise reader reads his play first and then the preface. I suggest that a reader of this book, who has no idea at all of the subject, may adopt the wisdom of reading the book first and Introduction afterwards.

After giving a short idea, in the first four chapters, about the western and eastern studies of Zoroastrianism, the author has devoted 4 chapters on the life and mission of the late Beheramshah Shroff. You may perhaps be surprised to read about the miracle of his life and wonder whether it could really

happen. Is it possible in this scientific century to believe that he met a sect of Zoroastrian ascetics at a place deliberately hidden from common man?

Beheramshah was not a man of the remote past. He died, in 1927. His chief disciple Dr. Faramroz S. Chiniwala (who has written several books on Khshnoom in Gujarati) died as late as in 1962. Some old disciples are still alive. There is a mass of indirect but sufficient evidence to show that the miracle did happen. The author has referred to a part of such evidence.

Chapter 9 to 18 contain some fundamentals of Khshnoom, such as, the origin of creation, the occult geography of the universe, man's place and mission in nature and the earth he lives on, the mystery of the soul, its goal and the procedure to reach it. This is followed by 30 supplements on varied subjects of the 'Zarathushtri Daena'. Some of them are: 16 fire energies, classification of souls, the concept of evil, classes of souls, power of Avesta mantras, composition of the human body and the mystic numerology.

The second part of the book contains a brief account of the life of Zarathushtra and a discussion about His age. It also contains some glimpses of Iranian civilization and history and other subjects like the Zoroastrian method of disposal of the dead and an explanation of Sudreh and Kusti.

A big question may occur to many. In the modern times, when man is stated to have reached the moon, can mysticism and the unknowable survive? When modern science seems to have explored and understood the nature surrounding us, can we talk of existence beyond man's senses and intelligence? Does the unknowable exist? Is it not a delusion?

No! It is not. Many of us are unaware that the delusion is the other way round. To believe that science has understood and conquered all nature, or is just on the point of doing so, is the greatest delusion of our times. Science has not understood even a speck of dust. This is an absolute truism. Science did try to understand a speck of dust, but in doing to it has come very near to the border of the Unknowable and is completely bewildered.

Speck of dust is a small piece of matter. Matter is made up of 2 types of atoms. And what is an atom?

I would not lead you into a technical account of atomic physics. It is sufficient to say that inside an atom there are tiny particles revolving like a solar system. Some of them are named electrons and protons. When physics enquired as to what an electron was, the results were most baffling. An electron had contradictory nature, some time it was a wave and some time it was a particle; it could behave in anyone of these modes.

Sir Arthur Eddington, the Astronomer Royal and one of the

great scientists of our century, says, after describing some of the stratling discoveries of the Atomic Physics :-

"It means that we have been aiming at a false ideal of a complete description of the world. There has not yet been time to make serious search for a new epistemology adapted to these conditions. It has become doubtful whether it will ever be possible to construct a physical world solely out of the knowable, the guiding principle in our macroscopic theories. If it is possible, it involves a great upheaval of the present foundations. It seems more likely that we must be content to admit a mixture of the knowable and unknowable. This means a denial of determinism, because the data required for a prediction of the future will include the unknowable elements of the past. I think it was Heisenberg who said: the question whether from a complete knowledge of the past we can predict the future does not arise, because a complete knowledge of the past involves a self-contradiction'.

"It is only through a quantum action that the outside world can interact with ourselves and knowledge of it can reach our minds. A quantum action may be the means of revealing to us some fact about Nature, but simultaneously a fresh unknown is implanted in the womb of Time. An addition to knowledge is won at the expense of an addition to ignorance. It is hard to empty the well of Truth with a leaky bucket".

"Nature of the Physical World" by
Sir Arthur Eddington

This is not the-place to explain in details the quantum of action. It is a ghost which has walked into physics at the beginning of our century and has since then baffled it. It has indicated in no uncertain terms that it is not possible for ordinary man to go beyond a certain limit in the quest of nature. In his very art of looking at nature, he disturbs it and is unable to know how was the undisturbed nature!

The mystery of the quantum of action is not yet solved. There are explanations, of course, but each goes on confounding the mystery. I quote here from another science writer: -

"In the evolution of scientific thought, one fact has become impressively clear : there is no mystery of the physical world which does not point to a mystery beyond itself. All highroads of the intellect, all byways of theory and conjecture lead ultimately to an abyss that human ingenuity can never span. For man is enchained by the very condition of his being, his finiteness and involvement in nature. The farther he extends his horizons, the more vividly he recognizes the fact that, as the physicist Niels Bohr puts it, 'we are both spectators and actors in the great

drama of existence.' Man is thus his own greatest mystery. He does not understand the vast veiled universe into which he has been cast for the reason that he does, not understand himself. He comprehends but little of his organic processes and even less of his unique capacity to perceive the world about him, to reason and to dream. Least of all does he understand his noblest and most mysterious faculty : the ability to transcend himself and perceive himself in the act of perception".

From "The Universe and Dr. Einstein"
by Lincon Barnett.

Let me give you a list of books if you want to be aware of the fact that modern science is very far from understanding even a speck of dust and that it has touched the border of the Unknowable.

1. The Mysterious Universe by James Jeans.
2. Nature of Physical World by Arthur Eddington.
3. Universe and Dr. Einstein by Lincon Barnett.
4. Atomic Physics Today by Otto Friseh.
5. Limitations of Science by J.W.N. Sullivan.
6. Mr. Tompkins in Wonderland by George Gamow.

The evidence for the Unknowable does not come only from physics. A new science has come up in the West. It is called Para Psychology in America and Psychic Research in England. Its subject matter is known as Extra Sensory Perception or ESP. It explores the unknown avenues of the human mind. It has observed that one human mind can communicate with another human mind without using any known methods of communication. This is known as Telepathy. It is also observed that some minds become suddenly conscious of some event happening very far from them without the use of any known means. This is called clairvoyance. Psychic Research has also found that some minds become conscious of an event, which is yet to happen in future. This is called precognition. All these point out to the truth that the nature does not come to an end where our senses cease to register it and that there is an unknowable beyond.

Many events happen pointing beyond the border of the knowable. Paul Bruton experienced several of them in Tibet and in India. See his "A Search in Secret Tibet" and "A Search in Secret India".

Several miracles are described in these books. "Autobiography of a Yogi" by Swami Yoganand has a miracle written practically on each page. There is a well-recorded miracle of

Theresa Newmann, A German Woman who on particular Fridays seemed to suffer the same agony Lord Jesus Christ suffered on the Cross - with the blood dripping from the head where the thorn cap was thrust and the scars on the hands where nails were struck. (See "Circle of Faith" by Dr. Marneus Bach). There is a place in France where thousands of the hopelessly ill are cured by a mere immersion in an ordinary, looking spring, a miracle and mystery examined thoroughly by thousands of medical scientists, who remain baffled ("Mystery of Lourdes" by Ruth Cranston). The spring first started its trickle when a 14 year old girl Bernadette dug the earth at the direction of a mysterious Lady, known to be Virgin Mary. Dr. Alexis Carrel, the father of the science of transplantation of organs and the Nobel Prize Winner, has referred to this miracle in his well-known book "Man, the Unknown". He says that the miracle clearly points towards the unknown in man.

The unknowable exists, We need not, therefore, be puzzled by the occult science glimpsed in the book. Khshnoom itself is a miracle of our century. You have to look to it not only as an occult science but also as a way of life - the way shown by our Prophet Zarathushtra.

This is the first English book of its size which deals with the Zoroastrian mysticism. It is a result of a life-long study. You will immensely benefit by reading it with faith and devotion towards our Great Religion. May it lead you to become a '_Zaothra' -a battery receiving the spiritual currents of our 'Daena' and transmitting them_ to all mankind and the Universe.

Dhun Apartments,
66, Worli- Hill,
Bombay -18.
3rd June, 1971.

Kaikhushroo Navroji Dastoor.

SPECIAL FEATURES
OF
THIS BOOK

(showing items of Essential Occult Knowledge of the Zoroastrian religion taught in Khshnoom, not found in philology).

1. AHU and Ahura Mazda, the twofold concept of the Godhead in Avesta - the former, impersonal, inconceivable, Absolute One in oneness, refuting the century-old heresy of "Dualism" as the fundamental theological Teaching of the Zoroastrian Faith; the latter, (Ahura Mazda), the personal Deity, the creator of the Universe, conceivable from his numerous names occurring in Hormazd and Ram Yashts.
AHU, literally meaning, "it IS" (Only as it occurs in the Yatha AHU Vairyo prayer) corroborates with "it IS" occurring in pre-philological "Ethical Zervanism" which "starts squarely with the unity of the godhead of which nothing positive can be stated except that "it IS". God, the One, is pure potentiality". ("Zurvan" p. 270 - Prof. Zaehner). Thus in Zervanite Writings, though the true Avestan term AHU is forgotten, its literal meaning, "it IS", survives.
2. Description of the Pre-Cosmo-Genesis World,. beginning with AHU above mentioned showing manifestation of Ahriman (first) and Ohrmazd (later), and other knowledge relating to the creation of the Universe, and showing Where man came from and Why, and What is the Ultima Thule of human existence.
3. 'Zervanite Writings', which though translated by Prof. Zaehner, are a 'puzzle' to himself, elucidated in the light of Khshnoom.
4. Map and Cosmography of the Universe, revealing technical refutation of the un-etymological and false rendering by Prof. Zaehner and other Western scholars, of the term Khaetvadata as 'consanguineous' or 'incestuous marriage'.
5. Exposition of some of the allegorical references and of numerological mysticism employed in Avesta and Pahlavi, such as '1000 channels' of Aredvi Sur; Sarosh Yazad's 'Mansion of 1000 pillars'; Calculation of the Ages of '12,000 years', etc.
6. Location of 'Ajryana Vaeja" otherwise called 'Khanirath Bami', the birth-place of Zarathushtra, and the cradle of the Aryan race'.

7. Parabolical biography of Holy Zarathushtra given in Bundehesh and Dinkard, elucidated; his enigmatical phantom bodied 'wives, daughters, sons' _ and dispersal of his body elements, and 'Vikhiz', ascension of his pure soul to the paradisiacal 'Best Abode' -without his body falling on the ground - all expounded.
8. Birth-date of Zarathushtra B.C. 7,551 based on the history of ancient Iran according to clues furnished by the Master, to the continuance of Kayanian dynasty after (Kayanian) king Kae Gushtasp (Vishtasp) for over 2,000 years and the dynasties of Huafrid and Kudurvand that combinedly ruled for 3,255 years.
9. Mystery behind enigmatical '300 years' mentioned in Pahlavi unraveled by the Master - these 'years' not Solar but of ancient Iranian Lunar 'Kar' Saal (years), each comprising 27 normal years. Thus $(300 \times 27 =) 8,100$. B.C.
10. Commentary on the planetary Time-cycles of the Zervan-daregho-khadat (lit. self-created long Time of 81,000 years) according to "Khshnoom - and the system of 'Calculations of the heavens' taught by the Master for finding the approximate eras of Zarathushtra and other great Law-Givers and other great _ upheavals of worldwide or nationwide importance.
11. Some idea of the exaltation of the development of spiritual powers and mystic arts and sciences of the Jupiterian Ages prior to the Christian era.

PREFACE

— Since many years past I was earnestly desirous of seeing a book published for acquainting the philological school and the lay reader with the Zoroastrian Occult Knowledge of 'Khshnoom', which would give genuine knowledge of the philosophy of the Faith beginning with AHU; the impersonal, un-nameable, inconceivable, Absolute One in oneness; show how and why the Universe has been created Where man came from and Why, and What is the finality of human existence; explain what Ahriman, the Satan, technically is, how and when he came into being; and how and when he would be extinct; give true idea of the unparalleled life of the holy Prophet Spitama Zarathushtra; his enigmatical phantom-bodied wives, daughters and sons; explain the parabolical narration in Pahlavi of the passing away of his sin-free soul by the greatest ordeal of the paradisiacal station in the Space without his physical body falling on the ground; show how his real Birth-date is B.C 7,551 based on the true history of ancient Iran and calculations of the heavens, unknown to scholars, and moreover, elucidate the allegory, metonymy, numerological mysticism, etc., with which all Avesta and Pahlavi abound.

The need of such a book has become imperative in the absence of the genuine knowledge of the above topics, and of the intricacies of Avestan and Pahlavi texts; philological scholars often totally misinterpret solemn abstruse technical terms in an abominable manner, which may be like rendering the term 'church' as a disreputable place. Thus Prof. Zaehner diabolically renders the sublime Avestan term 'Khaetva-datha' as 'consanguineous' or 'incestuous marriage' (*Zurvan* p. 151) which is not only imaginary, but also un-etymological, besides being incorrect and false, since in the Avestan derivatives 'Khaetu' ('own relative') and '-datha' ('giving up') i.e. 'giving up to own relative', there is no indication directly or indirectly, of 'blood' (as in, 'consanguineous') nor of 'unchastity' as in 'incestuous'). The term correctly refers to post-Salvation blending of sanctified, erstwhile bifurcated, masculine and feminine counterpart SOULS forming one asexual perfected whole soul called MAGAVAN, who is. I-e-Su, a passionless birth. From this it will be understood that the said author's above rendering is not based on the Avestan derivatives, but is the outcome of his misconceived and misconstrued notion. I have treated in greater detail the antecedent stages to Khaetvadatha under Cosmography of the Space in

part I, Chap. XII, and hence it is not necessary to give these details here.

The word 'KSHSHNOOM' occurs in the Gathas (Ysn. 48,12 & 53.2), and from its derivative Khshnu, to rejoice, means the heart-rejoicing Occult Knowledge in commentary form, referred to in Pahlavi as 'Zand-akas' (Bd. 1,1). Khshnoom also means divine or spiritual knowledge (Sans. kshna, Pers. Shanakhtan, to know). This knowledge was made known in Bombay in about 1908 by our spiritually enlightened Master, the late Seth Behramshah Naoroji Shroff, who derived it from the holy Zoroastrian sages in their paradisiacal seclusion in the recesses of Mt. Demavand in Iran. Full information regarding how he was fortunate in getting into their fold and by what novel methods he received the knowledge in the short span of 3 years, is all narrated further on.

This Occult knowledge of Khshnoom has come down as a sacred heritage from Holy Zarathushtra to Zarathushtrotema, i.e., those most like the Prophet in the practice of holiness, from Zarathushtratema to Raenidars, resuscitators of the Faith, from Raenidars to Sraoshavarezs, supreme Ecclesiastical heads, and from the present Sraoshavarez Saheb to our spiritually enlightened Master, Seth Behramshah Shroff above mentioned. Hence there is no conjecture or speculation or guesswork needed in this immaculate Teaching.

Our Master published in 1911 a gem booklet entitled *Ilm-i-Khshnum series No.1*, which in its miniature compass of a "Bird's eye-view" of the knowledge is still the veritable fountain from which scholars and other writers on the Zoroastrian religion may drink inspiration, for in its nine small chapters, it marvelously conveys beatific recondite knowledge of the Faith in its every line of five or six simple words.

This booklet even in its extreme brevity contains knowledge not to be found in any of the Zoroastrian religious works published during the last hundred years. Thus in the beginning it expounds two or three points in extremely few words, yet conveying essential idea of the point or points treated under a particular head, and intimating that full knowledge of the topic concerned has been expounded in the chapter on 'Mazdayasni Daena', the fundamental law of 'Infolding of Spirit into Matter', according to which a soul from its original subtle state trails down to this earth infolded in material body; or that a particular subject has been expounded in the chapter on 'Zarhoshti Daena', the great law of 'Unfolding of Spirit from Matter'; according to which a soul infolded in its material body becomes exalted and regains its original subtle state. In like manner, principal topics of the philosophical teachings of the whole religion have been

given in a succinct and lucid language. So what is needed is a suitable amplification of this booklet of the Master.

In 1932 the late learned Dr. F. S. Chiniwalla, the great prolific writer of Khshnoom literature, published, his large authoritative volume entitled "Khshnoom Nikize Vehdin", which deals with the occult exposition of the life of the Holy Prophet together with the delineation of the Zoroastrian philosophy. Dr. Chiniwalla, who was a philologist as well as a Khshnoomist, has published numerous works which are most authentic, for he had received "aata", gift of technical writing, on account of which his voluminous, works are the veritable Encyclopaedia of Khshnoom for an ardent and honest searcher after that knowledge. But unfortunately the diction is too difficult to understand owing to very free use made of Avestan, Pahlavi, Pazand, Persian words together with Khshnoomic technical terms. Thus his priceless works are of too high a standard for a learner. In this way my original idea of the amplification of the Master's model booklet was confirmed. I have drawn deeply without mentioning the source from his numerous works enlisted in Bibliography, compared to which (works) this book is but a dwarfish and frail attempt, though in a simple and sequential style.

In vain did I argue with the learned Doctor (in 1935) for expanding the Master's booklet; in vain did I approach other students of Khshnoom, whom I thought capable, but met with disappointment. In my frustration I fervently sought divine help in my selfless task, and since no one was prepared to undertake the work, I prayed for giving ME the strength to carry *out* my devout desire for penning the recondite knowledge myself in facile language. Thus several years passed away without any signs of the book I wished to see published.

While I was thus ruminating over my plan, a letter addressed to my late learned friend Mr. Dinshah S. Masani was received in 1948 from a Mr. Kaye Hyde of San Francisco, desiring to be acquainted with some knowledge of 'modern Zoroastrianism'. Mr. Masani was both a philologist and a highly advanced Khshnoom pupil of the Master. At this juncture I approached him with the earnest request for aiding me in my longing desire for producing a modest sized book on Khshnoom. He willingly agreed and soon commenced by initiating me into the mysteries of the "description of the Pre-Cosmo-Genesis World". His great and wholehearted encouragement and expert help, coupled with the art of expounding the difficult lore in a simple and succinct manner have played the most important role in the compilation of this book, which I present to the learned readers and to the ardent votaries of that divine knowledge, with whatever imperfections – whether linguistic or technical or any other – which may have escaped my notice, in spite of all the care and

unsparing labour – devoted to the cause of faithful presentation of the recondite teachings to the best of my ability. To Mr. Masani and to Dr. Chiniwalla the only two stalwarts in the scholar-world possessing the double proficiency of philology and Khshnoom, are due my most respectful and sincere thanks.

Since 1947 a Gujarati weekly entitled "Parsi Avaz" edited by the learned Mr. J. S. Chiniwalla, the 'torch-bearer' ('Roshan Cherag) of Khshnoom has been brought into circulation with the double object of propagation of that Occult Knowledge together with Firdausi's Shah Nameh, and of giving publicity to the voice of the orthodox Parsis. Very illuminating expository articles have been regularly published in simple Gujarati. Thanks to this weekly the scope of the spread of this esoteric knowledge has increased considerably, since it has become possible for the votaries of that Teaching in Bombay as well as in other places outside, to derive the benefit of imbibing the same through post, which otherwise was confined to the lecture classes in Bombay only. It will thus be understood that the religious knowledge which was formerly restricted to the microscopic number of the students pursuing scripture study, has, since the propagation of Khshnoom through the "Parsi Avaz" been imbibed by hundreds of Zoroastrians.

In the chain of commentary of Khshnoom Teachings numerous incidental topics or technical terms etc., occur which themselves require elaborate expositions. These are treated in the book separately under respective "Supplements" with a view to avoid digression from the main track of the theme. Thus these supplements form part and parcel of the main delineation. Besides these, topics not directly connected with the principal chain of expositions are given under respective Appendices in the book.

Regarding the arrangement of the subjects treated, this book is divided into two main parts. Part I deals with the study of the religion including the account of the Master. Part II of the book deals with the Life and Date etc. of holy Zarathushtra. Most of the Pahlavi writings on his Life in Dinkard and Bundeshesh have *been* written in highly enigmatical style. In many cases plain looking language bears hidden meanings. These have been elucidated compatible with the modest size of the book

In the matter of acknowledgment of my thanks for the new light of Khshnoom, I humbly make an obeisance to the holy sage, the Sraoshavarez Marzban_Saheb in seclusion in Mt. Demavand in Iran, who is the original source of the entire knowledge, both esoteric and exoteric, about the Zoroastrian Faith and about its Prophet, Holy Zarathushtra and his distant Date based on the History of ancient Iran, unknown to philological scholars; and I

offer most reverently my deepest sentiments of gratitude to our spiritually enlightened Master; the late Seth Behramshah Naoroji Shroff, who brought the knowledge from Iran, and who was the direct source of all this knowledge in Bombay for nearly two decades in the beginning of this century.

Regarding the history of ancient Iran and the Date of Zarathushtra, I have drawn the Khshnoomic materials of these two topics chiefly from two sources, viz., (1) the exhaustive writings on the subject in the "Parsi Avaz" weekly by the late learned Dr. Chiniwalla, mentioned above, and (2) the detailed article by the late learned Mr. M. P. Katgara on the system of the calculations of the heavens for finding approximately the eras of great Law-Givers of the world taught by our Master, published in the "Frasho-Gard" Memorial Volume in honour of our Master.

I have drawn freely from the above two sources mostly without mentioning their names, and to their learned authors as also to Mr. J. S. Chiniwalla, the learned editor of the "Parsi Avaz" weekly mentioned above, I express my most sincere thanks here. But for the help from the above two sources, it would not have been possible for me to write on the subjects of the history of ancient Iran and the Date of Zarathushtra.

I am highly thankful to my learned philologist friend, Ervad Burjor R. Panthaki, who helped me in my work on the philological side. I am also indebted to him for bringing to my knowledge Rehetseck's Appendix II to MSS Dinkard, Volume XI mentioned in this book referring to the testimony of the Huafrut dynasty in Pahlavi, clues to which dynasty and its founder were first furnished by our Master, and which Pahlavi writing was brought to light by the great Avesta - Pahlavi scholar, the late learned Ervad Sheheryarji D. Bharucha to whom we are grateful for his research.

Similarly, I cannot fail to thank my learned nephew Mr. T. D. Tavaria for enlightening me on the method of calculations of the Vedic Yugas given in Tilak-Sukhthankar's "Gita-Rahasya", which furnishes an authority for the ratification of the comparative calculations of the huge Zoroastrian and Vedic Time cycles given by Dr. Chiniwalla in his great work entitled "Khshnoom Nikize Vehdin", Vol. 1.

I must also express my thanks to the late Mr. P. B. Desai, the learned author of "History of the Kings of Iran" (in two volumes and "The History of the Kaianians"). Having heard about the Kudurvand dynasty from the Master, my attention was drawn to its mention at the end of the last named book.

Again, my thanks are also due to Ervad Mahiar and Ervad Faramarz N. Kutar, the learned translators of Firdausi's Shah Nameh in Gujarati.

So also my thanks are due to other learned friends who have done me the favour of revising some parts of the writings.

It must be stated that this book is not intended to be a comprehensive work on Khshnoom, but only a manual of its teachings, in the publication of which the writer, has no monetary interest, either direct or indirect. It is solely the outcome of labour of love dedicated to the altar of service and just exaltation of the Zoroastrian Faith through the propagation of its Occult Knowledge.

In conclusion, if the learned readers find that I have at least partially succeeded in presenting the noble teachings of the Faith in their pristine purity, through the occult knowledge of Khshnoom and in vindicating the honour of its ancient pious priesthood from the base imputation of incest ignorantly leveled against them by many Western philological scholars, I shall feel my object of writing this book fully served and my long labours fruitfully employed.

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P. N. Tavaria.

INTRODUCTION

The condition of the Parsis in the matter of genuine knowledge of their religion, of the life of the Holy Prophet, his true Date, and of the history of ancient Iran was very pitiful till the beginning of the present century, and was somewhat like blind leading the blind. When the linguistic study of the Avesta and Pahlavi was introduced in the last century, it was believed that through that study, we would understand our religious teachings, but we were soon disillusioned, for though the scholars understood these languages to some extent! Yet they did not know and do not know the religion in its pristine purity.

The reason for the above condition is that Avesta is not a dialect as is erroneously believed in philology. The term Avesta is derived from 'A', (not) and 'vid', (to) know) and connotes knowledge about the Unknown of the Unknowable. Hence it is a technical language dealing with God, and the affairs of the Universe, which is Nature's machinery for the purification of souls. Avesta is a special language formed by the application of 'Staota', the laws of invisible vibratory colours, sound etc. applied to the ancient Kyan language current in Iran when Zarathushtra descended on the earth some 9,000 years ago. Owing to it's being on vibratory colours, Gujarati letters tchha, dha, bha and la have been expunged from the composition of the Avesta because they produce inferior vibrations. The pronunciation of 'da' with the flourish on the right hand side as 'dha', has been wrongly introduced by Western scholars. As is too well known, words beginning with 'dha' in Sanskrit are changed into 'da:' in Avesta, as has been shown in Kanga Avesta dictionary. .

Moreover Avesta abounds in allegory, metonymy, numerological mysticism etc., so that literal translations however expertly effected turn out to be of a husky nature, since they do not convey the lofty inner import of a word or passage. Thus horse, bull, sheep, camel, mountain, river, pastures, sea, town, city, street, house, wheel, fish, tree, waters, channels, pillars, conflict, contestants, tool, relative etc. are all used in their technical or allegorical or spiritual meanings unknown to scholars (Vide supplement No. 8). In certain cases, simple-looking words convey hidden significance or import as in the case of 300 'years' mentioned by Zadsparam which word 'years' has baffled all philological scholars and which 300 years are equal to 8,100 years as shown further on under "The Date of Zarathushtra" in Part II.

"The Western scholars when they began their philological barebone study of Avesta did not know that Avesta was 'Razeng' or 'mystic words' or 'Guzra Senghaongho'. "the hidden words" as depicted in the Gathas. Being totally ignorant of the Laws of Staota according to which the entire Avesta Scriptures have been composed from the twenty-one Nasks of Zoroaster, these Western Scholars paid heed only to grammar and style as in the case of any modern ordinary language." (P. S. Masani).

Moreover, the extant Avesta are hardly 6 or 7 per cent of the original entire treasure, and they too are either liturgical, or are formularies for religious ceremonies, in which besides other things, descriptions of the map of the worlds above and of other noumena are given in language of the material world, about which scholars are unaware. Again since philological scholars cannot often distinguish technical terms or proper nouns from common, such technical and other terms are rendered etymologically making translations absurd, or one and the same Avesta word in different places has different significances which lead to misinterpretations, because scholars do not know the theme of the passage concerned. Still again in Gathas and Vandidad, Fshusho Manthra are employed which are not subject to grammar rules, which scholars erroneously believe to be corruptions in compositions. In the case of Manthra Spenta they do stand to grammar, but they require the knowledge of Staota Yasna for correct interpretation.

Thus it will be seen that mere barebone study of Avesta failed and fails to enlighten us with respect to the genuine teachings of the Zoroastrian religion and of the relevant topic mentioned above.

It was at such a critical juncture in the study of Avesta in the beginning of the present century that our spiritually enlightened Master, the late Seth Behramashah Naoroji Shroff broke his reticence about his profound knowledge of our religion after 27 years of his return from Iran, whence he had brought the new light of "Khshnoom", the heart-rejoicing occult commentary knowledge of the Zoroastrian Faith, and filled the hearts of faithful Zoroastrians with the new light.

In the pages that follow, (Chapters V - VIII) it is shown under what strange circumstances somewhere in 1875-76, the Master, then a youth of 17, or 18, was drawn away from his native home in Surat** to the outskirts of Peshawar, and thence according to plan, taken to the secret recesses of Mt. Demavand in Iran; how his latent, cerebral powers were first developed by making him go through the strict Zoroastrian exercises *of* purity

** About 150 miles North of Bombay.

coupled with the spiritual discipline of the rigorous observance of the Zoroastrian anti-microbe Baaj rites; how the sacred and secret teaching was imparted - 7/8ths in spiritual trance (Sezda and 1/8th "Sina-dar-Sina," heart to heart without the employment of any books and how in the very short span of three years he was exalted from a raw youth to an adept in all the branches of knowledge relating to the Zoroastrian religion, the exegesis to the Avesta, the secret 'Keys' for lucid unambiguous reading of the Pahlavi, the true life and date of the Holy Prophet, the true history of ancient Iran, the scientific expositions to the thermo-magnoelectro vibratory forces functioning in the Zoroastrian holy ceremonies for the souls of the departed as also for the living, besides the knowledge of numerous other secret sciences characteristic to ancient Jupiterian culture – all this and much more was imparted to him through the kind grace of his holy Master sage - the Sraoshavarez Marzban Saheb; otherwise our Master was almost an ignoramus in the matter of school education, which did not extend beyond three or four Gujarati vernacular standards.

The fact that Khshnoom is heart-rejoicing knowledge of the Zoroastrian religion happened to be my experience from the very first lecture I heard in 1912 in the 'Anjuman fire-temple' hall. When I entered, the hall was fully packed with ladies and gentlemen. I took up a seat adjoining the entrance door, where close-by on the road below, the deafening tramcar bells were clanging. The lecture was on the exposition of the sacred shirt, Sudreh. So supreme was the exposition of its nine seams and other particulars and so rapt was I in listening, that my mind was cut off from all external noise, and when the priest who was reading out the lecture-paper held out an actual Sudreh before the audience and said, "Such is our Sudreh", I had tears of joy. Thus the beatific characteristic of the Khshnoom knowledge as its derivative implies, proved itself from the very first lecture I heard and made me a lifelong devotee and student of that immaculate Knowledge.

The priest who was reading the paper on the dais was the learned philological scholar, Ervad Pheroze S. Masani, and as I later on learnt, the gentleman with fine features and wearing a 'beard, seated by him, was the revered Master, the late Seth Behramshah Naoroji Shroff above mentioned.

ZOROASTRIAN PHILOSOPHY

In the matter of Genuine Philosophy of the Zoroastrian Faith, the observations made by our Master over fifty years ago hold good even today, and hence it would not be out of place to quote the same here :-

"Since several years past attempts have been made to understand the Zoroastrian Faith. Everyone making such superficial attempt does so according to one's own intelligence, and from the viewpoint of one's own ideas. In other words, as the result of the good attempts made so far according to different standards, no students of any line of learning have been able to expound the mysteries of the Zoroastrian Faith, and its special original essence. On the one hand Comparative Philology is taken as the sole basis at the sacrifice of genuine deep philosophy, and on the other, efforts have been made somehow to expound the Zoroastrian religion by effecting a mixture of Comparative Philosophy of other religions, but since these alien philosophies differ widely in their degrees from the Zoroastrian, the teachings of pristine Zoroastrianism remain in the dark.

"In spite of the generic similarity to a certain extent in all religions, the Zoroastrian religion like others has its own individuality, its own deep philosophy, and its own Esoteric side. The knowledge concerning these is referred to in the Gathas 48, 12 and 53, 2 as "Khshnoom". This "Khshnoom" is the commentary knowledge expounding systematically the deep philosophy of the Zoroastrian religion, its sacred ceremonies and its practical canons." (Ilm-e-Khshnoom Series No.1 (in Gujarati); Foreword. pp. 4-7).

AHU, THE UN-NAMEABLE, IMPERSONAL SUPREME DEITY

As stated above under "Special Features of this Book" Khshnoom begins the story of the Esoteric Philosophy with "AHU" in the Pre-Cosmo-Genesis world. The knowledge of the description of this world being totally unknown to philological scholars, they have been misguided since over a century past, by the Gatha Yasna; 30, 3-4 into the erroneous belief of the Duality of the "twins" (Ohrmazd and Ahriman) as the fundamental theological teaching of the Zoroastrian Faith. The scholars did not know, and do not know yet that the above stanzas refer to the beginning of the Universe with the "twins" Ohrmazd and Ahriman, and not to the Beginning of beginnings which is Ahu above mentioned, which is the Supreme Godhead over these "twins". This AHU who is un-nameable, unknowable and unthinkable, is also called 'AHURA', who can only be pointed towards the sky as AH, it IS; yet the knowledge of what IT manifests is conceivable. AHU is of two phases; first, AHU, Shaedan Shaed (Lustre of lustres)_ who is said to be the shoreless and motionless ocean of light, about whom nothing can be conceived. Then in the second phase, an infinitesimal part of this

motionless AHU displays intense brilliancy (Khshaeta). This brilliancy is caused by the first and the primemost motion in that minute part of AHU due to the THOUGHT - divine conceived there for the creation of the Universe. The above infinitesimal part which becomes first manifest as the ocean of Light of lights is known as "AHU, Khshaetan Khshaeta", Light of lights, which (AHU) is referred to in the 'Yatha AHU Vairyo,' prayer. This is the second stage. Then as the result of motion in that ocean of light there proceeds from it an emanation, which is referred to in Avesta (Yt. 13, 14) as 'Khao Afrazymna', literally "the Fountain source of eternal freshness", which is the lustrous 'Kehrp', body, assumed by Ahura, who is then called 'Minoan Mino Mazda Ahara.' This Khao Afrazymna is self-contained with materials and means in the shape of most fundamental super-potentialities for the creation of the universe, and its onward working to the final most consummation.

PRE-COSMO-GENESIS WORLD

AHU now promulgates HIS WILL or Edict called Ahunavar, which commands that Lights highest in the brilliance of perfect divine knowledge to lights lowest in gradation of that knowledge shall manifest themselves separately in the beginning, but shall return all perfected and combined together on 'Roshan Rooz', the Glorious Day. After issuing his Will, AHU alienates himself from Khao Afrazymna by creating 'Niru', the screen *of* light impenetrable from Khao Afrazymna. The original

Will Ahunavar is too powerful, which when reduced ten times to $1/10^{\text{th}}$ each time, i.e. to $1/1000,000,000^{\text{th}}$ of the original, there simultaneously manifested the pair of "Bagha Ahunavar", i.e. part or smaller Ahunavar, containing (1) all the above varied grades of lights and the 3-stage Divine Plan explained further on, and (2) Paourva Fravashi, the Divine Wisdom and the executrix of that Plan. The lights above mentioned were all in a jumbled mass and in dormancy, the imperfect ones being in minority. Hence a state of Oneness prevailed in Pre-Cosmo-genesis world. Bagha Ahunavar who contains the seedlings of lights is allegorically regarded as the male fowl, and Paourva Fravashi, who executes the divine Plan, the female fowl. Their 'egg' or 'seed' is called 'Staota Yasna', referred to as 'Vahishta Chithra', Sublimest Seed (Visp. 23, 1), which contains the entire picture of the Universe, from the dead past to dim future.

Paourva Fravashi disentangles the imperfect lights from perfect ones. For this she ponders first on the imperfect in minority with the super-power nourishing light within her, with the thought-force instigating their propensity of opposition or rebelliousness, and commands them to arise. Thus inferior lights arose. Among these she espied Ahriman, who tells her

arrogantly, "I am also like Thee". Thus Ahriman manifested himself prior to Ahura Mazda. Ahriman represents the animated phantom of the collective Evil of the totality of imperfect lights, i.e. souls with deficiency of divine knowledge.

With the awakening of the lights with deficiency of divine knowledge called Urvans, which deficiency is the source of all Evil in this world, there came a great change. The oneness that ruled there in the pre-cosmo-genesis world so far is gone. There now set in Duality of two groups, viz., Urvans, imperfect lights with deficiency of divine knowledge who are activated, and perfect lights still in dormancy called 'Baodanghs', the brilliance of perfection of divine knowledge. ('Baodangh' does not mean 'intellect' as erroneously rendered in philology).¹

The Quality above mentioned is called "Chithra" literally 'seed', and this 'seed' is called "Anhuma" literally meaning 'Limitlessness or Innumerableness shall manifest itself and in the end merge into AHU' (lit. An, (not); Hu (Ahu) ma, (limit)).

The imperfect lights only knew opposition and hence there arose terrific feuds, resulting in the Great Chaos, which continued for a very long time during which the 3-stage Ahunavar Plan above mentioned came to a standstill, known as the 'Unmanifest Logos'.

Then Paourva Fravashi removed the deadlock by pondering with her blessings on the Baodanghs in dormancy with thought-force supporting co-operation or obedience; and commanded them to arise. And they arose.

Among the Baodanghs awakened by Paourva Fravashi, there was one Chithra, pair of lights called "Hu-Chithra"* of which the higher light which was perfect knew when and how the above Chaos would end, while the inferior Light, though not rebellious, was curious about it. With the showering of her blessings by Paourva Fravashi, the inferior light also became omniscient, and perfect as the superior light, and they merged together. This highest and omniscient light is called MAZDA. When Ahura manifests the wicked creation, He is then called Ahura Mazda. Thus the Universe began functioning with the Duality of the 'twins' Ahura Mazda or Ohrmazd and Ahriman for effecting transmutation and alchemization of soul's Evil into Good.

From the above, it will be understood that the allegorical father and mother of Ohrmazd and Ahriman are Ahu (though actually Bagha Ahunavar) and Paourva Fravashi respectively, mentioned above.

Thus the description of the Pre-Cosmo-Genesis world gives knowledge of the concept of the divinity, which according to the

*(Ahu Chithra)

genuine Zoroastrian teaching is of two-fold nature -- one, AHU, which is Impersonal or inconceivable Supreme Deity over Ohrmazd and Ahriman; the other, Ahura Mazda, the Creator of the Universe, who is personal or conceivable from his numerous names occurring in Hormazd and Ram Yashts. The description shows why Ahriman was caused to be manifested first, and then Ohrmazd, tells how and why the Universe is created, and shows where man came from and why, and what is the Ultima Thule of existence. Such is some hazy idea of the Pre-Cosmo-Genesis world.

THREE-STAGE AHUNAVAR PLAN

As stated above, the Universe started functioning with the Three-Stage Ahunavar Plan, which is explained by the Master in his book (in Gujarati) entitled Ancient Zoroastrian Education System (pp. 7-8) as follows:

'Mithre Bareen', the sublimest THOUGHT-divine which Ahura Mazda has kept as his Humata from the very beginning of the creation of the _Universe is: "From 'Hasti' to create 'Nisti' and from 'Nisti' (create) 'Hasti' again", i.e.,

- (1) create all the regions, centres and stations of the immortal and mortal worlds;
- (2) pass Urvans (souls with deficiency of divine knowledge) to the mortal -worlds of the Space and the material world, according to 'Mazdayasni Daena', the Law of Infoldment of Spirit into Matter, for the transmutation of their Evil into Good by the development of their spiritual powers; and
- 0) raise them (Urvans) back to the immortal worlds (on their turning from Evil to Good according to 'Zarthoshti Daena', the Law of Unfoldment of Spirit from Matter; and also merge the fire-energies of the mortal worlds of the Space and the material world into those of the immortal worlds, for which purpose Ahura Mazda has created the whole Universe; technically speaking, remove the Veil of Darkness from the souls of the material world and of the Space, and effect 'Frasho-Gard-e- Juzvavi', i.e. individual (spiritual) Renovation; then bring about the consummation of 'Frasho-Gard-e-Kulyati', i.e., collective Frasho-Gard by removing the infinitesimal trace of 'Hoviat', deficiency of divine knowledge, existing in the souls of the planetary world and of the heavens of the Spiritual World of the zodiac and of the empyrean;

then create the fifth and the last All-Baodangh Universe of perfect divine Knowledge and Wisdom, and bring about the final-most consummation of 'Roshan Rooz' the Glorious' Day of the whole Universe by rendering it 'Fravashi' - form, of divine Wisdom, the acme of acme state transcending all imagination, for which purpose the whole Universe has come into being and has been ceaselessly functioning.

This is the grand 'Humata', the sublimest Thought divine of Ahura Mazda, which we have ever to keep engraved upon our heart, and direct all our activities and functions to that sublime end alone.

The whole of the above Ahunavar Plan from its beginning in the Eternity of dead past to Ghaiban, Infinity lost in dim future, is timed in seven cycles of Zarvana-Akarana, Boundless Time, which, constitute 'Yavaecha-Yavaetat', Everlastingness. One cycle of Zarvana Akarana, Boundless Time consists of innumerable Zarvane-Daregho-Khadat, self-created long (cycle of) Time of 81,000 years each. (The following is translated from "Parsi Avaz Weekly" dated 8-5-1966, p. 10 -- drawn by learned Mr. S. S. Madan from original writings of learned Dr. F. S. Chiniwalla).

"Yavaecha-Yavaetat meaning Everlastingness or Infinity comprises seven Zarvana-Akarana, Boundless Time. They are called 'Boundless' because one Zarvana Akarana comprises countless cycles of Zarvane-daregho-khadat of 81,000 years each. We shall take a very faint idea of these seven Zarvana Akarana, which extend from the Eternity of the dead past (Para-maze yaongho) to the Infinity of the dim future (Ghaiban).

FUNCTIONING OF YAVAECHA YAVAETAT COMPRISING SEVEN STAGES OF BOUNDLESS TIME IN AHUNAVAR PLAN

(1) The first Zarvana Akarana, i.e. first Boundless cycle of Time which represents Past of all dead Past or Eternity of the dead Past, is called in Avesta 'Para' or 'paourva', lit., first. In this first Zarvana Akarana was created the Minoi Alam, i.e. Spiritual or immortal world consisting of the 9th and 8th heavens of the Empyrean and the Zodiac respectively. In this Zarvana Akarana '33-Ahu' and '33-Ratu', i.e. Yazads (angels) and subordinate angels manifested themselves. They are Eternities or potentialities possessing the significance of 33 (=3 plus 3=6), the significance of number 6 which indicates powers of 6 Gahambars, i.e., powers to create, destory and re-form. The above 33 Ahu and 33 Ratu work as higher and lower grade potentialities

in the Universe. They are ordinarily called 'Si-u-se Ameshaspend' - 33 immortals invested with powers of 6 Gahambars, explained above. The noumena relating to these, so to say, Beginningless Ages of the first Zarvana Akarana, Boundless time, are called 'Para Maze Yaongho' (Ysn, 30,2). The above term 'Si-u-se Ameshaspend' i.e. '33 Ameshaspends' occurs in the short prayer 'Baaj far taking Nirang Ab-e-zar,' in which the technical meaning of 'Si-u-se Ameshaspend' is not understood in philology (vide sub-head 'Nirang Formula' under Supplement No. 25).

(2) The second Zarvana Akarana. 'The Past' is called 'Taro' otherwise known as the Age of Bundahesh, Genesis. Immortal (Planetary) world is created and the seven (planetary) heavens effect the manifestation of Gava-Chithra souls (vide Supplement No.7).

(3) The third Zarvana Akarana representing 'The (Earlier) Present' is called in Avesta 'Yaonghairya'. The mortal worlds comprising the subtle Evanescent world of the Space and the material world were created in this third Zarvana Akarana. Physical bodies, both subtle and gross are produced in this Age. Those souls that could not get Salvation in the ages of 'The Past' were invested with material bodies for their Reformation. The Dravao, wickedness of the souls is divided into four parts, of which the first three are Kehrp, invisible body, Tewishi, desire-forces both good and evil and Ushtan-aap (explained below). The remaining one-fourth Dravao, wickedness is woven into the physical body, which the above three parts strive to raise it to their level of excellence. The above Ushtan-aap is a phantomlike obscure form, impalpable like the bright shining contour seen on the waters of rivers or oceans when bright sunlight plays straight on them. In this form Ushtan, i.e., blessings from Yazata full of life activity of Vane-Zavit-Bish, i.e., Tree of Life, remain in an incognizable way. Just as the above shining contour is a covering over the surface of river or ocean, so Ushtan-aap is a sort of impalpable body-covering full of life energy.

(4) 'The (immediate) Present' is our living Age called in Avesta 'Daedoisht'. This is the age in which human beings have to pass through weal and woe for spiritual Reformation and reap reward by leading a good life, and through it to develop Asha, holiness and in the end merge into God.

(5) 'The Future' is called in Avesta 'Apemem', in which humanity will be exalted to the stage of sixth Gahambar, i.e., they will enter the immortal world, there will be collective Frashokereti, (spiritual) Renovation_ and the whole of the evanescent world of the Space will be elevated from elemental (Condition to luminous.

(6) 'The Future of future' is called the Age of 'Aparo-asti' in which the soul from its erstwhile deficiency of divine knowledge will be exalted to the level of its associate Baodangh and merge into it, and the whole Universe will be of Baodanghs, possessing perfection of divine knowledge and wisdom.

(7) The last Age is of 'Ghaiban, which is called the age of 'Aperetemo' in which the Baod will merge into Farohar and the entire Universe will be 'Farohar' form_ i.e. 'Fravashi' form. At this stage this seventh Age will unite with the age of 'Para' of the Past of all dead, past mentioned under (1) above.

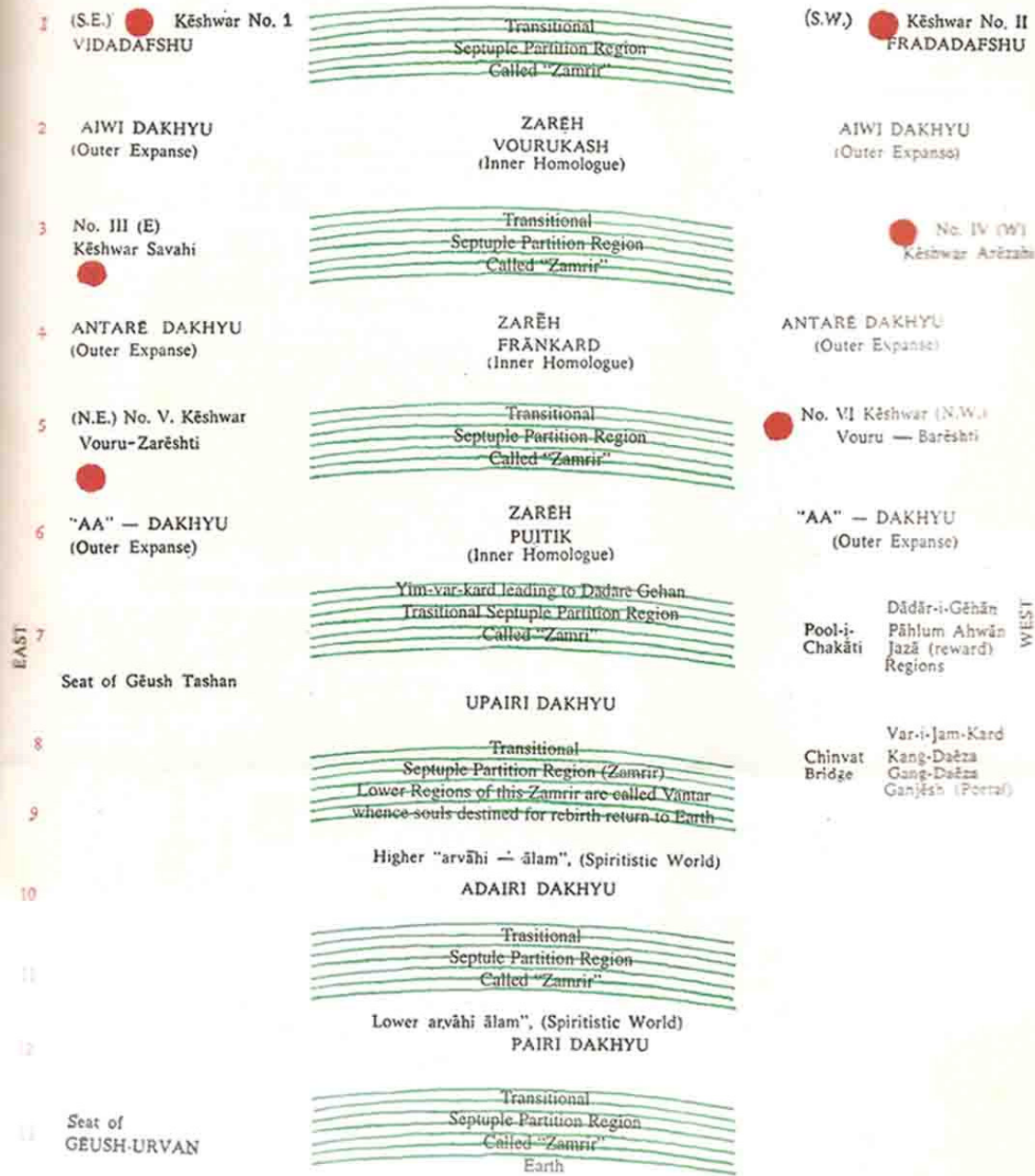
Thus the flight of one Yavaecha of seven Zarvane_Akarana will be completed and will merge into Ahu, the impersonal God. Then Ahu will issue another Yavaecha and then another ad Infinitum.

SOUTH

"Hasti" (Haithyng āstish) -Solar system consisting of astrological Nine Planets or Heavenly Lustrous Orbs

Miswānē Gāṭva Khadāt,

Region dividing Hasti above & Nisti (Dāmi) below where operates fire-energy called Ātash-i-Mino-Karko



Extends partly in lower regions of above Zamir and partly in this aipi Dakhyu

AIPI — DAKHYU

NOTE: In the centre of the Earth are seven Is Jermal Regions (Pāsi)

NORTH

THE UNIVERSE

First Stage of the Ahunavar Plan.

Creation: The Universe comprises immortal and mortal worlds. The former consists of 9 heavens, the 9th being the empyrean, 8th the zodiac, the two forming the Spiritual world (Minoi Alam); next below are the 7th to 1st planetary heavens respectively of Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon (at bottom). The immortal world is separated from the mortal by the intermediary region called 'Miswane Gatu', mistaken in philology to be 'Hamestagehan', from similarity of meaning. Till the heaven of the Moon_ the souls are as lights, but on arrival on Miswane-Gatu, on account of the effect of the creative fire-energy of 'Mino-karko' operating there, they (souls) turn from luminous to semi-luminous. Next below is the Space with our earthy globe almost at its bottom.

*The Space**# is not a void but the most wonderful multi-dimensional complex creation, and though in English dictionary it is said to be 'regions beyond ken', yet in the Avesta and Pahlavi writings there are references to its numerous planes, stations, etc., both paradisiacal and wicked, and in Khshnoom there is detailed commentary on its Map and Cosmography. Though the exact aspect of the Space cannot be gained except in spiritual trance, yet it may be conceived as a gigantic spinning top of a screw, having seven outer ridges and seven inner, making 14 in all, each comprising seven sub-regions, the bottom point of the screw representing the earthy globe. A crude chart of the Space is given here, which the reader is requested to refer while going through the description. Serial numbers 1 to 14 on the left-hand side of this Chart indicate alternately a septuple transitional region and a Dakhyu, inconceivably huge wide expanse, which is also made up of seven sub-regions as stated above. The top three Dakhyus - Aiwī, Antare. Aa (Serial Nos. 2, 4, 6) are super-ethereal. They are said to have two sides each – one outer, which is the Dakhyu proper, and the other, inner called Zareh', literally 'a sea'. Since, besides vast expanse, waves, not of water but of super-ether, are generated there, they are allegorically called seas. There is a fourth Zareh (not shown in the Chart) which does not get waves, but has special characteristics, and which is common to the remaining four Dakhyus. We shall not enter into further details of the Map of the Space at this stage, but turn to the souls.

*# The term Space in these writings applies to the ultra-physical worlds above, and does not include the planetary heavens beyond.

Second Stage of the Ahunavar Plan :

Mazdayasni Daena : Urvans, souls deficient in divine knowledge are trailed down from their sidereal home in the 8th heaven of the zodiac to the planetary world for transmutation of their Evil into Good. Here a mass of souls succeed in divesting themselves of their Evil by a method somewhat akin to evaporation. However, there was another lot, whose Evil was too dense or rigid, and hence they could not render themselves purified by self-effort. These were transferred from the planetary world to the intermediary region of Miswane-Gatu mentioned above. On account of the effect of the fire-energy called 'Mino-Karko' functioning there, the souls, which were lights up to, the heaven of the Moon, became semi-luminous as stated above. Then they arrived on Zareh Vourukasha (vide against serial No.2 in the Chart). From here begin Nature's processes of purification of the souls. Here on this Zareh Vourukasha stands the lustrous body of the three-stage-Ahunavar Plan allegorically referred to in Bundelesh as 'Khare-talata', 'the three-legged ass'. Souls are first collected on this top Zareh expanse, and as the first step towards their purification, every soul is bifurcated into sexes. So naturally these two masculine and feminine counterpart souls are, in the language of the material world, each other's^o 'Khaetu', 'own relative' which is not in flesh and blood, but one counterpart soul's other counterpart or complement soul. Ages and ages after, when both the masculine and feminine human souls are fully and finally purified individually, each of the two 'gives itself up' (- 'datha') to its 'own relative' (Khaetu), i.e. to its counterpart soul. This means they blend together again into one perfected whole soul on the top of the Space, where they were erstwhile bifurcated. This noumenon is the 'Khaetva-datha,' horribly misconstrued in philology. After bifurcation, 1/10th particle of the masculine soul, and 1/10th particle of the feminine soul are each divided and subdivided gender-wise into animal, vegetable and mineral kingdoms on the rule of decimals.

Divided and sub-divided as above, they are trailed down to Zareh Frankard (vide chart against serial No.4) and are classified according to the five main religions of the world under the influence of five respective planets graded as under (except the Sun and the Moon, which serve as transitional stages between two religions):

1. Zarathushtra and Zoroastrianism under Jupiter;
2. (a) Shri Krishna and Vedic religion_ (b) Gautam Buddha and Buddhism, and (c) Jain Tirthankar and Jainism, all having idolatrous cult of the White side under Mercury;
3. Mahomed and Islam under Mars;
4. Moses and Judaism under Venus; and
5. Chirst and Christianity under Saturn.

After being classified as above, souls are trailed down to Zareh Puitik (vide chart against serial No.6.) Here all souls, including the particles of souls in animal, vegetable and mineral kingdoms get materialized into designed shapes contracted in nuclei, i.e., in other words their subtle or invisible body-forms. come into being on this Zareh Puitik.

From here souls trail down straight to the earth through Zareh Kyanse.. The human physical body as we see on earth is compounded of the four elements, - fire, air, water and earth, each (element) getting 16 graded circlings making in all 64. With the permutations and combinations of these 64 is mixed the mixture of the Soul's good and evil (vide supplement No. 28). On account of the presence of these two antagonistic propensities within the body, there is incessant conflict ('yaokhedra' Ysn. 12, 9) between these two contentants ('Ranoibya Ysn. 51, 9) at the umbilicus.

On the earth the soul is heavily shackled in the physical body, and after about four years of age, is heavily veiled with the Veil of Darkness, and bound down by the laws of 'Akem akai', evil to evil, on account of which the soul undergoes retributive punishments. Due to the Veil of Darkness the soul knows not WHERE it came from, and WHY, WHAT it brought with it at birth, WHAT it will take with it at death, and WHAT is its Ultima Thule? Hence the human being is attracted to worldly enjoyments, and dies, goes to the sky ('Thwasha') but being sinful cannot cross the Requiter or the 'Chinvat Bridge' (shown against serial No.9 in the Chart), is hurled to the 'Vantar', the halting station for sinful souls awaiting re-birth (ibid. mentioned in green arcs). At the destined time it comes back to the known material world, again passes sinful life, dies, is re-born through 'Vantar'. and so on. This self-created or automatic (- 'khadata') shuttling between the sky and the earth is referred to in Avesta as 'Thwasha-khadata,' not understood in philology (*Zurvan* p. 89 - Prof. Zaehner). It maybe noted that from the top of this Chinvat Bridge begins the paradisiacal section of the Space, and from the bottom, the wicked. After numerous re-births dependent on the rigidity or density of the Evil clung to it, the, soul is, at long last, disillusioned of worldly enjoyments, and takes a new turn from vice to virtue. Here ends for that soul the second stage of the Ahunavar Plan. Mazdayasni-Daena, the Law of Infoldment ceases to operate on that soul, which is governed henceforth by 'Zarthoshti-Daena' or Ahura-data, the Law of Unfoldment.

Third Stage of the Ahunavar Plan :

Zarthoshti Daena: When a soul that has taken to higher path, practices in worldly life strict Truthfulness with contrition

for sins of commission and omission, and with austerity and stoicism practices the anti-microbe Baaj rites and other laws of purity enjoined in the Zoroastrian religion, it (soul) becomes 'Ashim-ashai', holy for the sake of holiness. Now that sanctified soul is able to cross the top sub-region of the Chinvat Bridge, i.e., it enters the paradisiacal section of the Space. Thence it advances higher up to the felicitous station of 'Pahlum Ahwan' (serial No.7), thence to 'Dadare Gehan', (ibid.) mentioned at the end of every Nyaesh and Yasht prayers. The devotee thrice repeats the Pazand sentence: "Man ano avayad shudan" meaning 'I must get there', i.e. to Dadare Gehan. Here that saintly soul gets 'Tane Pasin', the last body, which is of a fiery type fit to reside in the fiery orbs of Keshvars. Dadare Gehan is the portal-region to the six fiery orbs of Keshvars, which are the centres and residing places of saintly souls, allegorically referred to as 'the kine' (Yt. 10, 15), because the saintly souls possess the blissful characteristics in common with the kine. The above six Keshvars are located, two in each of the three super-ethereal top septuple transitional regions (against serial Nos. 5, 3, 1 in the Chart).

Thus flying from Keshvar to Keshvar, the soul reaches the top of the Space, and awaits its tardy counterpart of the opposite sex. When the latter comes up" likewise purified, each one 'gives-itself-up' ('-datha') to 'own relative' (Khaetu), which is the counterpart soul (spirit) of the opposite sex and not a relative in flesh and blood. This act of blending together of the two counterpart souls into one is called Khaetvadatha, and the perfected asexual whole soul so formed is called 'Magavan', who is I-e-Su, a passionless birth.

Khaetvadatha is not a marriage, either consanguineous or incestuous, or even of the 'fortieth remove' except in base, ignorant, calumniating minds, because:

KHAETVADATHA VERSUS MARRIAGE

Khaetvadatha concerns invisible souls, physical bodies having been re-absorbed into respective souls by transmutation of Evil into Good..

Marriage concerns physical bodies only, souls remaining in the background;

Khaetvadatha is between two correlative counterparts.

Marriage is often between misfits in one-way or other.

Khaetvadatha expunges sexes.

Marriage retains sexes;

Khaetvadatha blends two counterpart souls into one.	Marriage keeps two as two;
Khaetvadatha takes place on super-ethereal top of the Space.	Marriage at its bottom, i.e. in the material world;
Khaetvadatha takes place but once in ages,	Marriage a daily affair all over the world;
Khaetvadatha is between souls delivered of physical bodies.	Marriage is between man and woman in physical bodies;
Khaervadatha is post-Salvation.	Marriage is long way to Salvation;
Khaetvadatha is between sanctified counterpart souls only.	Marriage between sinful man and woman;
Khaevadatha indicates zenith of purity of both counterparts,	Marriage involves lot of lust and sin;
Khaetavadatha is a noumenon.	Marriage, a phenomenon;
Khaetvadatha indicates perfect felicity.	Marriage, a gamble and often a curse by way of condign punishments;
Khaetavadatha is subtle state,	Marriage, material.
Khaetvadatha is individual Frasho-Gard i.e. (Spiritual) Renovation.	Marriage, millenniums remote from Frasho-Gard.

Thus, to conclude 'Khaetu', own relative, is not husband or wife, but subtle counterpart soul, and 'datha', giving up, is not material, but spiritual, i.e. surrendering one's own soul to the subtle counterpart, thus forming one asexual perfected whole soul called Magavan. Hence Khaetvadatha means spiritual blending of two correlative counterpart souls, thereby forming one Magavan, as said above, which (Khaetvadatha) is a post-Salvation noumenon taking place on the top of the Space where erstwhile the bifurcation into sexes had taken place, and it is not a phenomenon of _marriage on the earth. From the top Keshvar

Vida-dafshu (shown in the Chart against Serial No.1) the Magavan holy whole soul enters Miswane-Gatu, the intermediary region between the mortal and immortal worlds. On account of the fire-energy of Mino-Karko operating on this Miswane-Gatu, the soul of the Magavan turns from semi-luminous to luminous, and then enters the lowest planetary Lunar heaven, and then at *last* the 8th heaven of the zodiac from which it was erstwhile exiled for its purification; i.e., for transmutation of its Evil into Good.

This constitutes the rare instance of 'Individual Renovation' ('Frasho-Gard') of the soul in this material age in the current 4th Zarvana-Akarana, Boundless Time, in which there is mixed sway of Ohrmazd and Ahriman (Ed. 1, 7). However in the 5th Zarvana-Akarana, all souls will display the propensity of turning from vice to virtue, and in the end will get Tane-pasin, the last body which is of a fiery-type, and the Satan will be extinct (ibid. 1, 2).

We have taken above a brief idea of the Pre-Cosmo-Genesis world and the Map and Cosmography of the Universe. We shall now take below a succinct idea of the third principal item unknown in philology.

LOCATION OF AIRYANA VAEJA AND ITS ALTERNATION OF MANIFESTATION WITH THE KNOWN MATERIAL WORLD

Airyana Vaeja, the birth-place of Holy Zarathushtra is located in Thrishva (Yt. 13,3), the Satan-free one-third of the earthly globe otherwise called Khanirath Bami. It is situated in the Arctic region buried under mountain-deep snow since over 10,000 years and hence its existence and geography have been unknown to scholars. According to Nature's mysterious curriculum our known material world runs its course for 81,000 years (which constitute one zarvane-daregho-khadat, meaning self-created Long Time), at the end of which the temperature at the Arctic region rises one or two degrees above freezing point resulting in the snow turning into glaciers. Before this takes place, towards the termination of the above 81,000 years, our earthly globe which at present rotates with an incline, assumes vertical position so that the Deluge submerges the whole material world, while the Arctic region becomes un-blockaded and populated by selected holy people saved from the Deluge. Thus while the known material world is active i.e. populated for 81,000 years, the Arctic region with its Airyana Vaeja (lit. land of noble birth) is buried under- snow, and while the latter (Arctic region) is open and active for an average period of 27,000 years, the known

material world remains unpopulated. In this way the two sections are active or idle alternately. Full details regarding Airyana Vaeja and Khanirath Bami (lit. golden shore) will be found under the head "History of Berosus" dealt with under Date of Zarathushtra in its own place.

Regarding the Life of Zarathushtra he is enigmatically stated to have had 3 wives, 3 daughters and 3 sons. These entities had forms or phantom-bodies (Kerdars), but no physical bodies. This is evident from the fact that the two 'sons' will appear in different aeons hereafter, and the third 'son' Sosyos, will be born towards the next Deluge i.e. some 55,000 years hence. They will perform the blissful duties assigned to them.

The three Kerdars or holy potentialities which the Prophet employed for fighting against the Satanic forces, particularly during the darkness of the nights, are allegorically styled 'wives'; the other, three (Kerdars or potentialities) which the Prophet bestowed on others, like brides given away in marriage, are styled 'daughters'. Thus Pouruchisti (Ysn. 53,3) is allegorically said to have been 'wedded' to, i.e. bestowed on, Hakim Jamasp, the wise premier of king Kae Vishtasp, whereby he (Jamasp) became adept in the super-knowledge of all the Ages from the past of all dead past to Ghaiban, futurity lost in dim future. A dutiful son helps the father in his business and continues or completes it after the father's life time. So the last three Kerdars or potentialities that are to appear hereafter are styled 'sons'. The above nine potentialities are represented in the Prophet's pictures as a 'nine knotted' stick called 'Nav-gereh' held in his hand.

The passing *away* of the Prophet is related equally enigmatically. He is stated to have been killed by a Tur who attacked him in the back and the Prophet threw his rosary on him, which killed the Tur. Here Tur was Tur-bara- Tur (lit. Powerful of Powerfuls), the monstrously inflated body of Darkness possessing tremendous powers of pestilence, which created untold havoc for about 4000 years prior to the advent of Zarathushtra on this earth. The rosary was the ring of his (Prophet's) halo, which he darted to that body of Darkness, which shattered that body. The rebound shock from the impact of the ring of the halo, Zarathushtra voluntarily drew on his purity-perfect body, whereby his body-elements were dispersed and drawn back to their respective regions above, while his pure soul ascended ('Vikhiz') to the paradisiacal region beyond the Chinvat Bridge. Prof., Jackson has cited "Greek and Latin Accounts" concerning the above, where he states:

"His is no ordinary end; he perishes by lightning or a flame from heaven, which recalls the descent of the fiery chariot and the whirlwind in the apotheosis of Elijah."

This proves the enigmatical nature of the Pahlavi version. We shall refer to the Life of the Prophet again in its proper place further on.

In the matter of *History of Ancient Iran*, the Master gave clues to the two dynasties of Huafrut and Kudurvand, which had ruled for nearly 3255 years about which the Scholars are entirely in the dark. Kudurvand dynasty was terminated by the defeat of its king Zarathushtra (Oxyartes) at the hands of Assyrian monarchs Ninus and Semiramis in about B.C. 2026. This proves that the so-called traditional date 628-551 BC. cited by Prof. Zaehner and others is incorrect, because the rule of the above dynasties is not included in it. Scholars are also unaware that the Kayanian dynasty had not terminated with the reign of king Kae Vishtasp in whose royal court Zarathushtra revealed his holy Faith, but had continued for over 2,000 years. Thus the true Date of Zarathushtra is 7,551 B.c. The chief reason for the very near date is that most of the scholars confound king Kae Vishtasp of the Kayanian dynasty with (Darayus) Hystaspes of the Achaemenian dynasty between whom there was a tremendous gap of some 7,000 years. The former was a king while the latter though the father of a king (Darayus) was not king himself. The subject of the Date of Zarathushtra is dealt with elaborately in Part II of this book.

It is too well known that ancient Greek writers have reported that Zoroaster lived 6,000 years before Christ, but Western scholars found a huge gap of over 5,400 years, which they could not bridge up, because they did not and do not know about the continuance of the Kayanian dynasty for over 2,000 years followed by Indian rule, and then of the Huafrut and Kudurvand dynasties, which total period extended to about 5,434 years. Thus the ancient Greek writers knew better and estimated almost correctly.

The enigmatical mention of 300 "years" made by Dasturs Zadsparam and Arda Viraf is according to Lunar 'Kar-Saal' system of expressing years_ in which one Solar Kar-Saal is equal to 30 Solar years, and so one Lunar Kar-Saal is equal to 27 Solar years, because a Lunar year is 0.9 of a Solar year. An instance of the above Lunar Kar-Saal mode of expression is found in DH TD* MSS quoted by Dr. Modi, where it is stated in Pahlavi "Kun panj bisto haft shante Parsik" meaning, "now five twenty-seven years of the Parsis", which Dr. Modi has correctly taken as $5 \times 27 = 135$ years. Thus similarly 300 "years" in round figures give 8,100, though actually they should have been 269

* (DH: Dastur Hoshang, TD: Tehmurasp Dinshaji).

instead of 300. So $269 \times 27 = 7,263$ years, plus Alexander's time to the Christian era 300 years comes to 7,563 years as the very approximate date. Our Master informed that the periods under Huafrid and Kudurvand dynasties were very glorious, during which very holy kings of Zarathushtrtremo class ruled over Iran, who have, for valid reasons, rendered their history sacro-sanct (barring that of last 260 years) to be disclosed at the proper time and by proper authority.

CHAPTER I

STUDY OF THE SCRIPTURES BY DASTURS OF OLD IN INDIA

In olden times general education among the Parsees in India was very limited. The study of the religion was restricted to the Dasturs (high priests) and others mostly of the priestly class, who were distinguished by their observance of the strict Zoroastrian canons of purity and holiness. They interpreted Avesta through their study of Persian, Pahlavi and Sanskrit languages. Their knowledge of Persian helped them in the deciphering and translation of Pahlavi, which facilitated the study of Avesta. They had very few books. Printing was introduced much later. The people lived in tune with the religious injunctions coming from the Dasturs. Yet sometimes great controversies did arise amongst the latter. These were given the form of questions, and light was sought from the Dasturs of Iran. The expositions given by the latter have become famous as Rivayats.

With respect to these Rivayats, Mr. G. K. Nariman, an Oriental scholar in his book "Persia and Parsis" Part I (pp. 91/2) writes as follows:

"Since the advent of the Parsis from Persia for several centuries the intercourse with the old country ceased to all appearance entirely. The earliest resumption of communication dates from the 25th June, 1478 when letters were brought to Braoch from Sherfabad and Turqubad, villages in the vicinity of Yezd, by Nariman Hoshang who was deputed there by the Zoroastrians of Gujarat. It is probable that earlier missions to Iran were sent from India. But the records relating to them have perished beyond recall. For we learn from the oldest colophon to a manuscript that Mahyar son of Mah Mihr, a Mobed from Cutch on the Indus, after a sojourn of six years in Sistan was about to return home in 1205 with a copy of the Pahlavi Vandidad and religious information which he had gathered. These communications from Persia, generally in reply to questions from India, are called Rivayats. They are... a mine of

information on the religious and social customs of the Parsis of the later Mediaeval period.....Rivayat is an Arabic term, connoting... an ordinary narrative tradition..... Among the Parsis it has come to signify the opinions of any Dastur in the Middle Ages with regard to religious questions. These opinions are incorporated in the collections called Rivayats."...."Most of these Rivayats are in Persian prose....Some of the Rivayats.....contain elaborations not to be found in the Avesta."

On P. 83 (ibid.) it is stated:

"The Rivayat period covers many centuries and gives us most important information regarding the condition of the Parsis of Persia. In this period were copied or redacted Pahlavi writings.... If all these Pahlavi texts are published and translated, the Life of the Parsis in Persia, after exodus of a few hundred to India, will be illuminated because for several centuries the Sasanian influence most potently affected the Arab administration. It was never extinguished. It lay dormant for a period."

VOCABULARIES IN VARIOUS LANGUAGES PREPARED BY DASTURS OF OLD

With respect to the study of Avesta although in the earlier times the Dasturs were innocent of the science of "Staota Yasna" (Law of Vibrationary colours, sound, etc.) explained by our revered Master, yet they did not regard the Avesta as a dialect. They believed there was something mysterious about it, some thing beyond comprehension. Those devout Dasturs as well as several Athravans (priests) of old were great scholars of one or more languages like Avesta, Pahlavi, Pazand, Sanskrit, Arabic and Persian. In this connection Mr. G. K. Nariman says: -

"In the Rivayats we find to what extent the Dasturs prosecuted the study of Sanskrit. We see among them, as did Haug in the year 1864 at Surat, a fragment of Zend-Sanskrit vocabulary belonging to the library of Dasturji Kursetji." (ibid. p. 85).

In like manner, the late Dastur Hoshangji Jamaspji Asa, in "An Old Pahlavi-Pazand Glossary" edited by him, and revised and enlarged by Dr. Haug, gives in his Preface (pp. xiv, xv) the names of various MSS. and publications, both small and large, in his possession including a "pahlavi-Persian Dictionary, containing about 1,200 words", prepared by his late uncle Dastur Jamshed Edal, but left incomplete in consequence of his death.

With regard to another larger work he (Dastur Hoshangji)

says :

"My learned friend, Dastur Peshotan of Bombay, has often mentioned a Pahlavi-Persian dictionary, prepared by his grandfather Dastur Edalji Darabji Sanjana, and has stated that it contains about 30,000 words, but I have had no opportunity for examining it, as it is not permitted to leave the bookshelves of the learned Dastur."

About one more in Arabic characters he says:

"In the library of Dastur Jampji Mancherji of Bombay, there is a very old Pahlavi-Persian dictionary, written in ,

Arabic characters, but unfortunately incomplete at both ends."

Thus those Dasturs and Athravans of early centuries conducted their private study of Avesta and Pahlavi with what extremely scanty books and other materials they possessed. It is true they could not have boasted of the modern University degrees to display their scholastic learning, yet their inspiring faith, their implicit reverence to the entire Avesta, their never flagging devotion to the religion, their close adherence to genuine "orthodoxy", their tenacious observance of the strict Zoroastrian tenets and rites of purity which constitute the very essence of the religion, and their burning zeal for the holy performance of the sacred ceremonies meant for promoting the peace and progress of the departed souls in the other world, they doubtlessly far surpassed many a so-called Dastur of today. And thanks alone to those pious and faithful Dasturs and Athravans of old, that the religion stood unsullied in India for all the twelve centuries past.

CHAPTER II

PHILOLOGICAL STUDY OF ZEND-AVESTA IN THE WEST AND IN BOMBAY

The Avesta was first introduced in Europe in 1723 A.D., when George Boucher, a countryman of Thomas Hyde, the famous Orientalist in Europe, is said to have received a copy of Vandidad Sada from Surat through Richard Cobbe.

"But the old Manuscript was a sealed book, and the most that could then be made of it was to hang it by an iron chain to the wall of the Bodleian Library, as a curiosity to be shown to foreigners. A few years later, a Scotchman, named Fraser, went to Surat, with the view of obtaining from the Parsis, not only their books! but also a knowledge of their contents. He was not very successful in the first undertaking, and utterly failed in the second."

(Footnote)..... The above "manuscript was written in the year 1050 of Yazdgard (1680-1681 AD.)" (S.B.E. Vol. IV Intro. p. xvii).

ANQUETIL DUPERRON

"Then in 1754 a young man, twenty years old Anquetil Duperron, a scholar of the Ecole des Langues Orientales in Paris, happened to see a facsimile of four leaves of the Oxford Vendidad, which had been sent from England, a few years before, to Etienne Fourmont, the Orientalist. He determined at once to give to France both the books of

Zoroaster and the first European translation of them. Too impatient to set off, to wait for a mission from the government, which had been promised to him he enlisted as a private soldier in the service of the French East India Company; he embarked at Lorierit on the 24th of February 1755, and after three years of endless adventures and dangers through the whole breadth of Hindustan, at the very time when war was waging between France and England, he arrived at last in Surat, where he stayed among the Parsis for three years more. Here began another struggle, not less hard, but more decisive, against the same mistrust and ill will which had disheartened Fraser; but he came out of it victorious, and prevailed at last on the Parsis to part both with their books and their knowledge. He came back to Paris on the 14th of March 1764, and deposited on the following day at Bibliotheque Royale the whole of the Zend Avesta and copies of several traditional books. He spent ten years in studying the material he had collected, and published in 1771 the first European translation of the Zend Avesta."

With respect to the difficulties Anquetil had to encounter in the task of his translations, and the disadvantages under which he had to labour, Bleeck states (in Intro. p. xiv seq. to his translation from German of *Avesta: the Religious Books of the Parsees* by Prof. Spiegel):

"..... when we consider the disadvantages he had to contend with, we can only wonder that he was able to produce any translation at all. In the first place, his teacher, the Dastur Darab, though well acquainted with the Parsee traditions possessed no 'grammatical' knowledge of the Zend at all, in fact, it would seem as if very little grammatical learning existed even so far back as the date of the Huzvaresh translation; and in a thousand years of subjection and exile it was not to be expected that the Parsee priests could do more than preserve the Avesta and the LITERAL translation, Add to this that the Dastur and Anquetil communicated with each other through the medium of Persian; and we find the case to resemble that of a man attempting to teach a

language which he does not understand himself, by means of a language which his pupil understands but indifferently."

While regretting the absence of a Grammar and Dictionary of Zend, the learned translator (Bleek) states as under about the Zoroastrian religion:

"This is the more to be regretted, because the whole subject of the Mazdayaznian religion deserves more attention than has hitherto been paid to it. A religion which is probably as ancient as Judaism, and which certainly taught the immortality of the soul and a future state of rewards and punishments for centuries before those doctrines were prevalent among the Jews - a religion which for ages prior to Christianity announced that men must be pure in thought as well as in word and deed, and that sins must be REPENTED OF before they could be atoned for, - a religion whose followers were forbidden to kill even animals wantonly, at a time when the ancestors of the French and English nations were accustomed to sacrifice human victims to their sanguinary Deities, - such a pure and venerable religion is one which must always command the respect of the civilized world, and of which a Parsee may well be proud."

At first the books brought by Anquetil and their translations (in French) were discredited in England as impostures. In this connection Bleek further states:

"In Germany" Anquetil's book fared better than in England. The Germans, not greatly caring about the University of Oxford, and thinking that vanity sat as lightly on an author as feathers on a bird, set themselves soberly to examine the merits of Anquetil's discovery, and very soon a German translation of Anquetil's three volumes, with an "Appendix" of two volumes, was published by Kleuker, who successfully vindicated Anquetil from the charge of having attempted to impose a fabricated language upon the learned of Europe. Anquetil's book was published in 1771 (he returned from India in 1762), and Kleuker's translation appeared in 1781."
(ibid.)

ANQUETIL ENDED HIS LIFE AS AN ASCETIC

"Anquetil composed a number of Memoirs" read to the French Institute and preserved in their printed records. He published in 1774, three quarto volumes upon his voyages to, in and from India, and the Works of Zoroaster. " In epistle which he placed before his Latin translation of Dara Shuko's Persian Upanishad, and addressed to the Brahmans of India, contained, as it were, his religious and political testament. He declares his nourishment to have been reduced, like that of an abstemious ascetic, living even in winter, without fire; and sleeping in a bed without feathers or sheets. His juvenile boast of 'personal beauty' was expiated by total neglect of his body, his aspirations to 'a vast extent of learning' had subsided into patient and most persevering studies. But, disdainng to accept gifts and pensions even from Government, he preserved his absolute liberty, and blessed his poverty, "as the salvation of his soul and body, the rampart" of morality and religion; and friend of all men; victorious over the "allurements of the world, he tended towards the Supreme Being. Well may virtues so rare efface other human failings of Anquetil du Perron. He died, in seventy-fourth year, in 1805. (See Histoire et Memoires de l' Institute royal de France. Classe d' Histoire et de Literature anciennes, tome III. 1818.)" ("Dabistan" translated from Persian into English by David Shea and Anthony Troyers).

The above-mentioned translations of Avesta by Anquetil and Kleuker in French and German respectively, created great controversy in Europe for many years, which in the end resolved itself in the foundation of philology as a science towards the middle of the last century. In the wake of the spread of this linguistic study, Avesta and Pahlavi literatures have been rendered by different scholars and savants of the West in different languages of Europe.

Among the translations with the help of philology in English, "The Sacred Books of the East" (S.B.E. series) translated by various Oriental Scholars of the West and edited by Prof. F. Max Muller are very famous. In the above series the following volumes contain Avesta and Pahlavi works noted below:

(Avesta) Vol. IV	- Vandidad	translated by Prof. Darmesteter
Vol. XXIII	- Yashts	Prof. Darmesteter
Vol. XXXI	- Yasna Visparad	Dr. Mills
(Pahlavi) Vol. V	- Part I The Bundahis, Bahman Yast and Shayast-la-Shayast	Dr. West
Vol. XVIII	- Part II Dadastan-I-Dinik and Epistles of Manushchihar	Dr. West
Vol. XXIV	- Part III Dina- I Mainog-I-Kherad, Sikand-Gumanik Vegar, Sad Dar	Dr. West
Vol. XXXVII	- Part IV Contents of the Nasks, as stated in the eighth and ninth books of Dinkard	Dr. West
Vol. XLVTI	- Part V Marvels of Zoroastrianism Dinkard Book VII Dinkard Book V Selections of Zadsparam	Dr. West

Great as this achievement is from the linguistic and scholarly points of view, yet the introduction of the philological study of the Avesta among the Parsis themselves in Bombay has proved deplorable, for instead of being able to understand the Zoroastrian religion in its pristine purity-about which the philological school is entirely in the dark - many Parsi students of Avesta only imbibe the faith-shattering, misconceived -opinions and ignorant and blasphemous criticisms against the sacred Yashts and other prayers leveled by Western scholars and their misguided Parsi imitators.

INVALUABLE SERVICES OF THE PHILOLOGICAL SCHOOL

In spite of the above fact, philology deserves great credit for effecting the translations of the entire extant literatures of Avesta and Pahlavi and bringing them within the reach of the laity. For this invaluable service philology occupies an incomparable and a sublime place and we deem it our foremost duty to acknowledge our deep obligations to philology, despite our honest and legitimate criticisms of the short-comings of that science, whether they be in the form of flaws or imperfections in translations, or of true import therein. Again, we have not adequate words to-express our gratitude for the limitless labour dedicated to the altar of service of the Zoroastrian Scriptural literature by the selfless scholars and savants of the West, and for the funds established by their governments for the study of the religious literatures of the Oriental countries. Many of the highly learned Western philologists have tirelessly striven to explain the Avesta-Pahlavi texts, and from many of them we have received the most honest and praiseworthy help in various ways. Priceless are their labours, and to them are due our warmest thanks.

INTRODUCTION OF PHILOLOGICAL STUDY IN BOMBAY

In India, Philology received an impetus through the exertions of the late Seth Khurshedji Rustomji Cama, who was the first to acquire proficiency in that Science in Germany and introduce its study in Bombay. He was a gentleman of solid worth and a seeker after truth with an honest and a sincere heart. To propagate the study of the Avesta and to create among the Parsi youths love and curiosity for the same he used to distribute some leaves of religious books in the trams and local trains of Bombay. By his efforts Avesta-Pahlavi were recognized as subjects of study by the University of Bombay. Moreover to attract and encourage

the priestly class to study their religion, he established bigger scholarships for its members than for the laity.

At this time he came into contact with a profoundly learned scholar, who was as modest in his ways as he was balanced in his religious views, and very devoted in his studies, who with in defatigable labours expertly translated the entire Avesta literature, prepared an Avesta-Gujarati-EngUsh Dictionary and Avesta Grammar and English-Avesta Dictionary. This renowned scholar was the late Ervad Kavasji Edalji Kanga of revered memory. For the high services to his religion rendered by this devout priest, the community owes a deep debt of gratitude.

In the field of Pahlavi, the late Dastoor Peshotan Behramji Sanjana and after him his learned son Dr. Dastoor Darab, both of whom were honoured with the title of Shams-ul-Olma (lit. the sun among scholars) have rendered most valuable services. Their chief work is the translation of the Pahlavi Dinkard series. The seventh Volume of this Pahlavi series is of special importance and worthy of notice because it contains the life sketch of the Prophet of Prophets, the Holy Zarathushtra, the teacher of eternal truths.

The late learned Behramgore Tehmurasp Anklesaria and the late learned Shehryarji Dadabhai Bharucha were other highly renowned scholars of Pahlavi.

Besides the above" another great savant, the late Ervad Pheroze Shapurji Masani has expertly translated in Gujarati several Pazand prayers in the light of "Khshnoom".

CHAPTER III

MISCONCEPTIONS ABOUT DIVERSITIES IN AVESTA LANGUAGE, AND FACTS ABOUT THE SAME

When Western philological scholars commenced the study of Avesta, they found in its composition some Avesta metrical, others in prose; some simple, others difficult, some with long accents and syllables, others shorter, some very ancient, others less_ and composed by different writers. They knew not the real cause or causes of these diversities, and since they were linguists, they approached the Avesta from the standpoints of derivatives, grammar and semantics only. Thus the Gathas having long accents and syllables and being metrical, they considered them to be older in origin than other Avesta, and composed by Zarathushtra himself; and branded the non-Gathic prayers as "Later Avesta", written by priests of later periods, and hence unauthentic. They did not know and do not know that Avesta is based on Staota Yasna, the laws of vibratory colours, sound etc.

ZOROASTRIAN BOOKS COMPRISED 2,000,000 VERSES

“We are left without information whether or not Theopompos derived his statements on the lore of the Magi from the intercourse with the Persian priests themselves; but Hermippos, who composed, besides his works on the Zoroastrian doctrine, biographies of law-givers, the seven sages of Greece, etc., is reported by Pliny to have made very laborious investigations in all the Zoroastrian books which were said to comprise TWO MILLIONS OF VERSES, and to have stated the contents of each book separately. He therefore seems to have had some *knowledge* of the sacred languages and texts of the Magi, for which reason the loss of his work is greatly to be regretted.”

("Essays on the Sacred Language, Writings, and Religion of the Parsis" by Martin Haug, reproduced from p. 289
"Zoroastrianism-Ancient and Modern" by P. S. Masani).

EXTANT AVESTA REMNANTS OF NASKS
GIVEN BY ZARATHUSHTRA

The vast compass of the original writings of Zarathushtra himself consists of 21 Nasks or volumes, which are named from the 21 words of the 'Yatha Ahu Vairyo' prayer, and divided into three groups of seven Nasks each, viz., (i) Gathic, (ii) Datic, and (iii) Hada-Manthric.

With regard to the erroneous belief that non-Gathic compositions are unauthentic, it may be stated that though a very considerable bulk of the Avesta are lost to us, we possess in Pahlavi a summary of the 21 Nasks. This summary enables one to know that:

- (1) the Vandidad which is much run down by scholars is really speaking the original whole NASK (number 19), Javit-Shidadad composed by Zarathushtra Himself;
- (2) the Yashts have their origin in the Nask (number 14) Baghan Yasht written by Zarathushtra himself;
- (3) the Yasna and the Vjsparad and specially the Haftanghaiti, all of which are regarded as post-Gathic and as Post-Zoroastrian, i.e. "Later Avesta" are taken from the most important and fundamental Nask (number 21) Stot Yasht which contains besides all these Yasna, Visparad etc; the Gathas and the Gathas are thus related to the Yasna 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. (*Zoroastrianism Ancient and Modern* by Ervad P. S. Masani).

AVESTA BASED ON 'STAOTA'
LAWS OF VIBRATORY COLOURS, SOUND, ETC.

Avesta is not a 'dialect' as erroneously believed in philology, but a specially formed language *for* liturgical and ritualistic purposes of the Zoroastrian Faith. This will be realized from the fact that the very small prayer of Yatha Ahu Vairyo consisting of only 21 words has over 30 different renderings which can never happen in the case of a composition in an ordinary dialect,

whether in prose or in poetry. The term 'Avesta' (from a not; and vid, to know) connotes the knowledge of the Unknown or

the Unknowable. Thus Avesta cannot be a spoken language. The original dialect on which Avesta is based was called 'Kyan,' which was current in Iran when Zarathushtra descended on the earth some 9,000 years ago. On this Kyan dialect the prophet applied 'Ilm-e-Staota', the laws of vibratory colours, sound etc. He based the vocabulary of his Staota Yasna on the lines of the original 'Staota Yasna' functioning in Nature in the pre-cosmogogenesis world, and formed 21 Nasks of Fshusho-Manthra, literally blissful mystic spells. It may be stated that the sounds and voices of birds and animals though not intelligible to ordinary human beings, are yet understood by the adepts of Staota Yasna, because they understand the laws of vibrations and sound. The Fshusho-Manthra are very close to the 'Vacha' speech of Yazads (angels). Our Master informed that from each of the words of Fshusho Manthra and Manthra-Spenta, nine meanings could be raised. The Prophet has so formulated the Avesta Manthra that a devotee who practices the Zoroastrian anti-microbe Baaj-rites and other laws of purity with righteousness, can deliver himself quicker from the physical body by the recitation of Avestan prayers.

THREE DIVISIONS OF STAOTA YASNA

In the above science of Staota Yasna, there are said to be three divisions: Humata, Hukhta, Hvarshta. The Humata contained descriptions of the pre-cosmo-genesis world 'Anghush Pouruyo' - Yasna 28.11 and whole Universe. Hukhta contained cosmography or the description of ultra-physical worlds. This description also included the preparation of folk-lore woven in allegory, for which there were certain rules, as there were (rules) for deciphering the allegory, which our Master called the rules of 'Taksiriat' in which certain transposition of letters or words can reveal the true import. These folk-lore were principally intended to expound things existing in the invisible, immortal and ultra physical worlds above, of which people on this material world have no experience.

The noumena of the unseen worlds are allegorically expounded by analogy of things existing in this world. Thus Dakhyus' (Yt. 10.144), which are inconceivably huge, planes in the Space, i.e. in the ultra-physical worlds' above, are referred to as Vourugaoyaoiti (Yt. 10,3), i.e. wide pastures, and their inner homologues are called Zarehs (Ysn. 42,4) literally seas, because in the top three homologues are generated waves, not of water, but of super-ether. In Yasna; 48,6 it is stated "Ahura planted the tree". In order to caution that it is not a 'tree' in its normal sense, it is clarified that it is planted 'in the anterior world', i.e. in the pre-cosmo-genesis world, which indicates that the word

'tree' is used in an allegorical sense. Similarly, there is the instance of 'Khar Ashavan' (Ysn. 42.4) the lustrous Kehr of the three-stage Ahunavar Plan referred to in Bundelesh; 19 as the 'Three-Legged Ass', in which, by depicting the Khar as 'three legged,' attention is drawn that the word is used in some other sense, which the adepts of Staota Yasna can decipher.

The Hvarshta-Section of Staota Yasna in its 33 chapters (which are mentioned also in the summary of Nasks in Pahlavi) contained all knowledge relating to this earthy globe, its inconceivable longevity, and the way it would be absorbed one day in the ultra-physical worlds above. In the terminal portion of this section were delineated the methods of reducing all knowledge to writing including the variety of forms of alphabets and the distinctive vibratory colours produced by their pronunciations. These also contained grammar rules. The holy Magavs (or Magi) who were adepts in the science of this Staota Yasna could reduce them to writing either in the form of Zand Avesta or of fables. They (Magavs) could delineate the mysteries of the unseen immortal and evanescent worlds in the form of folklore wrapt in allegory or in the form of simple anecdotes in the style and diction of Staota Yasna; while the framing of the mystic spells of Mantra and of the Yasna rituals was the task of Saoshyants, great saints and Raenidars (the holy resuscitators) of the dwindled Faith whenever necessity arose.

In the Yashts also there are Humata, Hukhta, Hvarshta (Yt. 13,84) of different Ameshaspend and Yazats. The functions of an Ameshaspend or a Yazad in the immortal worlds are called his Humata, those in the ultra-physical worlds, his Hukhta, and those on this material world, his Hvarshta. In the Pazand Patet. Pashemani prayer (Kardeh; 8) are given the respectiye 'Hvarshta' (deeds i.e., creations) of the seven Ameshaspend. Thus

1. Hormazd : man and mankind;
2. Bahman : cow-kind and other blissful species;
3. Ardibehesht : fire and other kinds of fire energies;
4. Shehrevan : metals and their different kinds;
5. Spandarmad : earth and its different kinds;
6. Khordad : water and its different kinds;
7. Amardad : vegetable and vegetable kingdom.

The immortal worlds consist of nine heavens, the 9th being the empyrean and the 8th zodiac; and the seven planetary heavens, i.e., lustrous orbs, only lower in lustre to the 9th and the 8th heavens.

FSHUSHO-MANTHRA NOT A LANGUAGE

. The Gathic, Datic and Hada-Manthric groups of Nasks above mentioned were written in Fshusho-manthra, which were not a language, but a sort of expression called Staota Yasna, vibratory colours, not subject to grammar rules. The decipherment of this Staota Yasna requires not only intellect but great piety and authority. These 21 Nasks were rendered into Manthra-Spenta of Avesta in the same Gathic, Datic and Hada-Manthric divisions by the Prophet's highly advanced pupils of the Naba-nazdishta class by the commandment of Ahura Mazda through Zarathushtra. Towards the termination of the Jupiterian Age about 2,000 years from today, when the religion was disorganized, certain authorized Raenidars (repairers of the pure Law), "with their fulness of faith of devoted hearts" (Yt. 10,9) selected certain Avesta from the above said Fshusho Manthra and the Manthra Spenta. To these they added the proper interpretations in the form of Zand i.e. commentary in Avesta and rearranged them in the form of Gathic, Datic and Hada-Manthric sections of the 21 Nasks suitable to the changed times. This they effected through the competency derived from their knowledge of Staota Yasna. Thus they fulfilled their great divine mission through the agency of Zarathushtra.

SARV-I-KESHMAR

The Hada-Manthric section of Nasks above mentioned was of two categories, namely exoteric and esoteric. The former comprises the practice and performance of the rituals and religious ceremonials, while the latter (esoteric), which came to be known as Sarv-i-Keshmar in later times, include the entire code of the practice of the exercises of Nirang or holy Manthra formulae, incantations, piety, humility, solitude, meditation, austerity, abstinence, stoicism, set body-postures, special modes of inhaling, exhaling, etc.

In ancient times prior to the advent of Zarathushtra there used to be depredations of Satanic forces from the regions above, Peshdadian and Kayanian saintly kings and warrior-saints used to go through the severe exercises of piety, and obtain spiritual powers by supplicating to Ardvi Sura with "a hundred horses, a thousand oxen and ten thousand lambs", explained in Supplement No. 18. Such exercises fall under Sarv-i-Keshmar. In this the horse stands for 'power' of Divine Self-Intelligence just as we refer to an engine of so many horse-power, 100 indicates the degrees of (spiritual) efficiency. An ox represents selfless goodness or blissfulness which the cow-kind possess, lamb indicates harmlessness and innocence through which alone is possible the development of five higher senses, whereby, one draws Divine, Wisdom from Nature. 10,000 indicates numerousness of soul's powers.

Among the various powers gained through piety was one of preparing amulets and periapts, meaning respectively "Taviz" i.e. magic squares, and 'Talisman', i.e. more forcible amulets than Taviz, for protecting a person from becoming an easy prey to extraordinary lust and other vices. Just as such amulets etc. are meant for saving an individual against the onslaughts of Satanic forces, so in ancient times Jamshed, Faredun and other glorified kings had devised certain talismanic spiritual fortifications which rendered immunity for long periods of time from the infestations of Druj,- evil forces of spiritual darkness. Such secret holy centres are called 'Var' which were constructed either subterranean as in the case of king Jamshed's Var (Bd. 32,2) or on the surface of the earth. Still further there have been similar types of devices for keeping certain ultra-physical regions Satan-free. These are called "Daeza". Thus we know of Kangdaeza prepared by holy prince Shiavux.

MAGI COULD READ FSHUSHO-MANTHRA VIBRATIONARY COLOURS LIKE ALPHABET

According to Gatha. (Ysn. 29.7) Ahura Mazda framed Manthra through Asha, holiness. These were imparted to Zarathushtra through revelation. Ahura Mazda gave 'Hudem' to the prophet. As said by learned Kanga, 'Hudem' originally means 'good breath'. Really speaking, Hu = AHU, the Lord God who is Light of lights. So when Hudem is bestowed on Zarathushtra, his very breath is deified, i.e. of AHU only and hence every thought, word and action of Zarathushtra were revealed - "Yanim mano, Yanim vacho, Yanim shyaothnem" (Ysn. 28,0).

It follows, therefore, that the Manthra framed by Ahura Mazda were revealed to Zarathushtra. One name of Ahura Mazda is Fshusho Manthra, the blissful spells. On the basis of these Fshusho Manthra Zarathushtra framed his Manthra, which are called by the same name. These were arranged into 21 Nasks or books, divided into three categories--viz., Gathic, Datic and Hada Manthric.

It is said when these Nasks were recited by the prophet's nearest pupils called Zarathushtrotemo, i.e. those who were most like Zarathushtra in the practice of Asha, holiness, they could see a spiritual cinematograph of the worlds above; the pictures they saw were of vibrationary colours and forms. These pictures varied according to the world concerned. Thus those relating to the immortal luminous worlds were the sublimest; those of the evanescent world of the Space were superior to those of the material world; these pictures depended on the Fshusho Manthra of the Nasks recited.

The pictures of the vibratory colours were afterwards translated into language, called Manthra Spenta, also meaning blissful spells. Fshusho Manthra, it may be stated, were not a language, though pronounceable. The condition for understanding Fshusho Manthra was not high learning, but extreme holiness. All Zarathushtrōtēmo were Magavans, or Magi, who were extremely pious souls. (vide Supplement No. 27).

Strange as it may seem, in a book received as a gift by this writer, from San Francisco and entitled *Nedoure Priestess of the Magi* dealing with consolidated Faiths, the following extract gives evidence of what is said in Dr. Chiniwala's *Khshmoom Nikize Veh Din-Book 1*, (pp. 40-41) related above. On pp. 46/47 of the American Book it is said:

"Every thought that man can think, every desire of which man can become conscious, every feeling of which man is subject, produces or creates a vibration distinct from all others. These vibrations, as do ALL vibrations; produce or create a color, known in the occult as an AURA. The initiate Master Teacher, or Magi, can read these colors as easily as he can the alphabet." (Footnote on p. 46).

In the text it is said:

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

Thus it will be seen that the vibratory colours can be read by holy Magi and not by the materialistic minded linguists.

It is stated above that pictures of Fshusho-Manthra recitals were done into language. This language though based on grammar is still of Staota Yasna, the law of vibratory colours, sound, etc., besides being highly enigmatical and allegorical.

Thus the chapter 8th of the Yasna Haftanghaiti is the Zand addendum to the seven original chapters of the Manthra Spenta mentioned above. In Ysn. 42, 1 it is said "Pathamcha vicharanao' meaning different ways or roads or paths. Are the Mint Road and Garden Road meant here? - Patham are the paths of different religions. Avesta, which is the Knowledge of the Unknowable or Unknown, does not treat of East Street or West Street, or rivers and oceans of the earth.

Going back to Manthra Spenta, the Zarathushtrotemo or Magi who reduced the vibratory pictures to Manthra, Spenta language formed all the Nasks also in Gathic, Datic and Hada-Manthric divisions. But these Manthra Spenta could only give benefit to and be used by highly pious people. Just as poor stomachs cannot digest a highly rich dish, so the original Manthra Spenta were not suitable for worldly people. .

So a Raenidar is appointed who takes instructions from Zarathushtra and on coming to the earth selects passages under the guidance of Zarathushtrotemo, from original Manthra Spenta, but the most important thing is that he, the Raenidar does not alter the original language of the Manthra Spenta which are turned into language from Fshusho Manthra of the prophet. He adds Zand expository paragraphs, which too require the knowledge of Staota Yasna. The Raenidar also arranges the 21 Nasks prepared by him of selected passages into Gathic, Datic and Hada-Manthric divisions.

Since these selections comprised a smaller bulk than the original huge treasure, the Avesta so formed are called Khordeh Avesta and because they embody the Zand passages they are called Zand Avesta. During the long stretch of nearly 9,000 years since Zarathushtra revealed his immaculate Faith there were occasions of political and other types of upheavals when the religion was disturbed, and repaired by the Raenidar concerned. The Raenidar selects passages from spiritual standpoints and not linguistic.

The last Raenidar Adarbad Marespand selected passages from the original Manthra Spenta suitable to changed times, i.e. to the material age of Mars that set in synchronously with the beginning of the Christian era. Our Zoroastrian civilization flourished for over 12,000 years till B.C. 2,000, decay set in the religion with the change in planetary Time cycle, the cult of idolatry asserted itself during the Mercurial (minor) Time cycle of 260 years, which planet supports idolatry, king Zarathushtra also called Hukhshathra (Oxyartes) was defeated. Thus Iran was in a state of religious hotch-potch.

Reverting to the Manthra Spenta (selected by the Raenidar, holy Adarbad Maraspand) with which Manthra the division of the Avesta into Gathic and the so-called 'Later Avesta' is closely connected, the theme of the Gathas concerns mostly the manifestation of the Universe and the luminous worlds of perfected souls, that of the Yasna Haptanghaiti pertains to defective souls exiled to the evanescent worlds for the purification of their Dravao, (evil) and the Nyaeshes and Yashts are necessary for souls on this earth who are considered 'Kharij' external, for whom the last named liturgy are like the veritable spiritual prescriptions for their spiritual diseases.

So the respective Nasks, their Manthra formations, their vibrations; their invisible colours all differ. Again if the language is of different writers, it is because the Time factor is changed, the Raenidaris changed, the religion is 'disturbed', and the caliber of the souls that descended on the earth deteriorated. Adarbad Maraspand performed the miracle *of* remaining un-burnt when molten *ore* was poured over his chest. He, a soul of such spiritual eminence, and a seer into the future *of* a thousand or more years resuscitates the dwindled faith by performing the above marvel, and re-arranges the Avesta Manthra prayers suitable for the souls of the lower calibre and based *on* spiritual view point besides *on* Staota Yasna, the laws *of* invisible vibratory colours and forms, which all is beyond the sphere of philology.

Consequently, philological scholars who are complete strangers to the genuine philosophy *of* the Zoroastrian religion and the intricacies *of* the Avesta are not competent to judge Avesta texts and to misconceivedly criticize them to boot, for they do not know "Guzra senghaongho", 'secret sayings' (Ysn. 48.3), and the "Razeng" mysteries *of* Avetsa (Ysn. 50,6), though they may render parrot wise, horse' for 'Asp' and 'ox' for 'Geush'.

The misconceived criticisms of Western scholars, blindly and fondly imitated by some Parsi scholars have wrought good deal of harm towards loosening the faith and devotion *of* the Zoroastrian community in general, with the result that sires and grand-sires who recited the holy Nyaeshes and Yashts most devoutly deplore the scant respect paid to those prayers by their Avesta-learned scions.

In fine, Avesta is not a dialect though based *on* grammar rules, but it is based on Staota Laws, and hence, letters, tchha, dha, bha and la have been expunged on account of the inferior vibrations created in their pronunciation. The pronunciation *of* the Avesta letter 'da' (with the right hand flourish) as dha has been wrongly introduced by the Western scholars.

In his prologue to' Ysn. 35 Dr. Mills observes:

"With the Yasna of the 'Seven Chapters', which ranks next in antiquity after the Gathas, we already pass into an atmosphere distinct from theirs. The dialect still lingers, but the spirit is changed."

The learned scholar is not aware that the change is due to the change in the worlds above. As stated already the theme of the Gathas concerns mostly the immortal worlds of the perfected souls, while that *of* the Yasna of the "Seven Chapters" relates to the defective souls of the subtle mortal worlds of the Space, and hence the spirit *of* the Manthra formations is correspondingly of a lower order.

Thus the Cosmic atmosphere is changed from luminous to semi-luminous at first, i.e. super-ethereal,' then ethereal, and at last material. So the Manthras also change. But the illustrious Doctor knows only and thinks only of accents and syllables, long or short, the style abstract or concrete, and the Parasmaipada or the Atmanepada.

CHAPTER IV

PHILOLOGICAL STUDY OF AVESTA SHOOK THE FAITH OF THE PARSIS

We have said that the religion remained unsullied till the study of the Avesta was confined to the devout Zoroastrian priesthood. But then started the misfortune. After the introduction of the study of philology in Europe, a Christian missionary by the name of Dr. Wilson had in 1833 A.D. severely attacked the holy Vandidad in Bombay in his booklet called "A Lecture On The Vandidad Sada". A fitting refutation of that attack has been given in his book of the "Translation of Vandidad" (p. 250 seq.) by the learned Ervad Kanga. From that book we sorrowfully learn that there was a faithless educated Parsi himself to help Dr. Wilson in his unworthy work. In his book that missionary has made false allegations and charges with the intention of undermining the religious faith of the Parsis.

In this way when, on the one hand, there were frequent attacks from the Christian missionary, there came to be published a weekly, named "Rast Gofar Tatha Satya Prakash" under the lacerating editorial pen of the late Mr. Kaikhushru Kabraji. This weekly began to spread in the community the poisonous doctrines of the so-called reformation. It was fully of vitriolic attacks on the tenets and observances of the holy Faith.

While in that weekly, attacks false and full of ignorance were being made, the refutations thereof are also to be found in the work on the translation of Vandidad (p. 285 seq.) by Ervad Kanga mentioned above. Such was the pitiful predicament in which the study of the Zoroastrian religion was placed till the beginning of the present century. On the one hand letters used to appear in the public press from correspondents, outwardly seeking light on various rites and ceremonies, but really with a view to shake the faith of the orthodox. The answers to these questions were given with the aid of philology or Theosophy coupled with the power of speculation. On the other hand, some followers of the "Rahnoomai Mazdiyasnan Society" who having studied the Avesta philologically fancied themselves the be-all

and end-all of religious knowledge, branded as "humbug" or "superstitious" any religious matter that did not fall within the narrow compass of their understanding. In this way under the frenzy of the so-called reformation they tried to sweep out much that was good and sacred by their poisonous propaganda during a period of rank materialism.

With the inception of the philological translations of Avesta came the belief that whatever was said in the Gathas was alone true. Then some of the scholars went still further that only certain portions of the Gathas were Zarathushtra's own and the other Avesta were inserted by the priests. In this way they styled all sacred literature like Yashts etc. except the Gathas as "Later Avesta", and degraded their high status by treating them as unauthentic.

From the rushing current of rank materialism of the last century there arose a revolutionary class of Parsi Avesta-Pahlavi Scholars possessing high University degrees, which (class) emulated the erroneous ideas of the Western scholars and propagated all sorts of skepticism against all Avestaic prayers except the Gathas. Thus they said the Sudreh and Kusti (the sacred shirt and thread-girdle) were not mentioned in the Gathas; Haoma is not mentioned by name in the Gathas; the successors of Zarathushtra departed from Gathic language, and began writing in language inferior to that of the Gathas; the whole of Vandidad savours of the Magis; the Parsis have been accustomed to believe all Avesta to be the Prophet's own; the whole of the later Avesta are full of those Yazadic Intelligences which were worshipped by Iranians prior to Zarathushtra and which were discarded by him etc. With the flow of all such types of deleterious ideas propounded through public speeches and writings, the faith of a certain section of the community was shaken. The most lamentable result of all this was that many an Athravan and many a layman lost faith in the Nyaesh and Yasht prayers_ which their sires and grandsires chanted with great devotion.

So over-delighted were the Parsi philological scholars with the translations of Avesta effected by their Western Masters that they (Parsi scholars) accepted as heavenly truths all the offensive, misconceived and unwarranted criticisms against their own holy Faith, and drank and drink deep in the cups of faith-shattering poison as nectar.

With the introduction of philological study, the knowledge of Avesta and Pahlavi literatures which was mostly confined to the devout Dastors (high priests) in olden days and hence unsullied, was _acquired by a good number of Parsis in Bombay, and the translations of the entire Avesta scriptures were placed before

the community. But the dark side of the picture was due to the essentially limited scope of philology. Consequently, as stated above, many adverse criticisms arising out of ignorance and misconceptions were leveled against Avestan scriptures and holy religious rites and ceremonies. The result of all this strange paradox was that instead of profiting by the philological study, the community suffered irreparable harm in the shape of disintegration of faith and disregard of religious observances.

When such was the sorry state of affairs, a new light of the esoteric knowledge of the Zoroastrian religion began to shed its lustre in India for the first time in the beginning of the present century.

CHAPTER V

THE DAWN OF "KHSHNOOM" AND THE LIFE OF THE MASTER IN IRAN

As shown above the community was passing through a period of great upheaval in the matter of religious study and the position was like one blind leading another blind. At such a critical period Divine Providence sent a great Teacher to dispel the darkness that surrounded Zoroastrian Avestan studies and beliefs.

Somewhere in 1875-76 a youth of about 17 or 18 in a Parsi home at Surat happens to have serious differences with other members of his family. His maternal home becomes abhorrent to him; so, after making some secret arrangements about his clothes etc., he leaves his home and city by rail and detains at Ajmer, which was a terminus station in those days. There is great commotion in the house at Surat, and telegrams fly to many relatives. The youth who thus quitted his home in disgust was no other than our revered Ustad Saheb (Master) the late Seth Behramshah Navroji Shroff.

BEHRAMSHAH PROCEEDS TOWARDS PESHAWAR ON THE NORTHERN FRONTIER

After detraining at Ajmer, Behramshah goes out for a stroll in the city. There he happens to meet one of his maternal uncles. Like the other relatives this uncle also had received a telegram. So the latter knows that Behramshah being displeased has left his home. He very much entreats Behramshah to return to his mother's place. But his entreaties are of no avail. So the uncle suggests that he be informed from time to time of the places Behramshah may go to, so that he may remit him Rs. 25/- per month for his traveling expenses. Behramshah approves of the suggestion and agrees to it; so the uncle allows him to proceed and telegraphs to Surat about his meeting Behramshah. The latter then continues his journey onwards towards the north on camel or on horse-back.

BEHRAMSHAH REACHES PESHAWAR

Thus moving forward he reaches the outskirts of Peshawar. There one day after attending to a nature's call he is standing beneath a tree performing his "Kusti" prayer, when a stranger appearing to be a Pathan approaches him, and pointing to a camp having tents at a little distance tells him "Our 'Rad Saheb' desires to meet you", Behramshah has by now come to learn the meaning of 'Rad', as the 'chief' during his tour of Northern India.

THE "RAD-SAHEB" READS THE THOUGHTS OF APPREHENSION ENTERTAINED BY BEHRAMSHAH

The approach of this stranger creates fears in Behramshah's mind, because he has heard that among such a tribe there is a practice that if a ring or an earring is to be robbed it must be done after cutting off the finger or the ear, when alone according to them, it would be 'Halal, i.e., legitimate'. Behramshah had on his person some gold stuff including a gold watch and chain belonging to his late father. Such fears assail his mind when there approaches from that camp another person, who is aged, and who says to Behramshah, "Our Rad-Saheb bids me to inform you to entertain no fears about your life and property and requests you to come". With some hesitation still lingering in his mind Behramshah goes with the two men. He is taken into a big tent. There he sees something like a 'Darbar', i.e. a royal court, in the centre of which is seated on a high and well adorned dais the chief who had an imposing personality. Besides the chief there are some in lower seats and others standing with great respect and reverence.

Behramshah going amidst them is given a warm welcome by the 'Rad-Saheb' and offered a seat, and a plate of dry fruits is presented. Behramshah still has apprehensions and suspicions about the fruits offered, and hence partakes of only a few of them. Then the Rad-Saheb inquires of him about the Kusti or the holy thread-girdle, saying, "Standing under that tree what were you tying round your waist?" Behramshah gives a fitting reply to the query. The talk between them is in Hindustani.

After this short talk, Behramshah asks for leave to go and a man is sent to escort him to his hotel, with a bag of dry fruits as a present. At parting, Behramshah is pressed very ardently by the Rad-Saheb to come again-the next day, to which Behramshah replies in the affirmative.

BEHRAMSHAH HAS A DREAM

The next day after taking his mid-day meal in the hotel Behramshah is resting on his bed. He begins to wonder to himself why these Pathan-looking strangers should seek his company so eagerly. While he is lost in such thoughts sleep overtakes him. He sees a vision in which he finds himself in an orchard full of flowers and fruits, but there is to be seen no gardener or a custodian. "If I pluck some of these fruits, who will notice it?", asks he to himself. As soon as this thought passes through his mind a man wearing a white beard is seen approaching him; then a brook comes to sight and then a parapet by its side. The gardener sits on that parapet, then carries one of his legs on the side of the brook behind, and then the other, and suddenly drops into the brook with a loud noise. With that sound, Behramshah wakes up only to find that it was all a dream. So he diverts his mind from all this and tries to forget it altogether. By now his former unwillingness to go to the Rad-Saheb's camp melts away, and he himself gets ready to proceed there. At this time however, comes the attendant from the Rad-Saheb and they both set out for the camp.

RAD-SAHEB RETELLS THE DREAM BEHRAMSHAH HAD

After giving a kind reception to Behramshah and seeing him in his seat, the Rad-Saheb smilingly speaks to him - "Say Sir, how you lagged in your honesty and drowned that poor gardener!" At that time Behramshah has forgotten about the dream he had in the afternoon at the hotel and is not able to follow what the Rad-Saheb intended to convey. All the other members of the congregation assembled there laugh heartily at his perplexity. This annoys Behramshah; frowningly he asks the Rad-Saheb in an exasperated tone, "Have you called me here to jest and mock at me?" The Rad-Saheb then appeases him. But simultaneously, Behramshah now becomes conscious that the remarks of the Rad Saheb referred to the dream he had in the hotel. Angrily he says, "That was what I saw in the dream. How did you come to know about it?" The Rad Saheb replies, "Never mind how I have known it, but is the tale true or not?", --and Behramshah confirms the verity thereof.

EVERYBODY SHOWS BEHRAMSHAH HIS SUDREH AND KUSTI

The miraculous power shown by the Rad_Saheb deeply impresses Behramshah. Thereafter some questions concerning Behramshah's religion are put. 'Who is the Dastoor (high-priest)

of your religion?" And so on, which questions Behramshah answers from what little knowledge he possessed. During this meeting the Rad Saheb reveals that he and all the others in the camp are also Zoroastrians. All of them lift up their robes and show their Sudreh and Kusti. Behramshah seeing all this now begins to trust them fully and all suspicions about them melt away. After this Behramshah daily visits the camp, till one day, the Rad-Saheb informs him about their decamping. Behramshah is induced to go with them to Iran and he accepts the invitation. On this Behramshah goes to Seth Jassawalla's famous banking firm at Peshawar, with which firm he knew his father had some business connections. He tells them that he wishes to execute power-of-attorney in their favour to collect the sum of Rs. 25/monthly, which he used to receive by post from his uncle at Ajmer. When Behramshah informs Seth Jassawalla about the Rad-Saheb and his own intention of going with the latter to Iran, Seth Jassawalla seriously warns him that such Pathans of the Frontier are very unreliable and deceitful. But Behramshah tells him that he had given a promise to go, and shows his resolute intention to carry it out. Jassawalla then plans a stratagem. He telegraphs to Surat calling for a wire to the effect that Behramshah's mother is very seriously ill, and is yearning to meet her son. Jassawalla had in his mind that Behramshah should take such a telegram to the Rad-Saheb and thus be free from the promise he had given.

RAD-SAHEB REVEALS FABRICATION OF TELEGRAM

When the telegram is received, Behramshah is informed of the same and is asked to take it with him to the Rad-Saheb and acquaint him with its contents. But the Rad-Saheb sees through the plan. He says, "I will just let you know". So saying, he shuts his eyes and directs his spiritual sight to the house where Behramshah used to dwell at Surat and then informs Behramshah, "Today happens to be your mother's birthday and she is just having a very good meal of rice and pulse and curd". Behramshah recollects that day to be his mother's birthday according to the Parsi calendar, and so accepts the veracity of the Rad-Saheb's statement. On this Behramshah returns to Jassawalla and tells him about what the Rad-Saheb had revealed. Seth Jassawalla is wander-struck, and gives up his own previous objection against Behramshah going to Iran with the Rad-Saheb, and in fact agrees to it. At last the tents are unpitched and the small caravan commences its return journey to Mt. Demavand with Behramshah as one of them.

The caravan is all on horse-back and wind through a narrow track amidst the tall grass. But when Behramshah looks back the track vanishes. All that is visible is the tall, high grass everywhere. In fact the sight of the tall grass was a mere illusion created for diverting away the notice of others from their movements. In this way they are journeying through Chitral (northwest of Kashmir), and at last after several days they all halt near a barren mountain. Here the horseman at the front dismounts and recites something prayerfully. Immediately after this a square black stone comes to sight. This stone is pulled out and thereafter many more stones are also removed; and then comes to their view what is like a tunnel. After entering the tunnel, they keep climbing up the mountain for a great length of time in complete darkness. At last the great vault of the sky comes to view and they reach a lovely place, fresh and delightful. Behramshah finds human habitations in this place.

The above story is recounted mostly from what was directly heard in Gujarati from the Master himself. The mountain referred to above is called Mount Daemavand or Demavand Koh. It is referred to in the 8th paragraph of the Pazand prayer, "Afreen-i-haft Ameshaspandan", as:

"Hama-Zoar Daemavand Koh ke dravand bivarasp
andar oye basta ested".

(Literal translation) - Be in accord with Daemavand Koh
(Mt.) in which is enchained the demon bivarasp, the demon
(with power) of ten thousand horses.

With regard to 'bivarasp' it may be explained that the word 'asp' meaning horse represents power. Here it stands for the evil powers of the Dravand, demon. 10 in ten thousand denotes perfection either in good or evil; thousand horses indicate the thousand powers, i.e. innumerable evil powers of the demon. Hence the sentence means 'Be in accord with the holy saints-in seclusion in Mt. Daemavand who by their incantations keep under control the devil perfect in countless evil powers'.

Mount Demavand is on the north-east of Tehran, the capital of Iran. By the side of a pleasant valley in the Mt. Demavand area known as Alburz (Avesta-Har-Berez) our Master said that there live in seclusion the holy Zoroastrian sect of Saheb-Dilan numbering about 2,000. The head of this sect is called the "Sraoshavarez". Since this Saheb-Dilan sect and their chief, the holy Sraoshavarez Saheb, are most intimately connected with and have played the highest role in the marvelous training and spiritual enlightenment of our Master, it is but meet to give some idea about them here below before proceeding with the story of our Master.

THE HOLY "SAHEB-DILAN"
(MASTER-HEARTS)

While speaking about the above mentioned "Saheb-Dilan" sect (Master-Hearts) our Master informed that forty-nine years prior to the fall of the Zoroastrian Empire, some holy Master-Souls of the time went into seclusion taking with them the Holy Scriptures and whatever was required for the strict observance of the Zoroastrian law of Asha, purity. They and their followers or descendants still lead lives entirely in tune with Nature and with the sublime teaching of the Zoroastrian religion.

As regards the superiority of the 'Saheb-Dilan over the followers of the other two Paths called the paths of revelation there is found a reference to them in the book (in Gujarati) entitled "Jam-i-Kaikhushru or Mukashafat-i-Kaiwani", meaning the Revelation of Kaiwani, originally containing about 325 couplets in Persian describing the heavenly experiences of the Dastur Saint Azar Kaiwan who had become very famous in India by his great spiritual miracles during the reign of the Mughal emperor Akbar the Great. These couplets were translated from Persian in Gujarati in the year Y. Z. 1217, that is, one hundred and ten years ago by Syed Mir Ashraf Ali Munshi. In his preface, the learned Moslem translator mentions (in 1946 reprint, p. 5) three types of Paths of Revelation called Mukashafat or Mushahadat, and states that the saints of the Saheb-Dil sect acquire more light of Revelation than those who follow the other two Paths. The passage regarding these three types of Paths runs as under:

"The followers of the first Path are called doctors of "Ilahiat" or "Mutaalihin", who by the purity of their body and the power of austerity follow the Path of Revelation, and regard all prophets and "Jisms", (earthly) bodies as the Light of God. The second are the doctors of "Ishrakin" who also, by the purity of their body and the power of austerity, follow the Path of Light and acquire the Knowledge of God, and regard all prophets as truly sent by God, but do not pay obedience to any of them, and do not recognize any distinction in different religions; and in this Ishdikin system the occult (Baten) path is easily attained. And the great, learned Azar Kaiwan and all his disciples also followed this system.

- The third "Sufian"-that is Durvesh Sahebdel keep faith in the prophet of their age and according to his systems offer prayers of what is manifest and by the purity of their body and the power of austerity so advance on the Path of the Knowledge of Revelation that they gain more light than the doctors of Mutaalihin and Ishrakin".

Our Master had the extremely rare good fortune of having been impelled to go to Peshawar and having been admitted, though for a temporary period of some three and a half years only, into the circle of such spiritually advanced Saheb-Dilan referred to above. To these holy Sires our Master has most reverently dedicated his first publication- a veritable gem; the booklet entitled *Ilm-i-Khshnoom Series No.1* containing a *Bird's eye view of 'Ilm-i-Khshnoom*. This booklet in spite of its extreme brevity covers all the salient points about the entire Zoroastrian religion in all its aspects including its practices and rituals. The dedication runs as under:

"In the dear homeland of Iran, before the advent of those dark days, when set the Sun of the Zoroastrian religion, when the Zoroastrian religious and cultural books were destroyed, the great Zoroastrian empire became but a memory of the past and the illustrious Zoroastrian nation was reduced to a handful community; before the advent of this dark age some far-sighted sages became "gofe-nasheen", i.e. went into seclusion with the seeds of the Zoroastrian religion. At the sacred feet of these great devotees, the holy saheb-Dil Durveshes, the Master-Hearts who have renounced the world, this brochure is held with the prayer that our little Zoroastrian community may have for ever the protection of the Dadgar Dadar Hormazd, the Creator, and the benign shelter of the Hierarchy of Amshaspands and Yazads and the Asho Farohars (the holy guardian spirits) and the divine guidance of the Holy Ramz-go, Spitaman Zarathushtra, Prophet of Prophets and the blessings of the great Gofenasheen Sires of Ashoi (purity) and Righteousness of Body, Mind and Soul.
Atha Jamyat Yatha Afreemami" (SO BE IT).

Note:

In the passage quoted above the term "Durveshes" is used for the "Gofenasheen" Masters. It means pious and holy men who are free from all worldly attachments and vices. Our Master was the first to explain its Avestan derivation-"Dur", far away from and "Vesh", from "Tbish", harm, that is, abstaining from causing harm or injury to the world-whether it be in the form of thought, speech or action. So according to the religion of Zoroaster a "Durvesh" means only a true highly developed man or woman who totally keeps away from doing any harm to the good creation.

Our Master informed that prior to or shortly after, the fall of the Zoroastrian empire twelve different sects were known to have been formed who followed the Zoroastrian Faith to a greater or lesser extent, and among these, the Saheb-Dilan followed the

Zoroastrian religion in its pristine purity. The Chaechast Sires who comprise the most advanced souls and who are *on*, a plane higher even than the Saheb Dilan, stand quite apart. Our Master used to say that this Chaechast sect went into seclusion some two hundred years before the fall of the Zoroastrian empire.

21 Nasks Concealed Talismanically in Underground Iran

"Our Master informed that everything connected with Mazdayasni Zarthoshti religion including certain rich specimens of Zoroastrian culture and art from the time of the world Deluge down to the fall of the Zoroastrian rule has been preserved in a secret talismanic place in underground Iran called Tangistan:

Similarly the holy sages of Chaechast possess the 21 Nasks composed by holy Zarathushtra, also the 21 Nasks of Manthra Spenta caused to be composed by his closest pupils under his own supervision, then again the 21 Nasks of 'Mat-Azainti' (Gathas and their commentary), besides the commentary of 21 Nasks in pure Pahlavi of those ages etc. etc.-the whole comprising the essence and kernel of the Zoroastrian Faith exists concealed in underground Iran." (Parsi Avaz Weekly" p. 5, Dated 3-3-63).

Concept of 'Sraoshavarez'

As stated above the holy Sraoshavarez is the chief of the Saheb-Dilan. It was Marzban Saheb, the Sraoshavarez of the time, who had played the highest role in the training of our Master. Hence it is but meet to understand the true significance of the term 'Sraoshavarez' and his *par excellence* sublime position in Nature.

In the Master's book (p. 114) of *Ancient Zoroastrian Education System* the term Sraoshavarez has been rendered as

"Worker for Sarosh Yazad; or one attuned with Sarosh; or the listener of the Celestial Music of Sarosh Yazad; (Sraosha=Sarosh Yazad; and Varez=worker").

Sraoshavarez is the highest of the eight grades of priests, the designations of which occur in the Uzirin Geh prayer, and in the Vandidad 5,57-58; 8, 17-18 and the Visparad; 3, 1-2, as:

- | | |
|------------------|-------------------|
| (1) Fraberetar, | (5) Havanan, |
| (2) Aberetar, | (6) Atravakhsh, |
| (3) Asnatar, | (7) Zaota, and |
| (4) Rathvishkar, | (8) Sraoshavarez. |

The duties of all these eight grades of priests have been explained by the Master (p. 111 seq. *ibid.*) When a priest attains the

seventh grade of Zaota he becomes a Yaozdathregar, that is, one who has acquired the power of imparting purity to other co-religionists. Towering above them all stands the Sraosavarez, the most holy. The Master says (on p. 114 *ibid.*) that the rank of the Sraoshavarez is far superior to and higher than even that of the Dasturan-Dastur (the high priest of Dasturs). The Sraoshavarez is the Zarathushtrotemo or the representative (of his age) of the Holy Prophet and the heir to his seat. The Sraoshavarez has reached this sublime stage after having passed through all the seven stages of priesthood and after being acquainted with all the duties connected with each stage. He thoroughly comprehends the deep, inner, scientific working and efficacy of all Zoroastrian rituals, and is attuned with all the holy powers.

Between the seventh grade of the Zaota and that of the Sraoshavarez (8th) come the intermediary grades of high-priests, such as, the Pesh, Nayab-Dastur, Dastur and Dasturan-Dastur. The high-priests of all these grades even among the Saheb-Dilan who are spiritually so highly advanced, are strictly enjoined by Nature and by the Holy Faith to live a married life. Thus they are distinct from the Magavs and the Sraoshavarez, who is also a Magav, inasmuch as they are not destined by Nature to lead a married family life.

In S.B.E. Vol. IV the term Magav occurring in the Vandidad, 4.47 is rendered philologically as one "who lives in continence", which interpretation does not convey the full and real technical significance of that term. The fact is the Maghav class have no need to marry, because the soul of a Magav is a complete unit and an entire entity in the sense that its holy feminine counterpart and its holy masculine counterpart have mingled themselves by "Khaetvadatha" (Ysn. 12,9) into one perfect whole soul. This stage is preliminary to the return of the soul to its original home in the heaven of the moon whence the soul was exiled to the non-permanent worlds comprising the seven Dakhyus (Yt. 10,144), planes under Meher Yazad including this material world for the correction and transfiguration of the Evil clung to the soul. This highest stage of spiritual development into a Magav is in turn attained only after both the relative masculine and feminine holy counterparts of the soul have each absorbed into themselves their respective and relative soul's particles, first *from* the mineral to the vegetable kingdom through manure, then from the vegetable to the animal kingdom through herbal food, and from such animal into the relative human counterparts concerned. We shall have occasion to refer to this subject again at greater length in its own place under Cosmography.

SRAOSHAVAREZ MARZBAN SAHEB,
THE HOLY SIRE WHO
SPIRITUALLY ENLIGHTENED OUR MASTER

With respect to the source of his knowledge our Master mentions the name of his holy Sire as Sraoshavarez Marzban, the holy Ustad Saheb (revered Master) of the Saheb-Dilan sect. This reference is to be found in the Master's booklet (pp. 2-3) entitled *Ilm-i-Khshnoom Series No.1* referred to above. The reference runs as under:

"After remembering the 'Vahed-i-Hakiki', the Absolute One without a second, Minoan-Mino, the Invisible even to the Invisibles, the Unspeakable, the Unknowable, the Unthinkable, and thanking the Creator, Dadar Ahura Mazda and invoking the name of the Vakhshoor-i-Vakhshooran, the Prophet of Prophets, Ramzgo, mystic speaker the Holy Zarathushtra, and in accordance with the plighted word of the heirs to the seat of the Holy Prophet and the Divines of the Faith and by the grace of the Sraoshavarez Marzban Saheb, the Great Master of the Zoroastrian Saheb-Dilan sect, and after invoking blessings as a most humble one (Khaksar), I present the following few subjects; and I make a faint attempt to give some slight idea of the knowledge I have been fortunate to acquire according to my humble capacity of the inner esoteric exposition of the pristine pure Zoroastrian Faith, its practices and, rituals, and which knowledge is a priceless inheritance of the Zoroastrian community from Marzban Saheb, the Great Master of the Zoroastrian Saheb-Dilan, through the grace of my BagoBakht (literally share of Fortune) that is Khud."

THE HOLY SRAOSHAVAREZ
AS PORTRAYED BY THE MASTER

In his book entitled *Ancient Zoroastrian Educational System* (pp. 129-30) our Master has wonderfully portrayed the sublime qualities of head and heart and status in Nature of the Sraoshavarez. The Persian and other words in the passage concerned are reproduced below as in the original text for the edification of those readers who would appreciate its superb language - the translation in English follows thereafter:

"Whether in the sphere of Zoroastrian religious lore or in that of religious practices the mastery of the holy Sraoshavarez is perfect. He is the Rashidan-i-Rashid Azahelenek va pakzadane mubarak nam-e-har Zaman; Az bag-e-mino fam-e gunagun-e Zarathushti; Ark-e aoz-e munavvari; Alishan Kharidane Vala; Amel-i-Amelan; Alem-l-Aleman; Kamel-l-Akamil; Fazel-i-Afazil; Bazel-l-Munavvari,

Bi chun o bi misale har zaman; Muved-i-Muvedan;
Dastagir-i kudrat-i in zaman o har zaman; az har
mubarak kadami an Alishan Janab bar zamin armaiti
na'areh-zanan az shadan ba-afrinshad zi-i-munavvar
shae Zarthusht Spentaman Saheb-i- Delan."

(Translation)

He is the (spiritual) guide of guides; the most blessed among the holy and the pious of every age; belonging to the great perfected Master Souls of the Garden of the Immortal World with its manifold sections; as it were the very essence of Divine Light and Power; having the true spirit of noble birth and descent; and having continuous relationship with Sarosh; highest in the matter of religious practices; the most advanced in the matter of religious lore; having developed to perfection the powers of the soul; thoroughly proficient in religious and all other knowledge; endowed with the light of Divine knowledge, and having the power to bestow gifts like Nature herself; unequalled in every age; the highest among the practicing priests, i.e. most advanced in religious practices; the guide of Nature in this age and every other age; on every auspicious step of this Exalted Sire falling on earth, Armaiti always acclaim with Joy "O you luminous ray of the holy Spitaman Zarathosht-Saheb-e-Dilan - may you live in happiness". Such is the high and exalted Master of Ashoi, of Purity and Righteousness - a Sraoshavarez. Which Zoroastrian reader with a heart overflowing with devotion would not bow to one possessing such sublime designations and qualifications, one of such high descent, the Pir-i-Maghavan, i.e. the leader of the Magavs - the great Sraoshavarez Saheb?"

Having given some idea about the Saheb-Dilan and their holy Sraoshavarez Saheb and the Magavs, we now revert to the story about our Master.

THE MASTER WAS DRAWN TO PESHAWAR BY THE POWER OF THE HOLY NIRANG FORMULAE

Our Master has explained how by some mysterious working he had the rare good fortune of coming in contact with this pious group of the Saheb-Dilan in the distant Mt. Damavand in Iran, far, far away from his home at Surat in Western India. His leaving his mother's home and being unknowingly drawn to the out-skirts of Peshawar were but a result of the mysterious working of some "Nirang" (powerful sacred incantations) recited by his venerable Master, Sraoshavarez Marzban Saheb in Iran. At the bottom of all this was his Bagobakht, his destined fortune. His entry into Mt. Damavand was in connection with the repaying by the Holy Marzban Saheb of a past obligation. Our Master

used to say that some 5,000 years ago in one of their past lives, when Sraoshavarez Marzban was the general in an Iranian battle, and he – Behramshah - was an ordinary soldier, the General Marzban fell wounded by the sword of the enemy when Behramshah carried him away in his arms to a safe place, and saved his life. Our Master further said that when he had gone to Mount Damavand it was the last visit of the holy Sraoshavarez on earth. So before leaving this world he wanted to repay this obligation under which he was put by Behramshah and hence he by the sacred power of his "Nirang" formulae managed to create a feeling of strong disgust in the mind of Behramshah for his mother's home and mysteriously lured him to the frontiers of Peshawar, where Rasheed Saheb, who was his deputy ("Nayab") had encamped ready to contact him (Behramshah). Hence the invitation to his tent to Behramshah by Rasheed Saheb was according to the Holy Marzban Saheb's plan. That all those events were not simply accidental, Behramshah came to learn only at a later stage, for while they were taking place, Behramshah was totally unaware of the fact that some spiritual force arising out of some holy "Nirang" was working over him and guiding his steps. About the camp at Peshawar, our Master said that a caravan of the Saheb-Dilan go to Peshawar once in every three to five years for some barter business. They give articles like wool, musk, amber etc. in exchange for cloth and other things.

LIFE IN MT. DEMAVAND

While speaking of life at Mount Demavand, the Master said that the common men were engaged in agriculture, and led a true Zoroastrian life, and observed all "Tarikat" or canons of purity as enjoined by the Holy Prophet. Before and after partaking of food or drink or performing the daily ablutions or attending to Nature's calls etc. they were scrupulously strict in their observance of the anti-microbe "Baaj" rites to keep their "Khoreh" (subtle human magnetism; Aura) pure, and 'Drujih' proof i.e. free from all evil invisible magnetic effects.

Our Master told us that he himself had stayed for three years on Mt. Demavand. After that period he was sent to visit places like Pamar etc. in Airyana Vaeja on the top of the earthly globe, which took six months. And thereafter he was sent back to India. Behramshah was very unwilling to leave Mt. Demavand. But he was told by the venerable Sraoshavarez Saheb to return to his native place Surat, and lead married family life there and fulfill his 'Khesas's, in accordance with the "Laws of Retributive Compensation and Universal Adjustment with every visible and invisible object and *force* in the Universe" referred to in the Master's brochure, *Ilm-i-Khshnoom Series No.1* (p. 25). So with a very heavy heart Behramshah returned to India.

CHAPTER VI

MASTER'S TRAINING "SINAH-DAR-SINAH" HEART TO HEART, AND THROUGH "SIJDA", SPIRITUAL TRANCE – THE MIRACLE OF THE PRESENT AGE

Here an important question arises with regard to the Master's education and knowledge. When he left his native home of Surat, he had not studied beyond the 3rd or 4th vernacular standard. We may say he was almost uneducated. What miracle therefore transformed him from a veritable state of illiteracy to be a Master of Knowledge in all its branches including sciences, known and unknown, within the short span of his three years' stay at Mt. Demavand? In this connection it is important to state, that the usual method of imparting school training through books was not resorted to in his case. The methods employed were what the Master described as "Sinah_dar_Sinah" (heart to heart), and through "Sijda" (a sort of visualization before his mind's eye of objects and events relating to the earth or the seven Dakhyu's, invisible planes of the Space under Meher Yazad, or the planetary heavens and beyond) in a sort of spiritual cinematograph about which more will be said later.

Preparatory to his training by the above two methods, however, the four powers called 'Atash', fire-energies of the brain which remain latent in ordinary worldly people were first caused to be developed by making the Master practice strictly all the Zoroastrian laws of purity (Ashoi), and of the Zoroastrian anti-microbe Baaj' rites to be observed before and after partaking of meals, attending Nature's calls, etc. We shall soon have occasion to deal at some length with the above four 'Atash' fire energies.

About the method of "Sinah-dar-Sinah" by which the Master received 1/8th of all his knowledge, it is stated in the Introduction to his "Ilm-e.Khshnoom Series No._1" (p.7):

"This knowledge of Khshnoom is not ordinary material knowledge, and this knowledge is received as an inheritance

by disciple from his Master imparted from heart to heart. This 'Khshnoom' is not knowledge to be acquired by reading and writing or committing books to memory, but this knowledge is imparted through the grace of the Master after the disciple has gone through the discipline of certain Zoroastrian religious practices and rites".

THE MASTER PLACED UNDER A LADY TEACHER FOR HIS PRIMARY TRAINING

About the Master it is reported that at the colony of Saheb-Dilan known as "Firdaus" (Paradise) on Mt. Demavand he was at first kept in charge of a lady teacher by the name of Banoo Tannaz. In the book on "Ancient Zoroastrian Educational System" (p. 177) it is said:

"That lady teacher in accordance with our system of religious training at first gets every child to learn by heart every letter of the Avestan language with proper 'Imla', correct pronunciation. When those letters are perfectly memorized the child is taught to write in a correct artistic style, and to read, with proper 'Karahat', proper intonation and modulation."

It will be seen, therefore, that the Master was first taught to read and write Avesta and Pahlavi.

The reason why a female teacher is by nature more suited than a male for imparting primary training is explained (on p. 172 *ibid.*) that the female sex possesses in her eyes a power nine times more effective than that in a male, and which is known as "Vanthvo Frado", (Yt. 5,1) i.e., one of the five magnetic powers (Frad) present in water in its original, natural and pure state. Owing to the high extent of this Vanthvo-Frado power in a woman, she possesses in herself the art, as it were, of placing in the mouth of the opposite party whatever words she likes. Consequently, a child picks up more easily what is imparted by a female teacher than by a male.

As stated before, the knowledge of Khshnoom was imparted to our Master by two methods, technically known as (1) the "Sinah-dar-Sinah" (heart to heart); and (2) the "Sijda", spiritual trance. This knowledge of Khshnoom includes not only the dry bare-bone philological knowledge of the Avesta-Pahlavi-pazand languages, but also a profound knowledge of the inner scientific exposition of the great laws underlying the Zoroastrian religious observances and practices commonly known as "Tarikat" and of religious ceremonies for the benefit of the living and for the peace and progress of the dead.

In "Sinah-dar-Sinah" a master gets the disciple to go through various exercises of Zoroastrian purity to develop gradually the four latent "Atash" (energies) of the brain of the disciple referred to on p. 31 of the book called *Ancient Zoroastrian Educational System* as (1) Atash-i-Dara. (2) Atash-i-Neryosangh. (3) Atash-i-Khoreh, and (4) Atash-i-Frah, as a result of which the soul displays the powers of Airyaman, Saoka and Ashi in greater or lesser degrees. It is there explained as follows:

Owing to the development of the Atash-i-Dara the soul begins to imbibe very quickly the "Gosho-srut-Kherad", i.e. the knowledge acquired from the Master through personal hearing by the ear. This is because it develops in full force real faith born of a devoted heart towards his own "Ilm", knowledge, and towards the bestower of that knowledge – the holy Prophet and towards all agencies that preserve and propagate that knowledge, such as the Saoshyants, the *future* benefactors, the Zarathushtrötemos, the heirs to the seat of Zarathushtra, and the Raenidars, the Resuscitators of the Faith, and the Olemas, the (holy) savants of the Faith. In proportion to the development of the "Atash-i-Dara", the "Atash-i-Neryosangh" gradually brightens up. Owing to this the soul begins to acquire in three lower to higher gradations the power of "Airyaman". Because of this he begins to acquire the power of reading from afar the "Mithra" or the thoughts of others, and he begins to gain from Nature the higher form of "Aata, (gift, inspiration; intuition). Thereafter, in proportion to the development of the Atash-i-Dara and the Atash-i-Neryosangh, the "Atash-i-Khoreh" brightens up. As a consequence of this the soul acquires in three lower to higher gradations the power of "Saoka", owing to which the soul begins to get "Mukashafat", i.e. acquires the power of hearing sounds however far off, as well as the "Nada", or Sounds patent or latent - from the in-visible worlds. And on being attuned with Yazats they can also hear their Sounds. Finally in proportion to the development of the Atash-i-Dara, Atash-i-Neryosangh and Atash-i-Khoreh, gets brightened up the "Atashi-Frah". In this way the soul acquires in three lower to higher degrees the best power of "Ashi", owing to which the soul begins to get "Mushahadat", that is, acquires the power of seeing things howsoever distant or the (subtle) things of the invisible worlds, and enters the stage of gaining from Nature the 'Hilam', inspiration of the higher grade of "Amru" or inspiration of the higher type. In the lower stage of this "Hilam" he attains the stage of "Sijda-i-Nimroo", i.e., acquires the power of seeing with the spiritual eye with the help of the Ustad Saheb; and in the higher stage of "Hilam" he gains the power of "Sijdii-i.-Amru" as a result of which is evolved the power of seeing with the spiritual eye independently without the aid of the Ustad Saheb (Master).

The soul that has advanced to the stage of Atash-i-Dara, Neryosangh, and Khoreh, gains only the lower stage of Hilam, i.e. Sijda-i-Nimru; but the soul that has developed the Atash (energy) of Frah attains the higher stage of Hilam. i.e. Sijda-i-Amru.

Our Master told us that 7/8ths of the knowledge imparted to him was through the method of "Sijda", literally meaning adoration. This was done by making him fall into a kind of spiritual trance by accelerating the motion of his higher consciousness, and then making him see, as if, in a sort of cinematograph what the physical eyes or powers of the mind could never behold. The Master said he was shown how Nature worked in its own unseen ways. He could see the Kehrps, the invisible spiritual bodies of the great kings and warrior- saints of ancient times. The remaining 1/8th of his knowledge was imparted to him orally by the method of "Sinah-dar-Sinah", explained above. It was in this way that the enigmatical lines in the Shah-Nameh were explained to him.

While speaking of the knowledge that he obtained by the "Sijda" method" the Master used to say, that in the Saheb-dilan colony at Demavand Koh as the "Avisroothrem Gah" commences, i.e., the "Gah" properly begins (72 minutes after sunset), there are held every night in its spacious hall, classes for imparting knowledge to common men and women. The members of the entire Saheb-dilan community are also admitted there. The ladies present themselves with a partial veil on the face, and sit in a separate apartment reserved for them in that hall. The people of the special class and the laity return to their dwellings late in the night, but the Khas-ul-khas sahebs, i.e. the exceptionally privileged of the privileged Masters, the Magavs, enter into Sijda, a kind of spiritual trance (referred to above) with their chief, the holy Sraoshavarez, during the whole Ushahin Gah i.e. the period after midnight up to dawn. Of this "Sijda" the higher type is called the "Sijda-i-Amroo" and the lower, the "Sijda-i-Nimroo" explained above. Some incidents of ancient Iranian history or other past events dealt with in the evening classes are visualized to them in this state of trance. For example, they are shown the battle of the great warrior-saint Tehmtan Rustam with the Safed- Dev or the White Devil, as well as the unseen noumena of Nature like the first dawn of the pre cosmo-genesis creation. When such scenes are to be visualized, the Sraoshavarez Saheb or his deputy makes all members present, form a circuit by each member linking himself with the next one by a kerchief. Then they are all made to recite together a particular "Nirang" or sacred formula. At this time, the spiritual vision of each of them is elevated to such a high level that each disciple sees but the trace of the Sraoshavarez Saheb and by the

power of the "Nirang" and by the power of his own purity and righteousness as if in a cinematograph some great events of the past or scenes of Nature, as naturally as if they were just taking place. Due to this sublime process the events or scenes beheld leave on the mind a permanent indelible impression. In this way, Our Master, by virtue of his incomparable good fortune, had seen Nature's inconceivable ceremony of Creation relating to the First Dawn in Nature, that is, emergence of the pre-cosmo-genesis or pre-Universe Creation. He said he had also the rare good fortune of hearing the sacred Celestial Music of Ahunavar (Ysn. 19), which pervades through Nature without a break. He also saw the exquisite and the most sacred Kehrp i.e. the invisible form of the holy Spitman Zarathushtra. The splendor of the Khoreh (aura) of the Kehrp of the holy prophet was so intense that it dazzled Behramshah's eyes, despite the fact that the holy Kehrp was brought to his vision not directly, but through a curtain of Sfacta (invisible supernatural vibratory colours) in between created by his holy Master. In this way through the grace of the holy Sraoshavarez Murzban, Behramshah was able to have a vision of some historical events and some great historical personages and Nature's various noumena. The memories of such actual visions remained ever fresh in his mind – so deep was the impression left by them on the spiritual vision of the (Mutashareffa) supreme latent power of the brain.

PARTING CEREMONY OF HOLY MASTER'S BENEDICTIONS

Our Master used to say that when a disciple has finished the education and training through Sinah-dar-Sinah and Sijda, the Sraoshavarez Saheb arranges for the "Afringan" ceremony for the purpose of conferring his holy benediction known as "Daham Afriti" on the disciple before a large congregation. In this Afringan ceremony besides other things a glass of Sherbet or fruit juice is included, which (Sherbet) gets charged and infused with the Daham-Afriti or blessings on the disciple. And when the Afringan is over the disciple is made to drink this Sherbet.

The knowledge already conferred by the grace of the Sraoshavarez Saheb now gets indelibly imprinted in the mind after drinking, the Sherbet replete with his blessings. He is now invested with the authority to spread the knowledge imparted to him.

Such blessings or Daham-Afriti were conferred on our Master when his training by the systems of Sinah-dar-Sinah and Sijda was completed. That is why he possessed so perfectly –the esoteric as well as the exoteric knowledge of the Mazdayasni, Zarathushtri religion. Only because of this knowledge and the blessings conferred on him, he could deliver public lectures on

'the' most abstruse subjects extempore without any notes, with perfect ease and freedom and without a break. Besides his religious knowledge, he possessed profound knowledge of several sciences. This was possible, he said, because among the Saheb Dilan every disciple under training was imparted the knowledge of a certain high standard of all the natural sciences known and unknown. But as regards the subject or branch of study that a disciple had specially selected for himself, complete and perfect knowledge and training was given to him. Because our revered Master selected for special study the knowledge of the Zoroastrian religion, the Ilm-i-Khshnoom of the Zoroastrian religion was given to him in perfection.

On page 133 and onwards of the book *Ancient Zoroastrian Educational System*, a detailed explanation is given regarding the "Daham-Afriti" the 'blessings' of the holy Master, referred to above and the Myazd or the consecrated fruits etc. used in the ceremony. There is a reference on these pages to the "Jashan" ceremony also regarding the "Daham-Afriti".

After the Daham Afriti ceremony on the completion of the course of discipleship of our Master which covered the teaching of the esoteric philosophy of the Holy Faith and the practical life of purity through Sinah-dar-Sinah and Sijda, the Master was told that the time for him to return to India had come. As stated above, Behramshah was most reluctant to part from his Magav-Master, the holy Sraoshavarez. But the latter informed him that in order to complete his 'Kisas', i.e. his former obligations in Nature he must return to India and pass through a married life. So with a very heavy heart our Master had to return to India.

PHIAL OF MIRACULOUS LIQUID PRESENTED TO MASTER AT PARTING

When the Master left Mt. Demavand the priceless treasure of learning that was bestowed upon him was not the sole gift. But besides that, at the time of leaving, the Sraoshavarez Saheb presented him with a phial of miraculous liquid called "Aksir-i-Azam", which if applied to an ordinary piece of copper possessed the unique quality of turning it into gold as if by alchemy. Our Master was not born to serve, not to engage himself in the trade for his maintenance and though nothing had come to him by way of inheritance or a legacy, yet when he died on 7th July 1927, he left behind a large sum. His holy master had told him that the wealth he had got was destined for him in accordance with his 'Kisas', and that was why that gracious gift was bestowed on him.

After returning to India, the Master kept touring all over the country for ten years. During travels, the master used to keep in his trunk small pieces of copper, and when the need arose he used to turn them into gold by the wonderful "Aksir-I-Azam" above mentioned, and then sell away the gold. The major portion of this "Aksir-i-Azam, he used up in travels alone. Had he saved the same, he could have had a considerably large sum of money. It was said that the master was cautioned in a dream by the Sraoshavarez Saheb in the following words "You have been given a cow, do not cut and eat it but milk it". After this admonition the master deposited his moneys in a bank.

When his travels were over he settled at Surat, and lived a simple, married life in that city for about 17 years. Thus for (10 plus 17 =) 27 long years he spoke not a word to any Zoroastrian about the ocean of knowledge he possessed. But as he said, he often used to converse at length with the Mulla, the Muslim Bora high priest of Surat, on many philosophical and religious topics. And the Mulla in admiration of the Master's superb knowledge invested him with a "khela'at" that is, a robe of honour.

ALCHEMY IS NOT A MYTH

Alchemy had originated first with the Magis of ancient Persia. It may have later migrated into Egypt. Its knowledge having become extinct since long from the outer world, the above-mentioned "Aksir-e-Azam" literally meaning 'supreme elixir or philosopher's stone' was considered a myth in certain quarters. How this belief is erroneous and based on absence of genuine knowledge will be realized from the following extract taken from "The New Standard Encyclopedia" published by the "Times of India", Bombay :

"Alchemy. Early form of chemistry_ associated with magic. It originated most probably with the Egyptians and was concerned chiefly with the transmutation of metals. The belief that the baser metal could be transmuted into gold or silver arose quite early and was held, among others, by the Egyptian alchemist Hermes Trismegistus, who wrote on the matter. The transmutation was effected, so it was believed, by the philosopher's stone, called by Hermes an egg..... The Greeks studied al-chemy, especially in connection with their theories of the elements, but the art owes more perhaps to the Arabs, who learned a good deal about it when they conquered Egypt, and invaded the treasured learning of Alexandria.

The Arab alchemists carried their knowledge into Europe where the subject was much studied during the Middle Ages both by them and by the English, French, Dutch and other nations.

Among the Medieval alchemists were Roger Bacon, Albertus Magnus and Thomas Aquinas, but there were many others and quite a literature grew up on the subject. The more credulous occupied themselves with seeking to create living beings, while a number, Paracelsus among them, asserted that they had discovered the elixir of life, which was the philosopher's stone dissolved in alcohol.

In the 16th and 17th centuries the alchemists became more akin to the chemists of today. The alchemists of this time included Edward Kelley, Christopher, Baldwin, Sir Kenelm Digby and John R. Glauber. In the 18th century, James Price, called the last of the alchemists, professed to have discovered the philosopher's stone, but he committed suicide rather than repeat his experiment. Before his death, however, in 1783, Robert Boyle had rounded the science of chemistry and the age of alchemy was over."

From the above extract it will be understood that ALCHEMY IS NOT A MYTH, nor is it merely an ordinary chemical experiment, but is "associated with magic" i.e. with sacred mystic formulae, of which the holy sages of Mt. Demavand are past masters. Moreover, in the above extract, it is stated about 'elixir' that it was the 'philosopher's stone dissolved in alcohol' i.e. it was liquid. The 'Aksir-e-Azam' presented to our Master was also in liquid form. The English word 'elixir' in which the prefix 'el' stands for definite article 'the' and 'ixir' is the very word Aksir in Persian, meaning elixir, and 'azam' means supreme; the English dictionary meaning of 'elixir' is 'alchemists' preparation designed to change metal into gold or (elixir of life) prolong life'. Thus, to repeat, alchemy is not a myth, but a truth.

Communication With the Holy Sraoshavarez Through The Power of "Nirang" (Sacred Formulae)

After settling down at Surat, the Master often held communion with the holy Sraoshavarez in Mt. Demavand through the power of some "Nirang" or "Nirangs" (sacred formulae).

As explained before, as regards communion in this way through 'Sijda' or spiritual trance, there are two grades-the higher being called the "Sijda-i-Amroo", and the other "Sijdai-Nimroo". In an interview, this writer was informed by the Master that a disciple who was fit to enter the 'Sijda-i-Amroo' or the higher grade of trance had to repeat continuously the 'Nirang' or 'Nirangs', and he would receive the answer from his Master. A disciple who can only enter the 'Sijda-i-Nimroo' when he desires to commune, is required to say the 'Nirangs' continuously and his Master may, if he wishes, respond or he may not.

This communion, the Master explained, is held through the medium of flashes of light, which could be interpreted by a certain method. To give a very crude material comparison, it would appear to be something like the Morse-code signaling at night between a post on land and a ship at sea with the aid of red electric bulbs.

CHAPTER VII

MASTER'S LIFE IN PUBLIC

The first time the master ever gave a glimpse of his deep Zoroastrian religious lore was at the fire-temple of the Bagh-i-Parsa in Surat. The Principal of the Mission High School, Surat, the late Mr. Manchershaw Palanji Kekobad was running a 'Bazm' or Institution for the purpose of imparting Zoroastrian religious instruction to some Parsee youths of the time. In the 'Ustad Saheb Memorial Volume' (p. 251 seq.) Mr. Manchershaw writes as follows:

"One day a boy had given a brief discussion on 'Fire'. At that time Seth Behramshah was present there. He started asking the boys in a soft tone, 'Do you know anything about 'Atash-i Berezi Sawangha'? Have you learnt about 'Atari-Vohu Friyan'? Did you hear anything about 'Atash-iDara', 'Ader Froba', 'Ader Gushasp'? We were taken aback. So we requested him to enlighten us on those topics. Thereupon he indicated the outlines about the sixteen kinds of 'Atash', i.e., Fire-energies. On the next day we requested him to speak again on the same subject. His lecture would include Persian and Arabic terms that were absolutely foreign to us. The subject was entirely new, and its treatment also different. That is why we got him to speak on it four or five times, and then we could grasp about 1/8th of what he said. In this way, the 'Bazm' began to have the Master everyday amidst it. Gradually the Ilmi-Khshnoom started spreading among the boys. Thus Some three years passed. During the time the thought of taking the Master to Bombay to disclose the Ilm-i-Khshnoom there, constantly occurred to the writer (Mr. Manchershaw) in which the Invisible Masters helped."

"Just at this time it so happened that Mr. Kaikhushru, Choksi of Bombay came to Surat and disclosed his scheme of opening a class in that city where zealous young students of the priestly class could be given sound religious knowledge coupled with English, Persian and other subjects, so that, they could be brought out from the pit of

ignorance. He also promised to give scholarships from his own purse. But the crux of the question was to fix the nature of religious instruction to be given. Mr. Choksi found the knowledge imparted (through philology) on rationalistic lines very bare and dry and so he requested me to get him a religious teacher who could impart to his students the knowledge of the type he wanted. At this juncture I told him certain facts about Behramshaji. The very same day Mr. Choksi got me to accompany him for an interview with Behramshaji. From the talks Mr. Choksi was convinced that Behramsha was the person fit for his class. He disclosed his scheme and solicited Bahramshaii to undertake the work of imparting religious instruction.

THE UNFORESEEN HITCH

"But Behramshaji refused.

'No amount of solicitations would prevail upon him to change his mind. He persisted in his objection saying that Mata', the Time factor was not suitable. This is a Material Age' he said, 'and this knowledge was not one to be wasted on inappreciative listeners, as it would be like throwing pearls before swine. It is to be placed only before the Talib-i-Ilm, i.e. the true seekers for knowledge'. Mr. Choksi left the Herculean task to me. Somehow I succeeded in getting Behramshah round after two or three attempts, despite his remonstrances. How I was able to manage to overcome his resolute mind, I can't say. Evidently the distant Invisible Masters had played their part in solving the deadlock."

ILM-I-KHSHNOOM CLASSES CONDUCTED BY THE MASTER IN BOMBAY

Those who succeeded in persuading Behramshaji to give his consent to deliver lectures in Bombay and who made the necessary arrangements for the same, were the late learned Mr. Kaikhusru Burjorji Choksi, the late learned Ervad Pheroze Shapurji Masani and the late Ervad Sohrab Jamaspji Panthaki. At first Behramshah conducted Mr. Kaikhusru Choksi's private classes for the Athornans (priests) at the Anjuman Atash Behram (fire temple). On his establishing in 1910 the 'Zoroastrian Ilm-i-Khshnoom Institute' the Alma Mater of this beatific Knowledge he conducted classes for some time in the Sodawaterwala's Fire Temple, and thereafter in the Banaji's Fire-Temple. But at last the late learned Mr. Dinshah S. Masani requested the Master to deliver his lectures on Ilm-e-Khshnoom in the hall of the

'Parsi Vegetarian and Temperance Society' (which was under his management) and the Master acceded to his request.

Not only did this Parsi Vegetarian Society and its sister institution, the Zoroastrian Raadi Society (established later) put their spacious lecture hall at the service of the Master, but these two institutions dedicated to the great cause of Khshnoom their finances, their 'Frasho-Gard' (i.e. Renovation) quarterly magazine, their 'Frasho-Gard' printing press, and above all, their best expert workers of the time like the good and enthusiastic (the late) Ervad Sohrab Panthaki, (the late) learned Ervad Pheroze S. Masani, (the late) learned Merwan Katgara and (the late) learned Mr. :Dinshah S. Masani. Thanks to all these workers the active propaganda for spreading the pristine pure knowledge of Khshnoom in the community could be conducted zealously. Vast literature in the shape of books and pamphlets in the Gujarati language was produced and thousands of copies of each publication were distributed. This was done either entirely free of cost or at nominal price. With regard to the expenses incurred, the inspiring presence of the Master, it is true, attracted public donations, both large and small, yet it is doubtful if that propaganda work would have been possible to such a large extent without the help of the Societies' funds.

Thus there was something remarkable in the good fortune of the above two Societies that made them the sponsors of that beatific knowledge, whereby they became the bulwark of orthodoxy and their lecture hall the platform of Khshnoom.

LIGHT OUT OF DARKNESS

Here (in this lecture hall) the Ustad Saheb conducted for years his two-day fortnightly classes; here flocked the learned besides the common people and drank the nectar of Khshnoom which Ustad Saheb had brought from his Magav-Masters-in-seclusion, and which he did cautiously and sparingly pour out to the extent of their mental calibre and equipment for imbibing such abstruse knowledge.

Thus did Ustad Saheb fill with joy the hearts of the Zoroastrian devotees who were seekers after the true knowledge of their Faith, and spread light in the community that was groping in the dark in spite of the teaching of the philological school. In this great cause the two Societies above mentioned have been fortunate enough to render great service with all the resources at their command. We earnestly wish they may be able to maintain their past high traditions of religious service to the community.

As regards the great stimulus, which the propaganda of Khshnoom received at the time, the reader's attention may well be drawn to one very important contributory factor. Year after year under the auspices of the Zoroastrian Radih Society and supervision of the Master himself, the Fasli Takchian (second grade Muktd,*) ceremonies were celebrated in the suburbs of Bombay among natural surroundings far away from the impure atmosphere of city life. In these ceremonies glass vases were used instead of the usual metal (silver or german silver) vessels. This was in accordance with the teachings of the Ustad Saheb who explained that whenever the Zoroastrian Calendar was disorganized, owing to not taking into account the leap year, metal vases cannot be consecrated for each individual departed soul as was and is the current practice, as it is opposed to the teachings of the Zoroastrian religion. The Master further explained that under such circumstances pure glass vases filled with pure well water should be used as containers for holding flowers possessing superior Khoreh (Aura) in the ceremonies for 18 days. He further taught that such Takchian ceremonies should be performed for the benefit of groups of souls concerned who are attracted to these ceremonies during this holy period.

To the above type of ceremonies consecrated by Zoroastrian Radih Society hundreds of devoted Zoroastrians flocked to pay their homage year after year, and thus the teachings of Khshnoom received very wide publicity.

The Late Ervad Pheroze Masani –
A Great Worker In the Cause of
Khshnoom

In the galaxy of the principal workers for the propaganda of Ilm-i-Khshnoom during Ustad Saheb's time, one figure that stands out prominently is the late Ervad Pheroze Shapurji Masani, - M.A.LL.B., Solicitor. The wonderful knowledge, which the Ustad Saheb imparted, was really and clearly grasped by this great scholar who spread it in the community in a language, which was as simple and comprehensible as it was learned and masterly. He had a very bright career at the University, and was a profound scholar of Avesta-Pahlavi-Pazand and Persian, and while the scholars of the world possess only the linguistic knowledge of these languages, Ervad Pheroze and his brother Dinshah Masani were the only scholars in Ustad Saheb's time who were

* Installation of copper or silver or glass vases filled with sacred well water holding fresh roses and other flowers (with stems) of superior aura placed on marble-topped tables, and special Ceremonies for the benefit of the departed souls, performed before them during the last 10 days of each Zoroastrian year, and the same continued for the first 8 days of the succeeding new year.

proficient in both the branches of the Avesta study, viz., philology and Khshnoomic exegesis. Besides this, he (Ervad Pheroze) possessed great knowledge of the intricacies of the Zoroastrian ceremonies, and the strict principles of Purity enjoined in the religion. He had gone through the usual Navar-Maratab training of a Parsi priest and led a life that was in tune with the Zoroastrian canons of purity compatible with his times. Despite these high qualifications and learning, he was a very modest and un-assuming worker, who dedicated his life to the service of the Master and the service of his religion. Besides his interesting lectures, he spread the Ilm-e-Khshnoom through the "Frasho-gard", the quarterly magazine of the Parsi Vegetarian Society, which Society he had established with the help of his co-workers. As the Master disclosed new branches of the difficult lore of the Ilm-e-Khshnoom, Ervad Pheroze went through them with remarkable intelligence, and with his knowledge of philology he quoted references from the Pahlavi, Pazand, Avesta etc., which lent support to and embellished the sublime teachings of the Master. Had it not been for this enlightened assistant it is doubtful whether Ilm-e-Khshnoom could have gained the rapid publicity as it did, in the community in the time of the Master.

For expounding his lore the Master employed certain 'Keys' for unraveling different branches of knowledge. Each 'Key' opened out a wide vista of the subject concerned. Thus to say in extreme brevity, Key No.1 contained the "Description of the Pre-Cosmo-Genesis or pre-Universe world". Key No.2 taught the 'Description of the Map and Cosmography of the Universe', particularly of the Space between the earthy globe and the heaven of the *Moon* at the bottom of the planetary world, of the cosmic regions, stations etc., of which there are numerous references in Avesta, Pahlavi and Pazand, and there is detailed cosmography in Khshnoom, while in philology it is conspicuous by its absence. Key No.3 dealt with the "Commentary on the self-created-long-cycle-of-Time" referred to in the Avesta as 'Zarvane-daregho-khadat, which according to Khshnoom comprises 81,000 years, and dealt with the 'Calculations of the heavens' during that long Time, treating in terms of major, inter and minor planetary Time-cycles, (especially of ancient Iran), the periods of rise and fall of the Zoroastrian religion within the above mentioned 81,000 years. In this way, these *Keys* impart ready and genuine knowledge connected with the Zoroastrian spiritual and exegetical Teachings quite unknown in philology and in which guess-work has no place.

It was owing to his (Masani's) receiving such deep and concatenated knowledge with the help of such *Keys*, which emboldened him to write to the then learned Principal of the Mulla

Feroze Madressa of Avesta and Pahlavi, that the knowledge he derived in three months through Khshnoom was more than what he acquired in five years through Philology. This shows the superiority of Khshnoom over Philology, in the matter of exegesis, though for that reason it is not intended to under-rate the undeniable importance of the philological study of Avesta and Pahlavi. In fact, in order to understand the Zoroastrian religion in its pristine purity and fullness, one must have knowledge of both the sides of Zoroastrian religious studies, namely, philology and Khshnoom. To become a competent scholar of Avesta it is essential to have a perfect mastery of philology as well as of its inner esoteric knowledge called Khshnoom.

In the Master's time especially between 1910 and 1920 several series of public lectures were delivered in the Anjuman Fire Temple Hall in Bombay. During such series of lectures it was noticed that though the various subjects treated by the Master were of extremely abstruse type and each series generally continued successively for a fortnight, the large lecture hall used to be packed with an audience who included many highly educated ladies and gentlemen besides the Avesta-Pahlavi scholars. During these lectures it was the practice for Ervad Pheroze first to read out a paper and then Ustad Saheb (the Master) himself explained for about half an hour some new points on the same subject. Besides these lectures, articles on various religious subjects were often published in the daily paper 'Jam-eJamshed' and in the New Year Numbers of the 'Sanj-Vartaman'.

All these lecture-papers and newspaper articles were prepared rapidly and in a masterly way by Ervad Pheroze with the aid of the above said 'Keys' by embellishing the expositions of Khshnoom with scriptural references of Avesta and Pahlavi, besides giving English, Latin, Persian, Arabic or Sanskrit equivalents for the technical terms of Khshnoom wherever available, all couched in simple, lucid Gujarati language, thus bringing about happy fusion of both the exoteric and esoteric sides of Avestan studies, the life force to which all was the Master's heart-rejoicing expositions of Khshnoom.

In the articles contained in the Ustad Saheb Memorial Volume published as "Frasho-Gard" Volumes 17 & 18 we find one common note of astonishment felt by the various learned writers as to how the Master could keep up in his lectures the remarkable systematization and concatenation of the subjects dealt with so characteristic of him.

The Master's method of disclosing and infusing knowledge was quite certain and methodic, leaving no room at all for confusion. In his lectures, sometimes it was felt that he was digressing from the subject dealt with, but soon would the listener

realize that instead of taking him: straight up a steep climb of intricate subject, he was taking him round the mountain by a circuitous path, long but easy. But one thing was certain that a regularized and definite system pervaded throughout his lectures and articles, whether they were in his highly technical pithy language or in ordinary delineation of a subject. Whenever he commenced a fresh topic, he would start with AHU (the Absolute One without a second) or Ahunavar (Ysn. 19) or Ahura Mazda, the creator, suitable to the nature of the topic selected for exposition, and then come to the subject in point, connect it with the main topic and finally link it up again with its origin, thus completing the circle of thoughts.

The unique characteristic of the Master's version of a subject was that unlike the generality of lecturer's who reproduce what they have read; he (the Master) was expounding Nature's phenomena and noumena, which he had actually seen in "Sijda".

During private interviews when the Master was not minded to divulge something or when he did not want to cross the limit set by himself for disclosing the Khshnomic knowledge, but when someone interviewing him continued to press for more knowledge, or when someone visited him with the intention of testing his knowledge, he would give some such evasive answer as, "Pheroze Masani) writes all this, I do not understand Avesta or English"; and thus even passed himself off as an ignoramus,

when he considered some interviewer undesirable. Sometimes he would smilingly relate some anecdotes in the class. With those who talked tall, he would never enter into a controversy, nor offend them in any way. He would sometimes say in the class: "Our Masters have taught the art of nodding, according to which when someone talks in an imposing way, one must hear him and keep nodding to what he says". He cared nothing if the man would go to his friends and boast that he had fooled Behramshah in this way and that.

Despite all this, if a really ardent seeker of knowledge or same truly advanced scholar approached him with questions, the Master would first quickly test his 'Maddo' (mental equipment), and find out how far that person would be able to grasp the explanation that he may give. Accordingly, he would answer having regard to the calibre of the questioner's mind. When he saw the need he would go deeper. In this way to the same question put by different persons he would give explanations in keeping with the individual intelligence of each. Because of this sometimes people misconstrued him and accused him of inconsistency in his answers.

THE MASTER'S METHODS AND PRINCIPLES OF IMPARTING KNOWLEDGE

For unfolding the lore of IIm-e-Khshnoom, the Master used to scrupulously observe the restrictions, rules and standards such as :

1. Mata
 2. Maddo
 3. Beesh
 4. Peesh
- and
1. Tarikat
 2. Ma'arefat
 3. Hakikat
 4. Vahedanyat

1) Mata means the dominating power of Time and the right time in nature *for* any work. No great mission can be fulfilled if the Time currents are not in harmony, resulting in the waste of all the labour, time and energy employed in it.

For want of the RIGHT TIME in nature the Master did not disclose the treasure of his knowledge *for* nearly three decades since his *return* to India.

2) Maddo signifies Mental Equipment. To grasp the difficult esoteric knowledge of IIm-e-Khshnoom relating to the mysteries of Nature and to the Mazdayasni Zarthoshti Religion, a particular mental equipment and taste are essential. That is why for some years in the beginning the Master was against reducing the knowledge to writing or allowing any of the audience to take notes. About this, he says in the preface to the IIm-e-Khshnoom Series No.1 published in 1911:

"When due to the pressure of my friends and well-wishers I began to deliver public lectures on the IIm-e-Khshnoom in Bombay_ I was asked from all sides to have my lectures printed and published. But I used to *refuse* to do so. The purpose behind such refusal was that the people's 'Maddo' (Mental Equipment) for the IIm-e-Khshnoom was not properly developed; and without the Maddo having been developed, even, if ordinary teaching of the IIm-eKhshnoom were printed, there was great risk of the sense being misunderstood."

3) and 4) Other two principles that the Master observed in his teaching were "Beesh-Peesh". "Beesh" means "not too much" and "Peesh" means "not too early". Such a double restriction he always observed. In receiving the knowledge of IIm-e

-Khshnoom, an ardent learner must always remember, said the Master too often, the following advice in aphorism:

"Bisyar makhoor" beesh makhoor,
Peesh makhoor, fash masaz
Geh geh khood, andak khood,
Peene khood
Chunan che ke che mi khoodi
Jam-e-Ilm-e-Khshnoom."

(Translation)

"Do not drink much; do not drink more than required; Do not drink too early; do not disclose the fact of having drunk;

Drink at intervals, drink in secret,
Drink little by little
What is it that you must so drink?
It's the wine of the Ilm-e-Khshnoom".

The Master always jealously guarded the Teaching and was anxious that due respect was paid to it. He did not believe in wasting the knowledge in the sense that he never disclosed it to those who were not extremely eager to receive it. Similarly, when outside the regular classes some talk on the lore was going on and an outsider came up and began to talk on lighter topics, the Master would immediately change his subject and join the outsider in his talk. Even when he noticed that the attention of the true seekers of the lore was not fully concentrated he would stop further exposition. In this way as far as the unfolding of the lore was concerned, in the absence of particularly suitable circumstances he observed amazing reticence, and was never eager to show off his knowledge.

On page 51 of the book of *Ancient System of Zoroastrian Education* the Master has indicated four pillars of the teaching of Ilm-e-Khshnoom. They are as follows:

- 1) **TARIKAT:** Tarikat means Procedure. It embodies the collection of fundamental principles, containing the sum total of the lore and the observance of various canons of purity.
- 2) **MA'AREFAT:** Ma'arefat signifies the agency or the laws of concatenation working in the universe. According to these laws a particular object evolves or advances by functioning through the agency of another object or objects, the collection of such laws of agencies is known as 'Ma'arefat'. In such a collection lies the essence of all knowledge and philosophy.
- 3) **HAKIKAT:** Hakikat lit. Implies the Truth. This means that the essence of whatever is achieved in any sphere

through the employment of 'Tarikat' and 'Ma'arefat', i.e. whatever essence of Truth is acquired is known as 'Hakikat'. It is the fundamental emanation of every essence. Speaking more plainly, it means that without passing through Tarikat and Ma'arefat, the Hakikat i.e. Truth or the essence cannot be achieved.

4) VAHEDANYAT: Vahedanyat means the apex. It signifies that in whatever subject the ulterior goal has been set, for the achievement of which, the knowledge of Tarikat, Ma'arefat and Hakikat has been acquired, then the centre of that ulterior goal is called Vahedanyat.

In the many divisions and sub-divisions of the lore, these four terms Tarikat, Ma'arefat, Hakikat and Vahedanyat have different connotations according to the context.

With regard to the chief divisions of the ultimate knowledge of all kinds, *Ancient System of Zoroastrian Education* (p. 142) tells us that the holy Prophet Zarathushtra has indicated the four great divisions of all knowledge. They are 1) IIm-e-Seemiavi, 2) IIm-e-Keemiavi, 3) IIm-e-Reemiavi and 4) IIm-e-Leemiavi. No knowledge, no learning, no philosophy, no art, no craft has ever existed or shall ever exist which would fall outside this four-fold classification of the Ultimate knowledge of all things.

(1) IIm-e-Seemiavi means the knowledge of 'formulae', which includes the evil as well as the good 'formulae'. It also includes the talisman the amulet, the Nirang (good or secret formulae) etc., possessing power in Nature, the Philosophy behind them as well as philosophy at large, literary arts, the science of different alphabets, as well as the knowledge of black-art.

(2) IIm-e-Keemiavi: IIm-e-Keemiavi includes chemistry and the arts and crafts arising there-from as well as the preparation of various medicines. There also exists an evil side to the IIm-e-Keemiavi. According to this, various chemical compounds may be so prepared as to cause protracted suffering leading to death if applied to any part of the body even in a very small quantity or fraudulently administered in eatables or food. Contrary to this, some medicines can be so prepared that if taken in a certain quantity for a particular period, would render the consumer immune to poison, i.e. he would become poison-proof.

Besides, with regard to IIm-e-Keemavi (Chemi-avi), the Master used to explain why Alchemy was a truth in Nature. He said that the four elements, namely, fire, air, water and earth, compose the entire Evanescent Worlds, which are subject to change and decay. These elements are interchangeable, and capable of ultimately entering the Hasti, the permanent lumin-

ous worlds. In other words, these elemental combinations are capable of being converted into light, i.e. they can be alchemized. Alchemy, a branch of Ilm-e-Keemiavi (Chemistry) was once slighted by Advanced Chemistry as being a defrauding art is now willingly recognized by the self-same science as one of its branches.

(3) Ilm-e-Reemiavi: Ilm-e-Reemiavi means the art of manufacturing artificial things so well that they may be mistaken for the original ones of Nature.

(4) Ilm-e-Leemiavi: Ilm-e-Leemiavi means Engineering such as the building of ships, the extraction of water by keeping the soil under observation. By this is meant the engineer's art of equalizing the levels of waters existing underground at different depths; for instance, if there be water in a place 45 feet below the surface of the soil, and at another close to it below 25 feet, then according to Ilm-e-Leemiavi they can be brought to a common level.

CHAPTER VIII

Misconceptions about the Master and the Teachings of Khshnoom, Clarified By the Learned Scholar Poonegar

When the teachings of Khshnoom were in a primary stage, because of the excitement created in Karachi about the knowledge of the Master, Mr. Ferozeshah R. Mehta of Karachi requested the learned scholar of Avesta-Pahlavi the late Mr. Khudabukhsh Poonegar to give his independent and impartial views. The explanation given by Mr. Khudabukhsh Poonegar under his signature was published in Karachi by Mr. Mehta for the information of the Parsee inhabitants of that city. That explanation has been published again on page 142 seq. of the Ustad Saheb Memorial Volume. And the same being worthy of notice it is translated and reproduced below.

Among the allegations leveled against the Master was one that he was a religious impostor.

The Reply to the Charge of Imposture

In this connection Mr. Poonegar says:

"The systematic knowledge that Behramshah imparts, if it is only his fabrication, then doubtless it ought to make us feel proud of him and to command our respect. As long as his chain-like teaching, which is in harmony with our religious literature, helps to increase our devotion and inspires faith in our sublime ceremonies, nothing can be more false than to call his teaching false. I wish that after my humble but long and continuous connection with our religious scriptures I may find it in my competency to produce such faith-inspiring false fabrication."

THE SUPPOSED PERSIAN BOOK

Another accusation against the teaching of the Ustad Saheb was that Mr. Mehta was informed by a friend of Mr. Poonegar that Mr. Behramshah Shroff's teaching was given in a Persian book. About this book it was said that through some reason or the other it was lost. In refuting this, Mr. Poonegar says:

"I was and am too anxious to know from what writing or book Mr. Shroff had drawn his teaching. And in pursuance of this curiosity I had let loose spying friends as so many hounds after him far getting the information sought. But I beg to state with some hesitation that the hounds let loose by me have not succeeded to catch their prey."

THE VIEWS OF BEHRAMSHAH AND PHILOLOGY

In this connection Mr. Poonegar says:

"Similarly with my humble but constant attempts, I have failed to understand in which subject his teaching runs counter to the religious literature. On the contrary at times by listening to his teaching I have been able to solve some of my philological difficulties."

THE PLEA OF A SECRET BOOK BEING SOURCE OF HIS KNOWLEDGE DOES NOT HOLD WATER

Mr. Poonegar adds:

"Even if we assume for the sake of argument, that a book might have come in his possession, from which he 'plagiarized' and dazzled us, still question arises 'Can there be just one such book in all the world, because a book embodying ideas such as are expressed, in his teachings has till now not been known to exist? And if such a book does exist, then he can justly pride himself on such a possession'.

Again the question arises

"If a single book comprising the teaching does exist, what must be its size? A concatenated teaching which would continue for days and days and a number of such similar teachings if they are all contained in just one book, it is difficult to imagine how voluminous it must be, and where it could be kept".

THE TEACHING OF BEHRAMSHAH IS NOT DESTRUCTIVE

"What we have to see is only this that his teaching is not of a destructive nature but it supports our sacred ceremonies and religious commandments, and is constructive, and that suffices."

THEOSOPHISTS AND MR. BEHRAMSHAH

One allegation was that he was put up by the Parsee Theosophists who had imparted knowledge to him. Replying to this allegation Mr. Poonegar says:

"Mr. Shroff entertains no favourable views for Theosophy. At times his views are diametrically opposite. He looks on the Theosophists as if with sorrow and pity, and he considers them to be well-intentioned and possessing religious enthusiasm, but thinks that in the absence of the genuine light they have been led astray.

If as alleged Theosophists have brought him forward then it would mean that they dug their *own* grave which does not appear reasonable".

EXPLANATION REGARDING THE "SECRET SECT"

One more allegation was that Behramshah having been to Peshawar and from there having received at the hands of the Master of a Secret clan all his knowledge about the Zoroastrian religion, was all a concocted piece of falsehood.

"I only attach importance to the merits or demerits of his teachings. Nevertheless till it is proved that he had never been to that side, so long I consider it just and fair to abstain from calling it all a piece of falsehood. As stated by me above, we should not pay attention to such extraneous matter, but it should be considered fair to attach importance only to the merits or demerits of his teachings."

One more disbelief expressed was that if Behramshah visited a secret sect and imbibed knowledge from them, why did he not then take other Zoroastrians to such a secret sect?

Mr. Poonegar says that such a thought had also occurred to him. In this matter his (Behramshah's) reply was to some such effect that when he received orders from there, he would take a few (Parsees) from here.

THE LATE LEARNED MR. KHURSHEDJI CAMA AND THE TEACHINGS OF MR. BEHRAMSHAH

One more misconception about the teaching of Behramshah was that the late learned Mr. Khurshedji Cama did not give credence to anything Mr. Behramshah said. In answering the above misconception, Mr. Poonegar informs us :

"For several days prior to the demise of the late Mr. Cama, I was given a pleasant opportunity to come in close contact with him for rendering some service to Avestan literature. During that period on many occasions I was surprised to find that Mr. Cama was impressed by the teachings of Mr. Behramshah".

THE IMPORTANCE GIVEN TO MR. BEHRAMSHAH'S
VIEWS BY MR. CAMA

Mr. Poonegar further adds:

"After listening to and learning whatever was new in Mr. Shroff's lectures and views, I used to follow my own ways without caring to attach any particular importance to his ideas. On the contrary, however, Mr. Cama used to recall to mind Mr. Shroff's views, as it were, analyzed them and assimilated them with his own".

MR. CAMA'S NOTE-WORTHY OPINION OF
MR. BEHRAMSHAH

Mr. Poonegar further adds:

"Not only Mr. Cama used to speak with enthusiasm about the teachings of Mr. Shroff, but with regard to certain words and views, Mr. Cama used to say without hesitation, 'Our students of Avesta do not understand the exact import of this; what Behramshah explains, is alone right.'"

REFERENCES

Another charge against Behramshah was that he was unable to quote references with respect to his teachings.

While refuting this charge, Mr. Poonegar states:

"In the beginning when Mr. Shroff was, as it were, dragged to Bombay against his will, he had told me open-heartedly that his attention be drawn whenever and wherever his teachings seemed contrary to our religious writings."

Mr. Poonegar

stresses:

"Because of my humble study, I was fully capable of doing so; but barring few exceptions I could notice no views running counter to the religious writings_ despite my ardent attempts, and wherever differences of opinion did exist, Mr. Shroff's explanation seemed convincing but to me it appeared at times that it was not possible to find testimony for it in the Avesta writings".

Lastly Mr. Poonegar

says:

"Because Mr. Shroff's own views are not drawn from the books of Avesta or Pahlavi, it is in the fitness of things that he could indicate no testimony. But in his lectures one could notice frequent quotations of testimonies and authorities."

One more criticism against Behramshah's teachings was that the study of Avesta ran counter to his teachings. In this connection Mr. Poonegar writes:

"Mr. Shroff used to give expression to his views in a chainlike manner according to his own method and these thoughts I find scattered here and there in the Avesta literature and in greater proportion in the Pahlavi. Further in Behramshah's teachings we find something of a collection of ideas to be found in different places. I had requested my scholarly friends to produce such a systematic collection, nearly five years ago, but have not yet received response to my request."

CHAPTER IX

"KEY" NO. I

Description of
The Pre-Cosmo-Genesis World

("Anghu Paourva"),

Technically Called

"Anamanthvao Alam",

lit., The Unthinkable World.

Impersonal and Personal
The Twofold Concept of
the Godhead in Avesta

The concept of the Godhead in the Zoroastrian Faith is of twofold nature - (1) AHU (literally, 'it IS',) the impersonal, inconceivable Supreme Deity over Ohrmazd, the Blissful Spirit; and Ahriman, the Destructive Spirit; and (2) Ahura Mazda, the personal Deity, the Creator of this vast Universe, who can be conceived from his numerous names occurring in Hormazd and Ram Yashts.

There are two phases of AHU, First is AHU, Shaedan Shaed, i.e., Lustre of lustres, who is the shoreless and motionless Ocean of Light, about which nothing can be said, except AH; literally 'it IS'" yet the knowledge emanating from this AHU is conceivable. In the second phase, certain motion is shown in an infinitesimal part of this AHU Shaedan Shaed on account of which that part assumes intense brilliancy (Khshaeta). This minute part is called AHU Khshaetan Khshaeta, the Light of lights, who is unnameable, unthinkable_ i.e., inconceivable, Absolute One in oneness without a second or a compeer. The brilliancy is said to have been caused by the prime-most THOUGHT-divine going on

in that part for the creation of the Universe. Then as the result of this Thought going on in AHU, there rises from it an emanation caused by ejection, which (emanation) is referred to in Avesta (Yt. 13,14) as Khao Afrazyamna, literally meaning fountain-source of eternal freshness, dealt with further on.

Niru, the Screen of Light
Between AHU and Khao
Afrazyamna

AHU is so purity-perfect that the Universe, in which there is both Good and Evil, cannot be created direct from it, because between the essence and quality of AHU Khshaetan Khshaeta and the emanation (i.e. Khao) there is difference as great as that which exists between the sky and the earth. With regard to the nature of this difference, there is perfect and absolute mystery about which it is said that it would be known only after the collective Frasho-Gard, i.e., total Renovation of the totality of souls mortal and immortal worlds including those of the Zodiac and the empyrean. Hence_ AHU has created a screen of light impregnable from the side of Khao Afrazyamna. This screen of light is called Niru. This Niru though of much inferior potentiality before AHU the Light of lights, is yet immensely more powerful than Khao Afrazyamna. It is of such a nature that while AHU does not incorporate Himself in the Universe, yet He is not incognizant of the activities going on in the Universe.

Consequently, even the high immortal existences like Yazats (angels) cannot see AHU through Niru. This fact has been stated by Dastur Darab Mahiyar in his Monajat; 15,29 as under;

"Na binad kashaz soorato, rango, fam,
Ne neez een Fereshteh sioseh tamam,"

(translation) - "Not only human beings, but none of all the 33 Fereshteh (angels) can see His face or shape or colour".

The ordinary dictionary meaning of Niru is strength or power. But Khshnoom teaches that Niru as applied to Anamantvao Alam, the pre-cosmo-genesis world, and as referred to in Pazand Afrine Ardafravash; 13 in the group "Aoz, Zoar, Niru, Tagi" is the supermost divine potentiality that separates Khao Afrazyamna from AHU" the Light of Lights.

The other three subordinate powers embodied in Niru have been explained under Supplement No.2.

KHAO AFRAZYAMNA, THE FOUNTAIN-SOURCE OF ETERNAL FRESHNESS

It is stated above that Khao Afrazyamna was ejected from AHU Khshaetan Khshaeta, on account of which he is awakened from dormancy. On being awakened, it fees that its former merged condition of dormancy in the parent-light of AHU was most pleasant, and is pained at having been alienated from it, and brought to consciousness. This Khao Afrazyamna is endowed with 'Hudaongho', sublime WISDOM.

MANTHRA SPENTA BLESSINGS SHOWERED ON KHAO AFRAZYAMNA

Khao Afrazyamna though endowed with perfect Wisdom (Hudaongho) as stated above, could not comprehend the Thought, which produced the brilliancy in AHU, and hence it produced confusion in him. Thereupon AHU showered on him blessings called Manthra Spenta, literally meaning blissful mystic spells, which pacified the Khao. This enhanced state of Wisdom is called Hudastema. Now the status of the Khao is raised to that of Bagha, part of AHU invested with full power and authority. He now realizes that he was expelled for a great purpose, but what that purpose was, he need not question.

FIRST HOSHBAM, THE DAWN OF UNIVERSE

The above showering of blessings on Khao Afrazyamna by AHU Khshaetan Khshaeta brought about the first Hoshbam, the first outline of consciousness, which laid the foundation of the condition requisite for the creation of the Universe. Compared to AHU, this Hoshbam is said to be merely like the thin silver streak of a shining crescent, while AHU Khshaetan Khshaeta Himself is like the glorious full moon.

YAON, RASHNU, ARMAITI, THE FIRST TRIAD OF POTENTIALITIES

From the above condition of Hoshbam, there manifested three fundamental rays called Yaon, Rashmu, Armaiti. Yaon means connection (Av. yu, to join or connect), and hence Yaon represents connection of Khao Afrazyamna with AHU, Rashnu (Av. Raz, to put in order or arrange) means the power or ability to establish perfect order; and Armaiti is the one exceptional and sublimest quality, which represents the absolute devotion and obedience of Khao Afrazyamna to AHU. With the aid of

these powers, Khao Afrazyamna now comprehended the Thought which the brilliancy of AHU represented, and he (Khao) with the enhanced Wisdom (Hudastema) meditated on AHU, and vowed that he would carry out all His (Ahu's) behests.

This Khao Afrazyamna, now elevated to Hudastema, is the most exuberant Reservoir of Light of AHU'S Will, the Master of AHU'S inconceivable Master-Plan, the progenitor-supreme of all the mysterious devices for the transmutation of the soul's Evil into Good, super-perfect in perfection, excellent beyond all excellences, most perennial and everlasting in freshness, possessing all authority, all power, all knowledge Divine; existing since Eternity of dead past and to continue to Infinity of Ghaiban, futurity lost in dim future, in priority, prior to the creation of the Universe and its Divine Creator Ahura Mazda; the most super-Conscious, the most radiant, the most brilliant and the most astounding Fountain Source of AHU's Will.

Hence this Fountain is referred to in Farvardin Yasht; 14 as Khao Afrazyamna, the "Fountain-Source of Eternal Freshness, which is never drying and never failing" (Av. Khao, a spring; and Afrazyamna meaning In never-drying).

SECOND TRIAD OF FUNDAMENTAL LAWS

The above devotion of Khao Afrazyamna brought in its train the manifestation of the second triad of laws:

1. Yavaecha Yavaetat, Infinity, which implies Zurvan, motion-the law of Eternal First Motion-the *Primum Mobile*, and the idea of Time arising from it;
2. Niru Khadata, the law of Glorious universal diffusion and expansion, also known as Arshotakht or Uru;
3. Atashe Khshaetam or Shaedan, the Fundamental creative fire-energy of highest potentiality, being the origin of all Staota, creative vibratory colours.

These three laws constitute the materials and means for the creation of the Universe.

1. YAVAECHA YAVAETAT, EVERLASTINGNESS

Yavaecha Yavaetat means infinity_ by which is understood the Supermost-Cycle comprising the seven Cycles of Zarvana Akarana, Boundless Time. This Avesta term is to be found in the various paragraphs of the Vandidad; 3, 5, 7 etc. This Yavaecha Yavaetat represents the illimitable force of AHU in alienating Khao Afrazyamna and embodies the fundamenta of

Time and Space. Thus it is the collective name for the seven (Av.) Zarvana Akarana (Siroza 21) meaning Time illimitable, and the inconceivable expanses of breadth, height and depth, and many more than 3-dimensions, comprising the firmaments or the vaults of heavens, over which Zarvana Akarana and the heavens, the Yavaecha Yavaetat exercises its power and sway.

The functioning of the whole of the three stage Ahunavar Plan is divided into seven cycles of Zarvana Akarana, Boundless Time which form Yavaecha Yavaetat.

2. NIRU-KHADATA, FOUNTAIN SOURCE OF ALL POWER AND LAWS

The word "khadata" lit, means that which performs automatically it's appointed function, and Niru is a part of AHU'S illimitable power which intensity it is beyond the capacity of human brain to conceive of. Niru is the Power divine that holds all authority of AHU, and is the Fountain Source of all laws of Nature operating in the Universe. The above Yavaecha Yavaetat, the supermost cycle of Time with its authority for the immeasurable extent of sway over all the heavens also proceeds from Niru.

Similarly, all grand-plans-divine devised for the final-most Frasho-kereti, Renovation of the souls (Ysn. 62, 3) and their merging into Paourva Fravashi (expounded further on), which is the *Ultima Thule* of the whole Universe, has its origin in Niru. Thus Niru-Khadata is the power house of the entire machinery set up by Nature for the Salvation of the souls, the devices and arrangements whereof emanate automatically and sequentially one from the other, (as do the threads of a screw), the source of which all rests in AHU'S Niru.

3. ATASH-E-SHAEDAN, LIT, HIGHEST CREATIVE LUSTROUS FIRE-ENERGY

After Shaedan Shaed, which is one of the appellations of AHU, Atashe-Shaedan is the next most primary and fundamental source of creative heat or energy-called Atash-of the supermost power functioning in the pre-cosmo-genesis world, from which the Universe is subsequently created. On account of this supermost power and brilliance it is called Atashe-Shaedan meaning the heat and energy of the highest lustre or brilliance (Pahl. Shaed, splendor).

Besides Atashe-Shaedan there are 15 other gradations of Atash meaning creative heat or energy functioning in *the* Universe, possessing different characteristics, which are expounded in Supplement No. 1. Thus including Atashe-Shaedan there are in all 16 gradation's of Atash.

The Atash-e-Shaedan is the Atash or fire-energy of the very Paourva Fravashi (explained further on). Both are subtle-most in their essence, and hence they remain aloof from and unmingled with the entire creation, and yet with the aid of this Atash the Paourva Fravashi helps Ahura Mazda, the Lord of the Universe, in bringing the entire creation into being. This Atash-e-Shaedan is at the very Bam i.e. boundary from which Niru begins, and is a part of the Shaedan Shaed AHU Himself, and which Atash-e-Shaedan helps in creating and sustaining the other 15 grades of Atash working in the Universe referred to above. .

The Atash-e-Shaedan is the source of all energy and motion by which all the institutions and devices set up by the above mentioned Niru-Khadat are finalized according to the colossal Plan (Av. Manta from Man_ to think), each at the proper stage and appointed Time ordained in the Supermost-Cycle of Yavaecha-Yavaetat, in which! every change that takes place from one state to another is affected or created by or through Atash.

In the Atash Nyaesh; 6, we meet with the following passage:

"Dayao me Atarsh Puthra-Ahurahe-Mazdao ya me anghat afrasaonghao nuremcha Yavaechataite", meaning literally, "O Atash-Puthra-Ahurahe Mazdao, grant me this that from now (nuremcha) to the distant-most Time (Yavaehataite) Thou shalt be my instructor."

Here Atash-Puthra-Ahurahe-Mazdao is a technical term, and as such it is not to be translated. It is so named because this particular Atash helps Ahura-Mazda in the creation of the whole Universe, as a son helps his father in his work. This Atash-Puthra-Ahurahe-Mazdao is the name of the Atash (fire energy) functioning on the ninth Asman, i.e., heaven, which is the Empyrean or the highest of the nine Asmans, i.e. heavens in the Universe, being next after Atash-e-Shaedan and fifteenth (i.e., second highest) in the gradation of the sixteen types of Atash (Fire-energies) referred to above, and is like the borderline (Bam) of Atash-e-Shaedan operating in the Anamantvao Alam (inconceivable world) or the pre-cosmo-genesis world; The ninth Asman is the roof or canopy of the Universe, and the seat of the Creator Ahura Mazda.

Yavaechataite in the above passage refers to the "One Great Far Off Event" (which is the Frasho-kereti of Avesta meaning Renovation of the totality of souls) "to which the whole Creation moves". So in the above passage the devotee supplicates the sublimest Atash in the Universe, namely, Atash-Puthra-Ahurahe-Mazdao to be his instructor, i.e., Friend, Philosopher and Guide in his endless march of journey from his present-most imperfect state on this earth up to the final-most glorious state

of Renovation.

It will thus be seen that the passage cited above from the Atash Nyaesh has a far deeper import than it is believed to be carrying.

We have so far described Khao Afrazyamna with its two triads of potentialities. We shall now consider *Ahunavar* meaning the WILL or Edict of AHU, the Light of lights.

Ahunavar, the Will of AHU,
and Zarvana Akarana, The
Motion of Its Emergence

After ejecting Khao Afrazyamna, AHU issued His Will called Ahunavar to it (Khao Afrazyamna) by His inconceivable Ah power of Oneness and Truth, called Wahed-e-Hakiki for the creation of the Universe. This Ahunavar was AHU'S original Will. The illimitable motion and force caused in the issuing of this Ahunavar is called Zarvana Akarama (lit. Boundless motion). It must be stated here that this divine Will must not be misconstrued to be like our ordinary human will, which as explained in the dictionary is 'the faculty by which one decides what one shall do, or the control exercised by deliberate purpose over impulse of fixed intention'. But the Ahunavar, the Will of AHU is deified, and as such is full of lustre and consciousness and power supermost, and hence cannot be compared with our human will.

Regarding Ahunavar, the original Will of AHU, it is stated that AHU first promulgated, that is, directed the light of His conscious Will to Khao Afrazyamna with His 'Ah' power i.e. power of Absolute One without a compeer, but the force of that Ah was so great that Khao Afrazyamna could not comprehend it.

It may be noted that this 'Ah' is technically referred to as 'Hu', which occurs as the prefix in the well-known Avestan terms 'Humata', 'Hu-khta' etc. The meaning of 'Hu' as 'good' taken from Sanskrit 'Su' is of a much lower grade, since the prefix 'Hu' in Avesta generally indicates relation to or of or in harmony with AHU, the Light of lights.

SIMULTANEOUS MANIFESTATION OF
BAGHA AHUNAVAR AND PAOURVA FRAVASHI

Reverting to the promulgation of Ahunavar (the original Will referred to above), AHU reduced it the second time to 9/10ths in which the fraction of the force of His own 'Hu' was 1/10th, but still it could not be grasped by the Khao. Then the third time AHU reduced the Will to 8/10ths in which the

force of His own 'Hu' was 1/100th, but yet it was too powerful and could not be grasped. This process was repeated from 8/10ths to 7/10ths, 6/10ths, 5/10ths, 4/10ths, 3/10ths, 2/10ths in which the force of His own 'Hu' was respectively 1/1000th, 1/10,000th, 1/100,000th, 1/1000,000th, 1/10,000,000th, 1/100,000,000th, but still the force of His 'Hu' was too powerful and hence that Will could not be grasped by Khao Afrazyamna.

However, the tenth time, when AHU reduced the light of His conscious Will from 2/10ths to 1/10th in which the force of His own 'Hu' was 1/1000,000,000th, that light was so diluted or weakened that the 'Thought' and the diction of that Will could be comprehended by Khao Afrazyamna. This 1/1000,000,000th particle is called Bagha Ahunavar. In this Thought of the Will was laid down that:

"From the most perfect beings of light to beings of light lowest in gradation shall manifest themselves, and that these beings of light shall emanate separately in the beginning, but shall return all perfected and merged into one on Roshan Rooz, the Glorious Day in the dim future."

The above diction of the Will is called in Avesta (Ysn. 19, 1-2) "Vacha", 'The Word'. When Khao Afrazyamna pronounced the above Vacha replete with the Thought for the creation of the Universe, that Vacha became diffused in the triad of Yavaecha-Yavaetat, Niru-khadat and Atashe Shaedan, already dealt with above. This pronunciation of the Vacha, the Word Divine and its diffusion in the triad above mentioned resulted in the simultaneous manifestation of the pair of Bagha Ahunavar and Paourva Fravashi_ the two highest and most fundamental super-potentialities functioning in the pre-cosmo-genesis world, connected with the creation of the Universe.

'VACHA', THE CELESTIAL NOTE OF BAGHA AHUNAV AR

With regard to Vacha, Ahunavar and Bagha Ahunavar in Yasna 19, 1-2, the holy Prophet asks Ahura Mazda, the Creator:

"Which Vacha or Word it was that Thou hadst mentioned to me, that Thou hadst created before heaven_ before water, before earth. ..." etc.

and in the succeeding paragraph 3 Ahura Mazda replies:

"It was this Bagha Ahunavar that I had told you about". This Vacha or the Word of AHU, which in the Holy Bible is called "The Word Celestial of the Will of the Lord", which in the religious texts of the Hindus is called "Shabda Brahma", and among Islam is known as "Kun"" meaning 'Be it so', is this most sublime Vacha of Bagha Ahunavar referred to in Yasna 19

mentioned above, which Vacha is in the form of Divine Music. Thus this musical Note of Bagha Ahunavar was the first to manifest itself simultaneously with Paourva fravashi before Angra Mainyu, the Destructive Spirit, and before Ahura Mazda, the Blissful Spirit manifested themselves, and before the creation of the Universe.

It may be noted that in this primemost pair, Bagha Ahunavar is said to be containing all the innumerable lights of both categories which were in dormancy, that is, lights with perfect divine knowledge and those with imperfect divine knowledge, which (lights) are regarded as Seeds, and hence Ahunavar (Bagha Ahunavar) is called the "Seed of Seeds" ("Zurvan" pp. 107 and 215 - Prof. Zaehner), and considered allegorically as the male-fowl; while Paourva Fravashi is regarded as the female - fowl, because she furnishes "Pithva", nourishment divine through her super-fire energy of Atash-i-Shaedan, and awakens the lights in Bagha Ahunavar from their dormancy, which will be shown in its own place. Moreover, Bagha Ahunavar contains the whole colossal divine Plan of AHU for the 'Frasho-kereti', Renovation of all the defective lights, while his partner Paourva Fravashi is the potentiality which executes that plan.

BAGHA AHUNAVAR

In the above passage (Ysn. 19,3) we come across the term "Bagha Ahunavar", which is translated literally as the 'part of Ahunavar', but what that refers to is not discernible from that philological surface rendering, nor do the learned philologists know anything about it.

In S.B.E. Vol. XXXI Dr. Mills renders 'Bagha-Ahunahe-Vairyehe, (Ysn. 19, 3) as' "piece the Ahuna-vairya" and states in the footnote-3 "This part of the Ahuna (?) meaning its several parts". Thus it will be seen that the illustrious scholar has not understood the technical significance of the word. 'Bagha', and hence in the footnote conjectures Bagha to refer to 'several parts' which is incorrect.

Bagha Ahunavar is a proper noun, and though literally it does mean 'The Part Ahunavar' or 'The Junior Ahunavar', it has exceedingly sublime and supreme status as we have seen already. Bagha Ahunavar, which is also styled "Baghan Bagha" (lit., part of parts) is the sublimest Bagha and the Izad of Izads, i.e., the angel of angels. His divine partner, Paourva Fravashi (treated hereafter) draws from this Bagha Ahunavar her authority for putting into operation AHU'S Will. It is from this Avesta noun Bagha that the Sanskrit form Bhaga is used for naming the Deity as Bhagwan, Lord of the Bhaga.

CONFUSION OF BAGHA AHUNAVAR
WITH PARTS OF YATHA AHU VAIRYO

Avesta scholars often err in confounding Yatha AHU Vairyo with Ahunavar. Consequently, learned Kanga in his Gujarati work entitled "Khordeh Avesta with translation" has printed the heading for the Yatha AHU Vairyo prayer as "Ahunavar (Yatha AHU Vairyo)" which is not correct.

On account of this mistake the same renowned scholar Ervad Kanga in his other Gujarati work "Yazashne and Visparad with translation" puts the following footnote (4) under page 88 concerning Bagha Ahunavar :

"4 The parts of Hanvar i.e. three lines - verses (Harlez). "In original text the ward "Part" (Bagha) is in singular." It is evident from the footnote cited above that none of the above three illustrious scholars of Avesta have understood the real significances of the terms Ahunavar, Bagha-Ahunavar and Yatha AHU Vairyo, which have created unnecessary confusion due to absence of Khshnoomic commentary knowledge.

It would therefore not be out of place to reiterate that Bagha Ahunavar, which possesses consciousness, light, power etc., is the infinitesimal part of Ahunavar, the original Will of AHU in the Beginning of all beginnings, while Yatha Ahu Vairyo is the holy spell formulated in Avesta by Asho Zarathushtra, and though the composition of this Yatha Ahu Vairyo is based on the very vibrations embodied in Bagha Ahunavar, still the Word Celestial of the Lord God AHU is said to be 81 times more powerful than Yatha Ahu Vairyo.

The entire Zoroastrian religious lore as compiled by the Holy Prophet consisted of 21 Nasks, i.e., divisions or parts named after 21 words, the Yatha Ahu Vairyo is made up of. The language of these Nasks is called Avesta, which is erroneously believed to be a dialect, connotes the original knowledge about the Unknown or the Unknowable, (Av. 'A' not and Vesta from Vid to know, i.e., not known or Unknown or the Unknowable, Inscrutable; and hence Avesta means the knowledge about the Unknown or the Unknowable).

"AHUMAT" AND "AHUVIYAT",
THE PERFECT AND IMPERFECT
KNOWLEDGE DIVINE

Having clarified the distinction between Ahunavar and Yatha Ahu Vairyo, we shall proceed with the description of

'Anghu-Paourva', the pre-cosmo-genesis world, technically known as 'Anamanthvao Alam', the inconceivable world.

It is stated that in the Bagha Ahunavar there were two kinds of Lights - one superior and the other inferior, the former possessing perfect divine knowledge and the latter imperfect. The superior possessed "Ahumat" (literally of the thought of AHU), i.e., possessing perfect divine knowledge, and hence displaying full humility and devotion to AHU, the Light of lights. The inferior lights possessed arrogance, i.e., they were lacking in humility and devotion to AHU. In other words, they possessed divine ignorance. This arrogance arising out of divine ignorance is technically called Taro-maiti or "Drvao" in Avesta (from Dru- to run, or turn away from) the Light of AHU, and hence Drvao signifies the quality or tendency to run away from that Light of AHU. Thus, these inferior or imperfect Lights possessed in different degrees the tendencies of disobedience to and rebelliousness against AHU. In other words, these Lights, which possessed Drvao, were not attracted to, but were repulsed from AHU. Hence this quality of Drvao is called "Ahuviyat" or "Huvi" (lit. "AHU plus vi plus yat meaning to run speedily away from AHU) IN THIS AHUVIYAT LIES THE SOURCE OF ALL "EVIL".

VARIED RATIOS OF AHUVIYAT OR DRVAO, EVIL

The proportion of Ahuviyat (Evil), i.e., the ratio between Evil and Good, was not uniform in all the Lights, but was varied. These variations have been graded in nine groups. Thus, some possessed 8 parts of evil and 1 of good, others 7 of evil and 2 of good and so on - the proportion of good increasing in inverse ratio to that of evil decreasing and vice versa.

RULE OF ASHA DUE TO PREDOMINANCE OF OBEDIENT LIGHTS

Moreover, the Lights possessing Ahumat and those possessing Ahuviyat, that is, those displaying allegiance to AHU and those showing rebelliousness against AHU respectively were also not in equal proportions. In Bagha Ahunavar there was a preponderance of the former possessing Ahumat over the rebellious ones possessing Ahuviyat or Huvi, and hence the latter (rebellious ones) remained dormant, i.e., did not raise their heads in rebellion. Consequently, the state of unity or oneness of Asha (literally holiness) prevailed in Bagha Ahunavar.

PAOURVA FRAVASHI THE LIGHT INEFFABLE
AND INDIVISIBLE WHOLE THAT SETS
AHUNAVAR PLAN INTO MOTION

We have seen already that prior to the creation of the Universe in that past of all dead past, Bagha Ahunavar and Paourva Fravashi simultaneously manifested themselves, and the feasibility of the creation of the Universe was established with the stage of the first Hoshbam, the dawn of the Universe. As stated already the office of putting AHU'S Will into effect for the creation of the Universe was assigned to Paourva Fravashi. This Paourva Fravashi who represents Divine Wisdom, is the highest and joint potentiality with Bagha Ahunavar, and the supermost Power and Light Ineffable. Paourva (or Paurva) literally means first or anterior, i.e., first in-existence, primemost, and hence it means the Fravashi which existed first or anterior to the creation of the Universe. Fravashi literally means one that puts forth or carries into action the Will (of AHU); (technically derived from Av. Fra. forth or forward, and Vas plus i from Vas, to wish or will) though philologically the term Fravashi is derived from fra=forth, forward and Vax = to make progress, to grow and i suffix.

In rank, Paourva Fravashi stands only next to AHU, who is Wahed-e-Hakiki, the Absolute One without a second" i.e., One in oneness, while Paourva Fravashi is in, oneness, being the very outward manifestation of AHU Himself, and is One Integral whole, i.e. undivided and indivisible, and having no fractions.

ARMAITI, THE SPECIAL QUALITY
OF PAOURVA FRAVASHI

It is stated in the beginning that Khao Afrazyamna possessed the triad of (1) Yaon_(2) Rashnu, and (3) Armaiti. Of these three, Armaiti is the one exceptional and sublimest quality of Paourva Fravashi, which represents the latter's absolute devotion and obedience to AHU'S Will, (literally Av. Ar plus maiti, perfect humility or wisdom), drawing her (Paourva Fravashi's) authority from Bagha Ahunavar above mentioned and functioning as His co-operator.

PAOURVA FRAVASHI AS AHU'S RATU
IN YATHA AHU VAIRYO PRAYER

It is not known in philology that the two terms 'AHU' and 'Ratu' occurring in the first two lines of the Yatha Ahu Vairyo

prayer have special significances. In the various passages in Avesta these two terms (Ahu wild Ratu) are used with different grades of meanings_ but in the Yatha Ahu Vairyo prayer - according to Khshnoom teachings - AHU (literally "it IS") stands for 'AHU the Absolute One in oneness' alienated from Khao Afrazyamna by means of Niru as stated already and Ratu for Paourva Fravashi.

In his rendering of Yatha Ahu Vairyo, the learned Ervad Kanga translates the word AHU as king, i.e., the political ruler and Ratu as 'Dastooran Dastoor', i.e., High Priest Superior, in his book entitled "Khordeh Avesta with Translation". Such meanings of AHU and Ratu are secondary, i.e., of much lower degree, which may be applicable in other contexts, but are extremely degrading when applied to AHU and Ratu occurring in the first two lines of Yatha Ahu Vairyo prayer.

DISTINCTION BETWEEN

PAOURVA FRAVASHI AND ASHAUNAM FRAVASHI

Paourva Fravashi (singular) the executrix of the Ahunavar Plan is located in the heart of the Creator Ahura Mazda. It is referred to in the various passages in Farvardin Yasht as Ashaunam Fravashi and though literally the latter does mean Bountiful Fravashis (plural), yet Ashaunam-Fravashi is a compound technical term and must not be rendered etymologically.

Ashaunam Fravashi is in the plural because it signifies the combined Fravashis of the seven Ameshaspends and of the perfected souls of the numerous Yazadic Intelligences (Ahuraongho) who are attuned with Paourva Fravashi. It must, however, be reiterated that Paourva Fravashi is one single ineffable and indivisible perfect light representing divine Wisdom.

"Staota Yasna",

The Ceremony of Vibratory Colours

Performed by Paourva Fravashi

For the Creation of the Universe

We have seen above that there were two types of lights one with imperfect divine knowledge in varied degrees, and the other with perfect, also in varied degrees. They were all lying dormant, that is, in an undeveloped or seedling state in the Bagha Ahunavar and moreover they were all in a state of jumbled mass.

Now Paourva Fravashi develops these two types of seedlings and reduces them into two distinct groups. For accomplishing this she twice transmits on Bagha Ahunavar her rays of 'Staota', vibratory colours, emanating from Atashe-Shaedan, the fire-energy of super-glory within her, and thus attunes herself with

him (Bagha Ahunavar). This transmission is accompanied with pondering in both the cases with diverse thought-forces, so as to instigate the innate propensities of the respective group concerned as shown further on. This grand divine ceremony performed by Paourva Fravashi in the Anamantvao Alam, the unthinkable pre-cosmo-genesis world, is called "Staota Yasna", the ceremony of Staota, vibratory colours. Of the above two groups the imperfect lights being in minority were activated first, and then the perfect.

In worldly parlance Bagha Ahunavar with His undeveloped seedlings of Light acts as the allegorical male fowl, and Paourva Fravashi by Her attuning, i.e., uniting with Him acts as the allegorical female fowl. This union of Fravashi with Bagha Ahunavar brought forth the "Egg" as the result, which is Staota Yasna. .

So it is technically stated that Bagha Ahunavar as the 'father' supplied "Chithra" or "Tokhma", seeds, and Paourva Fravashi as 'mother' supplied the "Pithwa", the Divine Nourishment. As the result of this union or attunement with each other, "Staota Yasna" was developed as a sprout. Though this Staota Yasna engendered Duality, still being in the Anamantvao Alam, the Duality is in the latent state, that is to say Oneness still rules in the Staota Yasna. In this Staota Yasna lies the pattern of the entire Universe that came into being later on.

So we see that from the above "Egg" the imperfect or opposing Lights called "Urvans" are activated first and the obedient or concordant lights called "Baodangh" are activated next. From the imperfection of Urvans comes Satan, called in Avesta Angra Mainyu, the spirit of destruction, and from the perfection of the Baodangh comes Spenta Mainyu, the angel of prosperity, more commonly known as 'Dadvao Ahura Mazda', (Yt. 13,83) the Creator of the Universe, the two referred to in Gatha (Ysn. 30,3) as the "Twins".

'Staota Yasna' Ceremony for
Foundation 'of Universe
Unknown in Philology

The two Avestan terms 'Chithra' and 'Staota Yasna' dealt with above occur together in a small sentence of only six words in Visparad; 23" 1 as :

"Vahishta chithra yazamaide ya Staota Yesnya", which means:

"We attune ourselves with the sublimest seed (Vahishta Chithra) which (is) Staota Yasna (the divine ceremony of vibratory colours performed by the Paourva Fravashi in the

pre-cosmo-ge!nesis world for causing the manifestation of the Universe)".

But the knowledge of the pre-cosmo-genesis world and its description to which the above two terms (Chithra and Staota Yasna) relate, being unknown in philology, Dr. Mills could not understand them in their technical significances, and hence translated the above little sentence in S.B.E. Vol. XXXI as:

"We sacrifice to those (prayers) which are evident as the best", in which the lofty technical significances of the two terms concerned with the pre-cosmo-genesis world are entirely lost, because the learned scholar knew Staota Yasna only as the name of the prayers of the same name composed by the holy Prophet on this earth.

Satan's First Manifestation

In the exposition of Staota Yasna above, it is stated that Paourva Fravashi twice transmitted her rays of Atashe-Shaedan within her on the seedlings of light in Bagha Ahunavar. This transmission was accompanied with pondering in each case so as to instigate or stimulate the respective innate propensities of (1) Ahuviyat, literally, fleeing away from AHU, that is, disposed to discordance with, or rebelliousness against AHU; or (2) showing tendency of Ahumat, concordance with or obedience to AHU.

Now Paourva Fravashi actually starts the operation. According to the dictates of Ahunavar, the discordant lights, who were in minority, were to be roused first, so that they may be able to give full vent to their propensity of opposition to Ahu, and may not suffer repression from the concordant lights which were in majority. So while emitting her rays first on Urvans, the discordant lights, Paourva Fravashi meditated with 'Mithrae Juz', thought-forces stimulating opposition, and commanded them to awake. And they awoke. Among these awakened Urvans, lights with deficiency of divine knowledge, Fravashi saw Ahriman, the Satan, who arrogantly tells Paourva Fravashi "I am also like Thee".

This Satan, who is referred to in Avesta as 'Angra Mainyu' (Vd. 19,8), the spirit or Prince of Darkness, is the animated phantom of the collective Evil of all the Urvans put together. He (Satan) represents the nadir or the lowest point of Ahuviyat in Nature, where there can be no light. He is called 'Shaitan,' the perfection of Evil or wickedness. This Shaitan is the vilest embodiment of the Evil Spirit 'Daevanam-Daeva' (Vd. 19,1), the Devil of devils.

The word Shaitan is formed by adding the plural termination 'aan' to the Pahlavi word 'Shida' meaning 'defect; deceit; treachery', which formation gives the pronunciation

'Shida-a', and which became 'Shaitan' in Persian meaning Devil, Satan is the personal name of the Devil, and signifies the densest aggregation of defect or monstrosity of Evil.

"Shida-an" and "Shaedan" (or Khshaetan)

The Two Opposite Poles

The Pahlavi word Shida-an, i.e. Shaitan in Persian, which is Darkness and wickedness personified, is the opposite pole of the Pahlavi name Shaedan-Shaed and Av. Khshaetan Khshaet, both the last two meaning the 'Lustre of lustres' applied to Ahu, the Light of lights. The source of Ahu is Light, while the source of Satan is darkness, and hence these two diametrically opposite and antagonistic terms, namely Shaedan (for Ahu) and Shaitan (for the Devil) must never be mixed up.

The idea of Shaedan Shaed has been referred to in the Gathas (Ysn. 28,10) as 'asuna', which is not interpreted in its real abstruse sense. The relevant lines are as under:

At ve khshmailbya-asuna vaeda

Khvaraithya vaintya sravao

meaning, "I have known that Thy lustrous Spells are mystical, beyond all bounds", that is, their conception is lost in the darkness of imagination.

It may be added that Shaedan Shaed refers to the first phase of Ahu above mentioned of which nothing can be said except Ah = it IS, about which nothing can be expressed or imagined. This idea of utmost abstruseness, losing itself in the darkness, conveyed in the term 'a-suna is misconceived in philology to be the darkness of Shida-an which means darkness or wickedness personified, i.e., Ahriman, the Satan.

The Derivative of "Urvan", Soul

In Avesta (Ysn. 55,1) a soul is called "Urvan". Why it is so called is not understood in philology. In Ervad Kanga's Avesta dictionary it is stated that the derivative of Urvan is not known with certainty, and 'Uru', wide and 'an', to live, are given by way of a conjecture. Though this derivative is correct, yet it appears its connotation is not intelligible in philology. Khshnoom explains that "An Urvan is a principle always widening itself out and thus expanding its consciousness", which means that the imperfect Lights - Urvans - have to widen their divine knowledge to perfection and see the True Light.

"Chithra" - Anhuma -- Seed or 'Egg'
of Daulity, of Universe-to-be

We have seen that the imperfect lights, which have to widen their divine knowledge, are called Urvans. By the activation of these Urvans, the Seed of Duality was simultaneously sown in the pre-cosmo-genesis world, where the state of Oneness existed before. This Seed of Duality is called "Chithra" in Avesta (Visp. 23,1), and this Chithra itself is technically called 'Anhuma'.

Chithra means that which is known or made manifest, Sanskrit 'Chitra', picture, from root 'Chit', to know; So it means that what was not picturable in the state of Asha, the Oneness of holiness, became picturable when Duality set in.

Chithra, as a common noun, means a seed, because the seed possesses the picture - Chitra - the embryonic cast of its subsequent development. This Chitra, the 'Seed' of Duality, is the seed or the 'Egg' from which the Universe is born. In the Universe, multiplicity developed out of Duality, and the divine Plan of Bagha Ahunavar that has been proceeding in Evolution will continue to do so, and at the proper time when souls will be purified, it (Plan) will take a turn into Involution or Unfoldment of the Spirit from Matter, referred to in Avesta as Ahura-data (Yt. 10,67) (where - data means 'law').

Anhuma mentioned above connotes 'innumerable shall manifest itself, and (finally) merge Into AHU'; (derived from An, not; Ma; measure; An plus Ma = immeasurable i.e. innumerable; Hu= AHU).

We have seen above that the erstwhile state of oneness in the pre-cosmo-genesis world is turned into Duality in the Chithra - nucleus - Anhuma, embodying two groups of lights - one, Urvans, the other Baodanghs.

The Great Chaos
Preceding Cosmos

We know by now that the Urvans on account of their deficiency of divine knowledge possess Drvao or Ahuviyat which is the source of all kinds of wickedness in Nature and which possesses the tendency to flee away from the centre of light of Staota Yasna. So when the Urvans were awakened, they fled from that centre of light, and gathered in the 'Gatva', i.e. beyond the circumference or the place or region away from that centre of light.

The Baodanghs being still unawakened, and thus the Urvans being left alone in the field, their Drvao became all powerful and wholly rebellious and uncontrolled by Urvans_ because the Drvao knew only opposition. Consequently, there was neither

law nor order nor attraction, but total discard and terrific feuds reigned supreme. Thus there was complete and great Chaos in that Gatva where the Urvans had gathered, away from the centre of light. This Chaos caused a deadlock in the furtherance of the Ahunavar Plan contained in Vacha_ the Word Divine of AHU, the Light of lights. So dire was the vehemence of the onslaught of the Drvao, i.e. the Daevas or demons that not only those Urvans, souls were arrested from moving out of the Gatva to their destined journey of exile to or towards the lower worlds but that stars and other heavenly bodies (Yt. D,57) were also rendered motionless and remained in darkness.

On account of the terrific rebellion of the Drvao clung to the Urvans, and the Great Chaos arising out of it, Paourva Fravashi dissociated herself temporarily from the Gatva, thus denying her blessings on Drvao for the time being.

Anhuma Entertains Doubts

In Himself

(Translated from "Khshmoom Nikize Vehdin" Vol. II (pp. 26-27) by Dr. F. S. Chinivala (published 1935).

We have seen that:

".....lights with Baod and Urvans with Drvao manifested themselves and remained in the motion (or flight) of Zarvana Akarana. Thus the flight of Zarvana Akarana became the Khareh (lit, aura), circumference of Anhuma. So in that there came a deadlock. There was no progress. On account of this, uneasiness established itself in the Chithra of Anhuma. Anhuma himself was attracted to AHU only.

He wanted to complain to his mother Fravashi and to Staota-Yasna - "When I am only pro AHU _ how could the farces of antagonistic natures emanate from me? One is able to know AHU like myself, but the other is absolutely opposite. What must be the reason for two antagonistic forces emanating from myself? But... Anhuma did not espy his mother near him, and his 'Dukh', (pain or grievance), increased on account of this.

Thus Angra (Dukh, pain) found place in him. And defect set in in the Zarzdaiti (devotion) that should have been shown in perfection. With the beginning of this defect began the plaint of why and wherefore (chunochara). The Aipi (clase vicinity) of that Chithra of Anhuma was Zarvana Akarana. So in this Zarvana Akarana the Huviyat (opposition to AHU) with the thoughts of arrogance, grievance (Angra) raised Imkan, doubt - may or may not be, and as the fruit of this, facilitated the intrusion in the Urvan of the Dev (demon) of arrogance and doubt.

That child of Humata was in Nada, tune of "It (or He) alone

IS, I am nothing" - was in Nada of Hast, and hence the Gati, the motion or force of Baod was established there. Thus deadlock was created in the Zarvana Akarana as the result of antagonistic forces or motions (Gati), which is called Afrashimant Gatva." (Yt. 13. 57).

Paourva Fravashi
Awakens Baodanghs

It will be understood that we have so far considered only the Mithra of Juz above, i.e. pondering by Fravashi favouring opposition, which activated the Uryans. Now as was further laid down in the Ahunavar Plan, Fravashi, in response to Anhuma's plaint and doubts came to his succour. She extended her consciousness on Baodanghs, the lights in Bagha Ahunavar with perfect divine knowledge and divine Wisdom which owned allegiance to AHU, but were not yet activated. So in her meditation on Bagha Ahunavar this second time, Fravashi directed her Mithra of Juff', meaning thought-forces to stir up their characteristic of concordance or co-operation, whereby she willed and commanded the obedient lights to awake. And so Baodanghs, lights displaying Armaiti, perfect humility towards AHU, awoke.

Baodangh Is Not 'Intellect', But
Urvan's Higher Counterpart Possessing
Perfect Divine Knowledge

On account of the above supreme quality of Aramaiti in them, these Lights (Baodanghs) simultaneously possess "Ta'akkul e-Khudi" (lit. self-knowing), i.e. they possess the quality and power of self-comprehending the Light of Fravashi to be superior to their own. These lights possessing Armaiti and Ta'akkul-eKhudi are called 'Ahumat', i.e. belonging to AHU. They are more familiarly called "Baodangh" (Av. 'Bud', to know). Hence Baodangh means perfect divine knowledge and divine Wisdom.

As stated in the beginning Baodangh has been usually and erroneously translated in philology as "intellect", but, from what has been explained above about its origin it will be readily understood what a wide gulf of difference exists between the philological meaning 'intellect', which is possessed practically by all animals and insects and is perishable with the body at death, and the Khshnoom meaning, the Immortal light possessing perfect divine knowledge. This word occurs also in Yasna; 55.1 as "Baodascha" in the last triad of the immortal constituents of the body, where too it does not mean 'intellect', but the immortal constituent of perfect divine knowledge and divine Wisdom be-

ing the counterpart of the soul which is imperfect. These Baod and Fravashi (Farohar) remain outside, but within the Aipi, that is, in the close vicinity of the body, within an arm's length of the individual concerned.

'Hu-Chithra'

Among the Baodanghs aroused by Paourva Fravashi as stated above, there was a pair (of Baodanghs) of which the higher knew how the Chaos would end and when, while the lower, though not rebellious, knew not, but wondered when and how it would end. But when Paourva Fravashi cast her Mithra of Juft on Baodanghs and simultaneously showered her blessings on Ahu-Chithra, the inferior light, which was slightly deficient in divine knowledge, became omniscient and perfect. Now the two stood on the same level of perfection, and they merged together into one. This highest and omniscient Light of the centre or nucleus of the Staota Yasna is called in Avesta MAZDA, the Omniscient (Ysn. 33,.7). Thus Mazda manifested Himself.

The term 'Ahura' is applied to AHU, who is inconceivable and who can only be referred to as "it IS", by pointing to the sky. But when AHU manifests his (lustrous) body - Kehrp, called 'Khao Afrazymna', referred to in the beginning, He is then called Minoan Mino Mazda Ahura, When Ahura manifests Urvara (Ysn. 48,6) the allegorical tree, explained below, and manifests the faulty, wicked creation through Ahuraongho, i.e. Yazads (angels), Ahura is then called Ahura Mazda (Yt. 1,1: & 13,83). Such is the true but abridged idea of the genesis of Ohrmazd, which according to Ahunavar Plan took place subsequent to that of Ahriman, which is already explained before. From the above it will be understood that 'Urvara' in Yasna 48,6 is used allegorically and does not mean a tree or any vegetation with green leaves, but is like the 'genealogical tree'. In the above context, Ahura is the stem of the tree; seven Ameshaspendis and two deified laws (Mazda-data, the law of Infoldment of Spirit into Matter; and Ahura-data, the law of Unfoldment of Spirit from Matter) are the nine main branches; and Yazads of different grades are the sub-branches. (Cf. second name of Ahura Mazda 'Vanthvya' which conveys the same sense expressed differently as a 'cluster').

How Ashaunam Fravashis Function With Ahura Mazda, Ameshaspendis and Yazads

With the Creator Ahura Mazda, and the seven Ameshaspendis (Archangels) who are like His perfect glorious limbs, the Ashaunam Fravashis function and co-operate from within and

without in effecting the creation of the Universe and leading it on to perfection by their Divine nourishment.

However, with the Yazads, i.e. the angels of different grades who are subordinate to Ameshaspendis, the Ashaunam Fravashis maintain their connection from without as their Divine comrade. Though these Yazads have not the advantage of Ashaunam Fravashis residing in or connected directly with them, still they remain attuned with Ahura Mazda and Ameshaspendis, and serve as perfect and dutiful Divine orderlies of Ahura Mazda, and cooperate with Him in the execution of Ahunavar Plan, which they fully understand. All this constitutes the Divine Administration, conducted on the ninth and eighth Asmans (heavens) at the top of the Universe, which displays, the benevolent and beneficent influence of the comradeship of the Ashaunam Fravashis.

Exile of Souls Into Planetary World and Evanescent Worlds for their Reformation

Below the ninth and eighth Asmans (heavens) are created (1) the luminous world composed of seven Planets in the eternal and immortal worlds and below the latter; (2) the seven Dakhyus i.e. planes of the Meher Yazad in Nisti composed of the evanescent worlds (the Space). To these different worlds and their various stages the souls are exiled from the ninth and eighth heavens mentioned above. Our corporeal earth forms the lowest region (called Jismani Alam) of the Nisti (the Space). Over the earth there are the ultra-physical planes of ethereal regions composed of pure elements, over these there are the supra-ethereal planes; and still over them - at the top of the Nisti -- but within it there are the supra-ethereal planes of semi-luminous souls called "Gao-Chithra". Then above the stage of "Gao-Chithra" souls extends what is called "Miswane-Gatu", the partition region between the Hasti and the Nisti (the immortal and evanescent worlds and above the latter (Miswane Gatu) begins the planetary world.

According to the Ahunavar Plan, the Creator Ahura Mazda, Ameshaspendis and Yazads so provide and contrive that the souls in all the above regions of the planetary and evanescent worlds derive the Ashaunam Fravashis' nourishment in their respective degrees through their (souls') respective counterparts, the Baodanghs, who are possessors of perfect divine knowledge. By this is meant that souls with less Evil draw more light of Fravashi, and those with greater Evil draw less. This nourishing light which every soul receives through the medium of its respective Baodangh, is called "FaroHar".

"Farohar" Explained By
Analogy

From the above it will be understood that the Evil called "Ahuviyat" i.e. backwardness in acknowledging AHU the Light of lights, stands as an impediment or a screen between the soul and the Fravashi. For a crude analogy, if Ahuviyat be represented by a sheet of cloth and the Fravashi beyond it be taken as the Sun, and then if a small hole be punched in that sheet, that hole will admit of only a little from the Sun proportionate to the size of the hole. Now, the more the hole is enlarged, the light admitted by that hole will also be correspondingly more. Similarly, when a soul advances in "Asha" (purity), its "Ahuviyat" i.e. its erratic propensity decreases correspondingly, and as this errancy decreases the Farohar gains in superiority, and the attraction between the soul and its counterpart the Baodangh simultaneously increases and the light of the Fravashi also increases therewith.

Paourva Fravashi is One Whole Light,
But Farohars Have Different Grades

The consistency of Ahuviyat (Evil) in different souls is of various degrees. So Farohars are also of different degrees. But the Paourva Fravashi is One Whole Light. Just as the Sun as one single glorious orb casts its beams in the luminous world of seven planets (in Hasti) as well as in the Nisti (the Space) of seven Dakhyus including our earth, still all branches of the planetary world and all creations of the Nisti worlds display differentiations in their respective constitutions and are recognized by their various names, so, the Paourva Fravashi as the One Whole Light - which is the subtlest reflex of AHU, the Light of lights Himself - bestows divine nourishment on the luminous souls in Hasti as well as on souls of various lower grades in the Nisti, yet, in such a way that each soul receives its large or small share of the divine nourishment in varying degrees in just proportion to its Ahuviyat (Evil).

Farohars of Three Sublime Classes
of Souls Also Styled as Fravashis, in
Yasht 13

It is stated above that though Paourva Fravashi is One Whole Light, yet Farohars are innumerable and of various degrees. Among these Farohars of various degrees there are three classes of Farohars of holy souls (Ashavans) mentioned in the Avesta, which indicate the perfected conditions of the souls

concerned. These three classes of sublime Farohars are also styled as Fravashis in the Farvardin Yasht.

The above three classes (higher to lower) are: (1) Naba-nazdishtanam (Yt. 13,149) Fravashinam, who belong to the proximity of Ahura Mazda's center, (2) Paoiryō-tkaeshanam (ibid.) Fravashinam, and (3) Ashaonam (ibid. 154) Fravashinam the lowest of the holy souls, Ashavans, who have managed to absorb their fraction-souls which were erstwhile disintegrated at the stage of Zareh Vourukasha in three lower kingdoms viz., animal, vegetable and mineral. (En passant it may be stated that Asho Zarathushtra, the Prophet of Prophets was highest among Naba-nazdishtanam class, while the glorious kings and paladins of ancient Iran – particularly of Peshdadian and Kayanian dynasties - belonged to the Paoiryō-tkaeshanam class).

ERRONEOUS BELIEF IN PLURALITY OF FRAVASHI

The Farohars of the above three classes of souls are so exalted that they are also styled as Fravashis as stated above. This had led some Avesta students to regard Fravashi to be in plural, which belief, according to Khshnoom, is as erroneous as it is far from the true doctrine. The word "Fravashinam" (in plural) following each of the three classes above mentioned applies to the respective Farohars, and not to the primemost Paourva Fravashi centred in Ahura Mazda the Creator of the Universe. The three adjectives, viz. Naba-nazdishtanam, Paoiryō-tkaeshanam and Ashaonam preceding the word Fravashinam in each case indicate the three different stages of perfection in Ashoi (purity) attained by the respective class of souls. As explained already Paourva Fravasi (singular) is referred to in Farvardin Yasht as Ashaunam Fravashinam (plural) because the perfected Farohars of Ameshaspendas and Yazads are affiliated to it.

SUMMARY IDEA OF FRAVASHI AND FAROHARS

(1) Paourva Fravashi is the Agent Divine that implemented and implements the Note Celestial of the Will of the Lord AHU, the Light of lights, being Super-Glorious in Glory and being One Whole, i.e., fraction-less and undivided. Paourva Fravashi implements the Ahunavar Plan by her absolute obedience and perfect humility (Armaiti) to AHU'S Will and perfect Divine Knowledge, and. Wisdom. These qualities and powers render Paourva Fravashi Supermost in Divinity, Sublimity and Omnipotence, and is subtlest beyond all imagination and highest in consciousness. All these powers are quite ineffable, because

She is the very Reflex of AHU who has separated Himself by means of the Niru partition mentioned already.

(2) Farohar is the individual respective medium through which all souls from angels down to human beings - draw Paourva Fravashi's divine nourishment, the lustre whereof varies inversely with the density of soul's Ahuviyat, the evil impediment, i.e., in other words, grosser the Ahuviyat, lesser the Paourva Fravashi's light.

(3) Naba-nazdishtanam; Paouryo-tkaeshanam; and Ashaonam (which is different from Ashaunam) preceding the word Fravashinam in each case as adjectives indicate the different degrees of advancement in Asha, purity, attained by these exalted souls, and hence expressed in plural in Farvardin Yasht; otherwise Paourva Fravashi is always in singular. Such, in fine, is the exposition in Khshnoom regarding all the above technical terms.

PHILOLOGY CANNOT ENLIGHTEN ON FRAVASHI, FAROHAR ETC.

Now let us turn to philology and see dispassionately how far mere derivatives and grammar, with conjectures to boot, can afford enlightenment.

In S.B.E. Vol. V, in his translation of Bundahish I; 8, the learned Dr. West (in footnote 2 on p. 5) says:

"This sentence appears to refer to a preparatory creation of embryonic and immaterial existences, the prototypes, Fravashis, spiritual counterparts or guard an angels of the spiritual and material creatures afterwards produced".

In S.B.E. Vol. XLVII, below paragraph 55 of his Introduction, Dr. West renders "Fravashis" as 'primary ideas of the good creations' .

These renderings show that the real significances of the terms Fravashi and Farohar are not understood in philology. There is a jumble of different words and phrases. The supposed equivalents namely_ 'prototypes' and 'primary ideas of the good creations' for 'Fravashis' convey no sensible meaning. Then the term 'counterpart' is applicable to 'Baodangh', i.e. light possessing perfect divine knowledge, which is erroneously rendered in philology as 'intellect'. 'Baodangh' is the 'counterpart' of 'Urvan', (soul), the light deficient in divine knowledge, and vice versa. Again, Fravashi is not a mere 'guardian angel', but far above an angel, as we have seen already. Besides. Farohar and Fravashi are not identical as shown above.

A DERIVATIVE OR A SPECULATIVE
CONNOTATION CANNOT GIVE THE
REAL IMPORT

All that is just stated proves that a derivative of an Avesta word sought from Sanskrit or any other alien language may have some distant connection with that Avesta word, but cannot give the true sense or import thereof, just as an automaton Robot may do a number of things which a human being does, yet it can never be the living person possessing life and soul.

Besides if Fravashi be rendered as 'prototype' and if it only referred to the 'spiritual and material creatures afterwards produced', why does the Creator Ahura Mazda tell Spitama Zarathushtra in Yasht 13; 12, 13 :

'If Ashaunam Fravashi had not helped, the corporeal world would have been of Druj, the Devil; Angra-Mainyu would not have submitted to Spenta Mainyu'.

Again how can the meaning 'prototype' for Fravashi be applicable to the Fravashi that relieved the 'dead-lock' or Chaos (Afratat-Kushi) in the progress of the Ahunavar Plan in which Cosmos was designed (ibid; 53)

Still again in subsequent passages 57 and 58 it is stated:

"The Ashaunam Fravashi showed holy paths to the stars, the Moon and the Sun, who remained un-advanced (Afrashimanto) due to the wickedness of the Daevas, but now they i.e. those orbs - go forward towards the paths of the Distant End desirous of the good Frasho-kereti, the glorious Renovation."

In these passages also what sense can 'prototype' give if substituted for Fravashi?

From all that has been given above, it will be understood that the Avesta cannot be translated in its real loftiness merely by derivatives and grammar like ordinary languages or dialects, but requires the help and the knowledge of the Esoteric Teaching (Zand Akas) of Khshnoom.

CHAPTER X

REFERENCES IN FARVARDIN YASHT TO CHAOS AND COSMOS NOT UNDERSTOOD IN PHILOLOGY

Several paragraphs in Farvardin Yasht refer to the Great Chaos in the pre-cosmo-genesis world, and to the Cosmos established thereafter by Ashaunam Fravashis by their blessings. These paragraphs are 12-14 and 53-58. In (ibid.) 57-58 it is stated:

(57) "We worship the good, strong, beneficent Fravashis of the faithful, who showed their paths to the stars, the moon, the sun and the endless lights, that had stood before for a long time in the same place, without moving forwards, through the oppression of the Daevas, and the assaults of the Daevas."

(58) "And now they move around in their far-revolving circle for ever, till they come to the time of the good restoration of the world." (S.B.E. Vol. XXIII).

Here the Ahunavar Plan for the creation of the Universe is depicted as having been rendered standstill in the Gatva, the place or region away from the centre of light, where Urvans, lights with deficiency of divine knowledge had fled, owing to the predominance of the Drvao (Evil) clung to them, which (Drvao) has the propensity of running away from the centre of light. Since these Urvans at that stage knew only opposition, there was no attraction or peace among them, but ceaseless and terrific feuds raged in the Gatva. Hence those Urvans are referred to as 'Daevanam', demons. Owing to such ceaseless dissensions the progress of the Ahunavar Plan could not proceed further in its operation.

In the above paragraph (57) 'Daevanam-tbaeshanghat' oppression of the Daevas, and 'Daevanam-draomohu', assaults of the Daevas point to the Chaos. Due to this Chaos, the stars, the moon, the sun and the endless lights were rendered motionless resulting in their being *in darkness*. But when Ashaunam

Fravashis showered their Manthra-Spenta benedictions on the Drvans, and simultaneously awakened the Baodanghs, lights with perfect divine knowledge as stated already, the tendency of opposition turned into one of attraction, the standstill condition changed into that of motion, and those luminaries started their endless revolutions till Frasho-kereti, Renovation of the souls will finally be achieved as stated in para 58; in other words, till Drvao, wickedness of the souls will be completely transmuted into Gao, blissfulness (as of the kine). Thus the blessings of Ashaunam Fravashis resulted in the Cosmos.

We have seen in the main body of the description of the pre-cosmo-genesis world that the intense depravity of the demons caused the stars and other heavenly bodies to remain in darkness, owing to which Anhuma raised his plaint to his 'mother' Paourva Fravashi, whose Manthra Spenta benedictions turned the Chaos into Cosmos, as we find today.

In the hostile Armenian and Syriac writings in the past ages, Eznik, the chief of those hostile writers, presents the above fact in the following basest language with a view to create derision against the Zoroastrian Faith and offend the Persians:

"When (Ahriman) saw. . . that Ohrmazd had created beautiful creatures, yet knew not how to create light, he took counsel with the demons; and said - 'What benefit hath Ohrmazd for he has created such beautiful creatures, yet they remain in darkness, and he knew not how to create the light? But if he were wise, he would go in unto his mother, and the Sun would be born as his son, and he would have intercourse with his sister, and the Moon would be born.' And he charged (them) that not one (of them) should betray his thought. A Demon, Mahmi, having heard this, came before Ohrmazd with all speed and betrayed that thought to him."

In connection with the above quotation from Eznik, Prof. Zaehner observes ("Zurvan" p. 147):

"The fullest account of the creation of the luminaries according to the Mazdeans is to be found in the second chapter of Bundahishn. It is simple and straightforward, and knows nothing of the dubious complexities retailed by' Eznik."

The learned Professor in his innocence does not know that Eznik's reference to luminaries being "in darkness" relates to the period of Chaos caused by the demons (Yt. 13,57) discussed above, while the "second chapter of the Bundahishn" relates to that of Cosmos. Moreover, in Eznik's quotation 'Anhuma' is

misread as 'Ohrmazd' since both terms have the common spelling in Pahlavi. We have shown in the description of the pre-cosmogony world that Anhuma wanted to carry his plaint to his mother Paourva Fravashi, but not finding her near by, he 'doubted' as stated in the penultimate paragraph of Dr. Chiniwalla's quotation under the head "Anhuma entertains doubts in himself" (Chapter IX) in that description. So Eznik says "if he were wise, he would go.... unto his mother" which though depicts his perversity, yet correctly refers to the period of Chaos that preceded the Cosmos, which Prof. Zaehner could not understand in the absence in him of the knowledge of Khshnoom. Similarly he (Zaehner) does not understand who "doubted", and why (p. 60; *ibid.*).

'AFRATAT KUSHI',
UNMANIFEST LOGOS

(Yt. 13,53).

"We worship the good, strong, beneficent Fravashis of the faithful, who show beautiful paths to the waters made by Mazda, which had stood before for a long time in the same place without flowing." (S.B.E. Vol. XXIII).

Here 'Afratat kushi' translated as 'had stood... in the same place without flowing' refers to the 'unmanifest logos'. Afratat kushi literally means 'did not move out of kushi'. Kushi means pit or spring. According to the former meaning Vacha or the Logos, the Word-divine and the Plan embodied in the same had, as it were, fallen in a pit, from which it could not proceed or progress till Fravashi showered her blessings. If Kushi means spring, it applies to Khao Afrazyamna, literally, the spring or the Fountain Source of Eternal Freshness expounded in the beginning of the description of pre-cosmogony world. It can then mean that the Plan for bringing the Universe into being was arrested in that 'Khao' (spring) till 'Ashaunam Fravashi' came to its rescue.

With regard to 'Apam Mazdadatanam' literally rendered in philology as 'waters made by Mazda', it may be explained that 'waters' represent 'Urvans', lights with deficiency of divine knowledge destined to be exiled and trailed down to 'Nisti', i.e. the vast evanescent world (or the Space), in varying ethereal vestures or to the earth in physical garb for their emancipation. 'Mazdadata' is a technical term meaning the immutable fundamental deified law of Infolding of Spirit (soul) into Matter, according to which human beings and other creatures take birth in this material world. The inconceivable height of the 8th heaven of the zodiac, which is the sidereal Home of all the souls

is allegorically regarded as the top of a high mountain (Mt. Alborz) wherefrom Urvans trail down like waters gliding down to the earth. (In 'Mazda-data' as in 'Ahura-data', 'data' does not mean 'made by', but 'law', Ahura-data being the deified law of Unfoldment of Spirit (soul) from Matter, when the soul becomes Evil-free).

'Beautiful paths' - 'Srirao patho' -- are the illumined paths of five main religions of the world for the emancipation of Urvans, souls, each religion and its respective Law-giver being under the influence of one of the five planets, viz. Jupiter, Mars, Venus, Mercury and Saturn, the remaining two, Sun and Moon being the transitional stages after death from one religion to the other.

Thus the paragraph means that Ashaunam Fravashis (a compound technical term) removed the impediment of the Chaos by her blessings, and opened up the way for the progress of the law of Mazdadata, according to which Urvans, souls, are led to the evanescent world (the Space) or the material world for their emancipation through different paths of Faiths, and through repetitions of death and birth till Frasho-kereti, i.e., Renovation is attained, according to the wish of Ahura Mazda and Ameshaspendis.

PROF. ZAEHNER'S MISCONCEPTION OF 'ASHAUNAM FRAVASH' ETC.

We now come to (Yt. 13) paragraphs 12-13, which are translated by Prof. Zaehner as under in "Dawn. . ." (p. 147):

'Had the strong Fravashis of the followers of Truth not granted me their aid, then would I here possess neither cattle nor men which are the best of (all animal) species, but the power would belong to the Lie, the Kingdom to the Lie, Yea the (whole) material world would belong to the Lie. Between Heaven and earth would he who is the Liar of the two Spirits have installed himself; between the heaven and the earth would he who is the Liar of the two spirits have been victorious; nor would the victor, the Destructive Spirit, ever again have yielded to the vanquished, the Holy Spirit'.

0) In all the paragraphs of the Farvardin Yasht where the name of 'Ashaunam Fravashi' is extolled, and their great function of effecting Cosmos out of Chaos is shown, the technical significance of the prefix 'Ashaunam' is not understood by scholars. Consequently, the same is rendered merely etymologically with the result that the real lofty significance of the term

is entirely lost. Prof. Zaehner mistakes 'Ashaunam Fravashi' to be Fravashi of human beings (Ysn. 55,1) and renders Fravashi as 'external human soul', which is quite incorrect.

'Ashaunam Fravashi' is a compound technical term really representing the Paourva Fravashi, which is located in the heart or centre of Ahura Mazda himself, and the joint Fravashis of the seven Ameshaspends, besides of Mino, Dae, Farrokh and Yazads who are all perfected, that is, Drvao-free souls and are attuned with Ahura Mazda. These combined Fravashis represent divine Wisdom, and are referred to as 'Ashaunam Fravashi, in Farvardin Yasht. It is these supreme grade Fravashis, and not the 'external human souls', that are stated to have given help to Ahura Mazda. It is not known to the author of "Dawn..." that the 'aid' in question was given in the shape of Manthra Spenta benedictions that turned the Chaos into Cosmos in the pre-cosmo-genesis world; while human beings who are erratic and sinful were exiled and trailed down to the mortal worlds comparatively much later, and besides they receive spiritual nourishment from 'Ashaunam Fravashis' through their respective Farohars and hence they can never be expected to grant 'aid' to Ahura Mazda.

Prof. Zaehner's
Ignorant Criticism

After the above confusion in his interpretation, the author (of "Dawn...") ignorantly criticizes the above scriptural passage as under:

'God, then, in order to vanquish the power of his eternal enemy, must rely on the help of that dynamo of unseen power which is the totality of the external human souls, both of the living and the dead and of those yet to be born. This much, indeed, is consonant with the Prophet's teaching, namely, that man has a vital part to play in the annihilation of the Lie; but never did it seriously occur to the Prophet Zoroaster, that, but for man's contribution, the whole of the material Universe between heaven and earth might collapse in ruin before the onrush of the powers of Evil.' (ibid.)

(2) 'Eternal enemy' i.e. Druj or Ahriman is not eternal as can be seen from BD. 1;2, where it is stated:

"the creation of Ahriman will terminate when (totality of souls) will attain Tane-pasin, final body, That also is of Boundless's time."

According to Khshnoom, Yavaecha-yavaetat, eternity, consists of seven Zarvana Akarana, Boundless Time. In the first three,

the Creation was effected by Ohrmazd. We are at present living in the fourth Zarvana Akarana, in which there is mixed sway of both Ohrmazd and Ahriman (ibid. 7). In the next, that is, 5th Zarvana Akarana :

- (a) the erstwhile incessant internal conflict '-yaokhedra, (Ysn. 12,9) within the body between the Good and Evil sides, which are the Ranoibya (Ysn. 51,9), the two Contestants, will gradually cease in the totality of souls for ever;
- (b) they will become saintly, i.e., evil-free;
- (c) they will gain mastery over the five senses to which worldly souls in the present 4th Zarvana Akarana (Boundless Time) are more or less slaves;
- (d) they will be delivered after death of their physical bodies - 'snath' (Ysn. 12,9) (the instrument or tool of the soul);
- (e) defective souls will get exalted, and get Tane-Pasin (Bd. 1,2) meaning final body, which is of a fiery type;
- (f) they will get elevated to the level of their respective - Baodanghs (Ysn. 55,1), which are their (Urvans') higher grade immortal counterparts perfect in divine knowledge and Wisdom.

The above-exalted states refer to the masculine and feminine saintly souls singly on the earth. Ages and ages after death on reaching the top of the Space the masculine counterpart saintly soul will give itself up (-datha; ibid.) to its 'own relative' feminine counterpart saintly soul (Khaetu; ibid.) and vice versa, which post-salvation noumenon is called 'Khaetva-datha'. Hence the Zoroastrian Faith is styled Fraspa-yaokhedram, i.e., the terminator of internal conflict, Nida-snaithishem, meaning deliverer from the physical body which is the instrument ('snath') of the soul, and Khaetva-datham, blending of counterpart souls, which are each other's own (spiritual) relatives, horribly misconstrued and misinterpreted in philology by most of the scholars.

(3) It will be understood that deliverance from Snath, the physical body, is not effected by 'annihilation of the Lie', i.e. of Druj or Ahriman as imagined by Prof. Zaehner, but by the complete gradual transmutation of Druj, Evil, into Good (Gao), which when effected, sanctifies the soul and frees it from rebirth. Now that soul is exalted. If it takes birth, it is as an Ashavan, holy person, to help other human beings in spiritual advancement.

(4) Regarding the misinterpretation of Fravashi as 'external human souls', it may be stated that in Avesta (Ysn. 55,1), nine constituents of a human being are mentioned, of which the last three, Urvan, Baodangh and Fravashi are immortal. Urvan, soul, is originally a light with deficiency of divine knowledge; Baodangh is the soul's counterpart with perfect divine knowledge, and Fravashi, (in the sense of Farohar) furnishes the share of light of spiritual nourishment from Paourva Fravashi accompanying every Urvan, proportionate to the degree of Goodness of the Urvan. Paourva Fravashi may be likened to the Sun and Farohars to its countless rays; Thus the Farohars of human beings are infinitesimal in power compared to Ashaunam Fravashi, and they cannot aid Ahura Mazda. Urvan is imprisoned within the person's physical body, while the Baodangh and Farohar which are pure and which are subtle like the soul, remain outside, yet within the Aipi of the body, i.e., within the arm's length of the person's physical body. Perhaps; this may be what Prof. Zaehner means in defining Fravashis as 'external human souls' in the above criticism (p. 147). But it must be remembered that soul, Urvan, whether masculine or feminine, is only one residing in each human body called Tanu (Ysn. 55,1) (from Tan, to draw) drawn from the soul itself.

The 'onrush of the powers of evil' stated by the author is bound down by the respective Zarvana Akarana (Boundless Time) and all noumena and phenomena manifest themselves according to (Ahunavar) Plan. Thus the idea of Prof. Zaehner that:

"never did it seriously occur to the Prophet Zoroaster that, but for man's contribution the material universe.....might collapse...."

is simply imaginary and meaningless arising out of gross ignorance of genuine knowledge of the Zoroastrian religion.

CHAPTER XI

ELUCIDATION OF "ZERVANITE WRITINGS" IN THE LIGHT OF KHSHNOOM PRELIMINARY REMARKS

By publishing his book "Zurvan" (though with the erroneous appendage - "A Zoroastrian Dilemma" - to that title) Prof. Zaehner has rendered very useful service from the standpoint of ratifying Khshnoom teaching of AHU as Supreme Deity over Ohrmazd and Ahriman, and in proving as erroneous the philological belief in Dualism as the theological teaching of the Zoroastrian Faith. The book contains reproductions and translations by the learned Professor of what are styled the 'Zervanite Writings', which the author could neither elucidate nor follow. Yet they could be very easily elucidated and explained in the esoteric light of "Khshnoom", the heart-rejoicing occult knowledge of the Zoroastrian Faith (Khshnu, to rejoice, Ysn. 48,12). We have treated this Chapter here because these Zervanite writings relate to the genesis of Ohrmazd and Ahriman, their allegorical 'mother' and 'father', and other antecedents to the creation of the Universe that occurred in the pre-cosmo-genesis world in the past of all dead past, about which philological scholars have been totally in the dark.

It appears that during the long passage of time of some 7000 years between the Revelation of the holy Prophet Zarathushtra and the devastation by Alexander and others of the literature pertaining to the Zoroastrian religion and ancient history of Iran, the genuine knowledge of the concatenated description of the pre-cosmo-genesis world, including the genesis of Ohrmazd and Ahriman and other noumena were forgotten; and what fragmentary teaching went down to the posterity in later ages in the past, was in the form of 'folklore' only. In this folklore the genuine term AHU mentioned above seems to have been forgotten, and its place incorrectly assigned to "Zurvan", Time, though the literal meaning "it IS" of the term. AHU survived (p. 270) in 'Ethical Zervanism'.

Moreover, it appears that at some stage in those dark ages there arose controversy among two Zoroastrian religious parties, one styled Zervanites who believed in the folklore that Ohrmazd and Ahriman were the "twin" sons of 'Zurvan' their 'father', and who were born of the same 'mother', whose name they knew not. On the other hand, the oppositionists, styled Mazdeans, disbelieved the story of Zurvan being the father of Ohrmazd and Ahriman, and believed the latter two as the "Independent and eternal principles" (ibid.).

The above mentioned folklore has been presented by Eznik and others in phraseology of street roughs, all vulgarly mixed and multiplied with gross falsehoods and fabrications with a view to disrepute the Zoroastrian religion and insult the Persians. Prof. Zaehner being stranger to the anteriority of the creation of the Universe, could make no head or tail of those writings as admitted by him (p. 265) nor could he distinguish or link up the few references to the genuine facts relating to the pre-cosmo-genesis world that do exist in them. It may be noted that in dealing with these hostile writings, I have ignored abominable language and falsehoods and fabrications, which are like refuse, save where some truth is hidden in them.

Thus with regard to the manifestation of Ahriman prior to Ohrmazd we have shown in the description of the pre-cosmo-genesis world that the lights with deficiency of divine knowledge (Drvans) being in minority compared to those with perfection of divine knowledge (Baodanghs), they i.e. Urvans (from which Ahriman arose) were awakened first by Paourva Fravashi so that they _ Urvans - may have full scope to display their evil propensity unhindered by the Baodanghs. In this way Ahriman was caused to be manifested prior to Ahura Mazda, who manifested himself later from Baodanghs. How this genuine fact of the genesis of Ahriman - first - and Ohrmazd - next - according to the Ahunavar Plan shown above has been wholly misrepresented in a concocted story will be understood from the following extract ("Zurvan" p. 66) :

"Now Zurvan after doubting perceived that there were two sons in the mother's womb, and he made a vow that whichever should come into his presence first should receive the kingdom from him. Ohrmazd who as we have seen was conceived from the wisdom of his father divined his thought, and somewhat guilelessly divulged it to Ahriman. The latter was not slow to take advantage of his newly acquired knowledge, but unfortunately for him Ohrmazd the elder twin lay nearer to the egress of his mother's womb. Ahriman rising superior to the obstacle, ripped the womb open at the navel, sprang out, and presented his detestable person to his father Zurvan".

In the whole of the above fabricated story, the only fact is that Ahriman was caused to be manifested prior to Ohrmazd, which was all according to the Ahunavar Plan. Moreover as shown in the description of the pre-cosmo-genesis world, it was "Anhuma" who 'doubted' (vide sub-head: "Anhuma entertains doubts in himself.")

SERVICE RENDERED BY
HOSTILE WRITERS AND
PROF. ZAEHNER

The useful service rendered by the hostile writers of the past is that they furnish evidence that Ohrmazd and Ahriman are not the two 'independent and eternal principles' as imagined in philology since over a century past, but that there is the existence of a higher Potentiality, from which the 'twins' have been caused to be manifested. Side by side with this, the service rendered by the author of "Zurvan" lies in the fact that in his attempts "to uncover the Zervanite idea from beneath the Mazdean overlay" (ibid.), he has unwittingly uncovered the clue to the term AHU from his translation of "Ethical Zervanism" (p. 270), where he says as under:

"Ethical Zervanism starts squarely from the unity of the godhead of which nothing positive can be stated except that 'it IS'. *God*, the One, is a pure potentiality."

This Revelation explodes the pet heretical belief in 'Dualism' as the foundation of the theological teaching of the Zoroastrian religion harboured by the philological school since over a century past, as well as its closely associated offspring - the imaginary "Dilemma", with which Zarathushtra has all along been ignorantly and erroneously believed to have been faced, which "Dilemma" is also philological. In this way both the Zervanite writings of the past, and the book of "Zurvan" of the present have proved a blessing in disguise, because through the esoteric teachings of Khshnoom, we are now in a position to rectify such errors, and establish that AHU (lit, 'it IS') is the Supreme Deity over the twins Ohrmazd and Ahriman, and moreover, acquaint the philological school with the two most fundamental branches of knowledge of the Zoroastrian religious philosophy and teaching, absolutely necessary for the genuine interpretation of Avesta and Pahlavi writings. It will thus be understood that the true line of studying the Zoroastrian religion is through the conjoint study of philology and Khshnoom. We shall now take a brief review of the book of "Zurvan", and give elucidation of the Zervanite Writings, not understood by Prof. Zaehner.

"ZURVAN", A ZAEHNERIAN
DILEMMA, NOT
'ZOROASTRIAN'

The full title of the above book is "Zurvan A Zoroastrian Dilemma" which is a misnomer, since the author himself admits in the beginning of the last "Retrospect" chapter (p. 265) that:

"It would be premature to speak of a Zervanite 'system'; for our evidence was so fragmentary that we could not even say whether such a system ever existed?"

Thus it is Prof. Zaehner's own dilemma, and not of Zoroaster, for the holy Prophet was never in a 'dilemma' since he was a Saviour who drew his divine knowledge direct from Mazda, the Omniscient-*Mazdo frasasta*-(Ysn. 1,10).

CERTAIN POINTS OF GENUINE
KNOWLEDGE IN ZERVANITE WRITINGS

At the outset it may be stated that certain Armenian, Syriac and other hostile writers have attacked the Zoroastrian religion in the past in most offensive language. Yet when viewed in the light of "Khshnoom", it can be found that in spite of their loathe-some falsehoods and basest fabrications, there exist some points of true ancient Zoroastrian philosophical knowledge relating to the antecedents of the creation of the Universe, that is, of the pre-cosmo-genesis world, about which the modern scholars are entirely in the dark. Thus there are references in those hostile writings relating to that pre-cosmo-genesis world, where the genesis of Ohrmazd and Ahriman took place, and to which world also belonged their allegorical 'mother' technically called Paourva Fravashi, referred to as Ashaunam Fravashi (Yt. 13) for reason explained in the last Chapter, besides other particulars. The pre-cosmo-genesis or the 'first world' is called in Avesta "Anghu Paourva" - (*Angheush paouruyehya*; Ysn. 48,6 etc.).

The Armenian and other writers having turned hostile have filled up gaps in true knowledge, wantonly or ignorantly, with utter nonsense, with a view to throw the Zoroastrian religion into disrepute and derision, and thereby offend the Zoroastrians. It must also be stated that what real knowledge exists in those writings has been drawn from folklore. Hence in their case it is understandable that they being mimical wrote in foul language. But it is much to be regretted that Prof. Zaehner should have made capital of their perverse writings.

However, if we 'discard the brambles' in Zervanite writings, we can find through them traces of genuine ancient commentary

knowledge taught in Khshnoom, which explode the speculative belief of *the* Western scholars since over a century past in the so-called "Dualism" as the basis in the theology of the Zoroastrian religion

ZERVANITE 'IT IS' SAME AS KHSNNOOMIC
AHU (ALSO MEANING 'IT IS'), IMPERSONAL
DEITY

According to Avesta, as taught in Khshnoom, AHU (literally meaning 'it IS', only in the Yatha AHU Vairyo prayer) is unnameable, Anamantvao. un-thinkable Absolute One in oneness, who is the shoreless and motionless ocean of Noor, pristine Lustre, and referred to as the Light of lights, the designer divine of the Universe, and the Supreme Deity over Ohrmazd and Ahriman. Thus AHU in the Yatha Ahu Vairyo prayer represents the One without a second. In this prayer the prophet does not say 'As (is) the Will of Zurvan'; or of 'Ahura Mazda', but 'As (is) the Will of AHU'. Consequently Ohrmazd and Ahriman are not the 'twin' sons (?) of Zurvan, but of AHU. On p. 270 the author states:

"Ethical Zervanism starts squarely from the unity of the godhead of which nothing positive can be stated except that 'it IS'. God, the One, is a pure potentiality."

Thus it will be understood that the so-called Zervanist 'it IS' is only the rendering of Avesta AHU. Consequently, the argument of Zoroastrianism being "uncompromisingly dualist" (intro. pp. iii-iv) and "postulating two principles" (ibid.) holds no water. In his innocence of the presence of the term AHU in Avesta for the Supreme Deity, the author regards the above quoted Zervanite idea as a 'major heresy' (Intra. p. v), because it does away with 'that essential dualism which is the hub of the Zoroastrian position' (ibid)? Thus Prof. Zaehner calls orthos-doxa, right-opinion, 'a heresy'.

It may be noted that in the Zervanite writings "Zurvan" takes the place of AHU in Avesta. So we read (p. 231):

"In the Zoroastrian books Zurvan..... appears either as infinite or finite..... As the Infinite the essence of Zurvan is pure Being: he is that which has no origin, yet is the origin of all things.....He is 'abun bun bunomand', without origin, yet himself the origin of all, and the source of all secondary causes ... He is the Absolute"

Zurvan, it may be stated, originally means 'motion' of vibrations - the motion of AHU's consciousness caused in issuing

his WILL-Primum mobile, eternal first motion, and the idea of Time arising from it. Zurvan is the boundless fiery motion, Zrvana Akarana, with which his Will divine was promulgated. Thus Zurvan though closest to AHU, yet is not the 'father of Ohrmazd and Ahriman'. This AHU issues his Will or edict called Ahuna-var (Ysn. 19).

After issuing and promulgating His Will Ahunavar, AHU alienates himself by the creation of 'Niru' (Nerok) literally power (Pazand Afrin), which is a screen of light impregnable from Ahunavar side. It is of such a nature that while AHU does not incorporate himself in the Universe, He is not incognizant of the activities in the Universe. In this way AHU alienates himself and takes no part in the affairs of the Universe. Hence the words 'this evasive deity is at once the god of light and of darkness' evidently refers to AHU (p. 56). In the first of his 'Ratanbai Katrak Lectures' (p. 10) Prof. Henning quotes Nyberg where Ahura Mazda (AHU) is mentioned as 'Deus otiosus' (God serving no practical purpose)... "the shadowy gods of the Gnostic system, who are known as "the nameless god" or the "stranger". Thus we see that though in their folklore they haven't the Avestan terms, yet the interpretation is correct.

The whole colossal Plan of AHU for the creation of the Universe and the perfect and imperfect lights which were all in dormancy were in Ahunavar. So he is referred to as 'the seed of seeds' ('Zurvan' _ pp. 107 & 215). Hence it will be understood that Ahunavar and Yatha Ahu Vairyo are not the same. The former is AHU's Will, the latter a prayer formulated by the Prophet based on the same vibrations of Ahunavar, which is said to be 81 times more powerful than Yatha Ahu Vairyo prayer, as stated in the description above.

Prof. Zaehner being unaware of the description of the pre-cosmo-genesis world says "The name of the mother is of obvious importance, if we could find a satisfactory explanation" (p. 64). We have seen above that this allegorical mother is Paourva Fravashi. On p. 60 the author states "Ezrik and Yohannan.....speak of 'pondering' or 'reflecting', while Theodore. . . says more explicitly that he 'doubted'. We have seen in the description that Paourva Fravashi meditated (that is, pondered or reflected) on the dormant lights in Ahunavar. With regard to 'doubting' it has been shown there that it was Anhuma that doubted. As also stated there Anhuma and Ohrmazd have a common spelling in Pahlavi. So instead of Anhuma they seem to have read Ohrmazd.

Thus it will be seen that Prof. Zaehner with all his wide knowledge of philological scholarship and his great learning of 'Eastern Religions and Ethics' could not understand who is the

mother of Ohrmazd and Ahriman, who pondered or reflected and who doubted and why, and why "Ahriman's birth precedes that of Ohrmazd" (p. 270), yet all these points, as well as the one of "Deus otiosus" referred to by Nyberg quoted by Prof. Henning mentioned before, could all be made out clearly from the Zoroastrian heart-rejoicing commentary knowledge of Khshnoom, and though (on p. 65) the author says "the pieces of the puzzle begin to fit into a pattern", yet the picture of that Pattern never saw the light. The author with his usual predilection for disparaging the Zoroastrian religion closes his 'Retrospect' chapter in a "gloom" (p. 270) for he possesses no genuine knowledge of the Zoroastrian religion as well as of "Zurvan" which represents the seven boundless cycles of Time Zrvana Akarana - that constitute Yavaecha-yavaetat, in which the 3-stage colossal Ahunavar Plan functions throughout the Universe and in the pre-cosmo-genesis world from the eternity of dead past to the Infinity of Ghaiban, futurity lost in dim future, and knows not the true significance of "Rosh an Rooz", the Glorious Day, which is not 'gloom' that exists only in his knowledge, and not in the Zoroastrian religion.

CHAPTER XII

"KEY" NO.2 MAP AND COSMOGRAPHY OF THE UNIVERSE

We now come to the second 'Key' of the Khshnoom Teaching, which treats of the Map, and Cosmography of the Universe. This Universe is Nature's gigantic machinery for transmutation of the Evil clung to the totality of Urvans, souls, which in their origin were lights, but with deficiency of divine knowledge, which (deficiency) is the source of all wickedness in the world. In other words, the total transmutation of the Evil into Good constitutes the extinction of Ahriman, the Satan, leading to the final bringing about of 'Roshan Rooz', the Glorious Day.

The Universe comprises two main divisions: 1, Immortal worlds, and 2_ Mortal worlds. Immortal worlds consist of (a) 'Minoi Alam' literally spiritual or heavenly world); and (b) 'Jirmani Alam', planetary world. The Minoi Alam consists of (a) the empyrean, which is the 9th heaven, also known as the heaven of Ahunavar; and (b) Anaghra Raochao (Vd. 2,40) (literally Endless Lights), which is the 8th heaven of the zodiac. It is also called 'Stehr Paesanghem', decorated with stars (Ysn. 9,26). On the 9th heaven is located the divine Cabinet of Creator Ahura Mazda, Ameshaspends (Archangels) and Yazadic (angelic) Intelligences. Besides these, on this 9th heaven are located the highest divine powers for conducting the divine administration of the whole Universe, viz., 'Atar-Puthra-AhuraMazda' (compound technical term), the creative fire energy which is the highest potentiality among the 16 fire-energies operating in the whole Universe; Yavaecha-yavaetat, Infinity, comprising seven cycles of Zarvana-Akarana, Boundless Time, from Eternity of the past to Infinity of the future; Niru-khadat, the Law of Glorious Universal diffusion and Expansion; Baodangh, brilliance of perfection of divine knowledge; Paourva Fravashi, the highest Light ineffable and indivisible representing divine Wisdom, besides other highest powers, in which all, is diffused

as Urvan of Manthra-Spenta, the lustrous part of the original Urvan with Taromaiti, arrogance, since turned into Armaiti, perfect humility.

The 8th heaven of the zodiac is the sidereal Home of all Urvans, souls. All souls are exiled for their Reformation first to the planetary world, and thence to the varied stages of the lower world (the Space) or to the earth at its bottom. Every soul on its long, long journey of exile is labeled with the divine prescription from this 8th heaven, which lays down Nature's processes for transmutation of the soul's Druj into Gao, i.e. Evil into Good for effecting its individual 'Frasho-gard', Renovation (of the soul). These processes which are detailed further on are chalked out by Dame Fate, and as such, a soul's destiny is pre-ordained, in which (Destiny) the Free-Will has a very small share, for the soul trails down to this material world heavily shackled in its physical body, and heavily veiled with the Veil of Darkness, and bound down by the laws of 'Akem-akai', evil to evil (Ysn. 43,5). Thus the Fate of the soul is sealed on this 8th heaven, on account of which the latter is allegorically called the heaven of 'luhokalam', slate and pen.

Mt. Alborz

In Avesta, this 8th heaven, besides being known as 'Anaghra Raochao', Endless Lights, is also referred to allegorically as 'Haraiti-Barsh' (Yt. 19,.1) or 'Hara-Berezaiti' (Yt. 10,51) the Mt. Alborz, in which the extreme height of the 8th heaven of the Zodiac is compared with the top of a high mountain, which indicates sublimity; while one of the constellations of the zodiac called 'Hu-kairya' is regarded as one of its peaks. Thus it will be understood that Haraiti-Barsh is not a mountain on this earth.

En passant, it may be stated about Mt. Alborz that of the four cerebral plexuses in the human body, which remain latent in worldly sinful people, but are active in the case of saints, the first called 'Lahian' is regarded as Mt. Alborz of the physical body, being most sublime in imparting highest spiritual powers to the soul concerned. Thus the 'four legs of the black steed of king Kae Gushtasp, said to have been retracted in its abdomen', were the four latent cerebral plexuses which were rendered active by the Prophet, and which cleared the darkness of the king's mind which enabled him (king) to discern the truth of Zarathushtra being the true prophet and not a demon, as the real demons had misrepresented him to the king.

Again, 'Khanirath Bami' (Yt. 10,15) lit., 'Golden Shore', situated on the heights indestructible from the waters of the World Deluge on the top of this earthy globe, is also called Mt.

Alborz. It is the seventh and the only terrestrial Keshvar that is the residing place of saintly souls referred to as 'Gava-Shitim' (ibid), where Gava is used for saintly souls, who possess the blissful characteristics as of the kine (Gava). This Khanirath Bami is referred to as 'Thrishva' in Farvardin Yasht; 2 which is the one-third holy section of the globe at the Arctic region towards the North-Pole, which is almost Satan-free, and buried under Aredvi-deep snow (Vd. 2,22) since over 10,000 years. Consequently, its very existence or geography is unknown to modern scholars. Here in this Khanirath Bami is situated Airyana Vaeja, where Zarathushtra was born. Besides the above three allegorical Mt. Alborz; there is the actual mountain of that of that name in the North of Iran.

Planetary World

Below the 8th heaven of the zodiac are the seven planetary heavens; (from 7th on top) Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon (lowest). To the varied influences of the above planets on this earth, races and individuals, their religions, cultures and civilizations and all major upheavals of worldwide or nationwide magnitude react in rise or fall, peace or war, weal or woe, according as the 'aspects' of the movements of the planets are favourable or otherwise. From here i.e., from the planetary world operates the law of Jirm, planet, which governs the souls. We have seen in the description of pre-cosmo-genesis world that souls possess varied degrees of Drvao, Evil. The rotations and revolutions of the planets being of varied velocities, the souls accommodated themselves in different planetary heavens suitable to their varied degrees of Drvao. Here a large mass of the souls succeeded in eliminating their Drvao by self effort by a process somewhat akin to that of evaporation. However, there was another lot of souls which could not do so owing to their Drvao being very rigid or dense, and so for their purification, Nature has created 'Dami', lit., creation (the Space) with which begins the mortal section of the Universe.

Mazda-data and Ahura-data, Deified Laws of Infoldment of Spirit into Matter, and Unfoldment of Spirit from Matter

Before proceeding further, it would be well to take a correct idea of the two terms 'Mazda-data' and 'Ahura-data', which are quite erroneously rendered in philology, and which relate respectively to the Infoldment of wicked souls into Matter, that is investing them into physical bodies for their (spiritual) purification, and to the Unfoldment of saintly souls from Matter on their attaining complete purification.

"The unfoldment of a soul is a process requiring ages after ages, and the Avesta word Urvan from its derivation Uru, wide, and An, to breathe or to exist suggests that it is a principle always widening itself out, and thus expanding its consciousness", which means in other words that the consciousness of Urvans is not fully developed. In Khshnoomic parlance an Urvan up to the Lunar heaven, at the bottom of the planetary world is a light with deficiency of divine knowledge, which is the cause of all Evil (Druj) -in the world. Consequently, for effecting Reformation, that is for transmuting this Druj, evil, into Asha, holiness, for which the Universe is created, souls are exiled from their sidereal home in the 8th heaven – of the zodiac (Anaghra Raochao; Yt. 12,35) according to Mazda-data (Yt. 10,67), the deified Law of Infoldment of Spirit (soul) into Matter, whereby the soul is invested with a physical body on this earth. Inversely, it may be stated that when a soul is on the path of righteousness, and after death advances upward to the paradisiacal regions on its repatriating felicitous journey back towards the planetary world, though very very slowly, it (soul) is governed by Ahura-data (ibid.), which is another law, also deified, but of Unfoldment of Spirit from Matter. It may be noted that Mazda-data and Ahura-data are both technical terms, where '-data' in both cases means 'law', and not 'made by', as erroneously rendered in philology (though etymologically correct) in the absence of Zoroastrian, esoteric commentary knowledge. From the above it will be understood that a wicked soul trails down to this material world according to Mazdadata, and a holy soul ascends to the paradisiacal regions according to Ahura-data.

AKA CHITHRA THE WICKED SEED

With regard to the souls, it may be stated, that originally, that is, in the pre-cosmo-genesis world, there were two types of lights, viz., lights with perfect divine knowledge called Baodangh (Ysn. 55,2), and lights with deficiency of divine knowledge called Urvan (ibid. I). From this deficiency of divine knowledge arise all types of wickedness called 'Aka', or 'Drvao'. So, as the first step towards redeeming the lights with Aka or Drvao, wickedness, Ahuraongho, the junior angels led them out of Naba-nazdishta, the precincts of the zodiacal centre of light, to the planetary world below. The rotations and revolutions of the different planetary heavens, as well as of the Drvao, wickedness of the Urvans, souls, being of varied degrees, those souls were attracted to the respective planetary heavens suitable to their Dryao, and accommodated themselves accordingly. Here a part of the Urvans, souls, became pure, that is, became

evil-free by eliminating their Drvao-affected portion by a process which may crudely be likened to that of evaporation. The Drvao or Aka, evil, thus evaporated was caused to be drawn to the respective Zamrirs, transitional regions between each pair of firmaments. Here the form of the Drvao, evil, was then caused to be changed a little, by being, what may be called, condensed. This changed or condensed form of the Drvao-affected part of the soul is called 'Aka-Chithra', wicked seed (Aka, unholy or wicked and Chithra, seed).

The purified portion of the Urvan, soul, having thus become Drvao-free, that is, pure, its Rae_divine self-knowledge which was confused or inert so far, now became self-enlightened. So it (purified portion) now endeavors to redeem its erstwhile Drvao, which is turned into Aka-Chithra, wicked seed, and to merge the latter into itself after its purification. As the result of this endeavor, 9/10ths (or 0.9) of the Aka-Chithra became illumined, but the Drvao, wickedness of the remaining 1/10th (0.1) was very dense or rigid, and could not be reclaimed, and hence that 1/10th (0.1) part, which was like the dross of the soul, was exiled for its Reformation to the lower world referred to in Avesta as 'Dami', the Space, literally meaning creation (Ysn. 57.2), and technically called 'Nisti', the evanescent world, so called because it is not an immortal world and because one day it will be absorbed into the planetary world above.

DIVINE PRESCRIPTION FOR SOUL'S REFORMATION

The Drvao above mentioned is the soul's malignant malady of wickedness, for the cure of which the above 1/10th (0.1) part of the original whole soul will have to go on a long, long journey of exile through the Space technically called Nisti, the evanescent world, which may be said to be Nature's huge spiritual Reformatory or hospital. The soul trails down from the planetary world to the earth labeled, as it were, with the divine prescription from the 8th heaven (of the zodiac) where sits Dame Fate. The prescription lays down what processes of spiritual therapeutics would be administered to the soul for its redemption, which different paths of religions (Ysn. 42.1) and their respective grades of purity would be required to become sin-free, how many rounds of birth and death it would have to repeat, what type of weal or woe or both it would enjoy or endure, how many aeons would be necessary for it to gain emancipation, that is, liberation of the soul from its physical body, and after it is emancipated when it would be able to return to its original native Home in the 8th heaven, the seat of Ahura Mazda - ALL that is laid down in the divine pres-

cription accompanying the soul as stated above, according to which its destiny is pre-ordained. In this journey of exile of the soul the share of its good constituent is supplied to it by Yazad (angel) Payu (Ysn. 57,2), and the wicked constituent by Yazad Thworeshtar (ibid.). Thus the soul takes birth on this known material world heavily shackled in the physical body which is its instrument or tool (Snath) for appearing on the earth, heavily veiled with the Veil of Darkness, and bound down by the laws of Akem-akai, evil to evil (Ysn. 43,3) whereby the density and rigidity of Drvao, (evil) becomes vulnerable to Nature's Reformatory processes. With its destiny thus chalked out for it by Dame Fate in which Free Will plays but a small part, the human soul takes birth as a child.

MISWANE-GATU, INTERMEDIATE REGION BETWEEN PLANETARY & EVANESCENT WORLDS

It is stated above that Urvans, that is, souls with deficiency of divine knowledge from which all evil arises, are exiled from the 8th heaven of the zodiac, and transferred to the Nisti world for the transmutation of their evil into goodness. However when the souls start on their long journey of exile, they first pass through 'Miswane-Gatu' (Vd. 19,36), the intermediary region that separates the planetary world from Nisti, the evanescent world. This Miswane Gatu is not 'Hameshta Gehan' as erroneously believed in philology from similarity of meanings.

'HAMESHTA GEHAN'

'Hameshta Gehan' is the term applied to the six planetary heavens other than of Jupiter which is called "Garo-Nmana", lit., 'Home of Hymns' i.e., of perfect bliss. Hameshta Gehan is derived from 'Ham-Yasaite' (Yasna 33.1), lit., confused or mixed up. Hence Hameshta Gehan are the centres for searching out and separating the Good of the soul from the Evil which are mixed up. This function of separating the two is performed by the six planetary heavens of the Moon, Mercury, Venus, Sun, Mars and Saturn, which have been evolved from that of Jupiter. It may be noted that the centres of the above six planetary heavens are the residing places-called 'Hu-yaon' (Yt. 13,29) of Yazads (angels). Thus Hameshta-Gehan are the Reformatory institutions for saintly souls, where there is neither perfect bliss of Garo-Nmana, nor the sufferings of the mortal worlds.

ATASH-E-MINO-KARKO, CREATIVE FIRE-ENERGY OF THE WHOLE NISTI

On Miswane-Gatu mentioned above, functions the creative fire-energy called Atash-E-Mino karko referred to towards the

end of Atash Nyaesh. This Atashe-Mino-karko is the Be-all and End-all of the Nisti worlds (the Space), for it is the source of creation of the seven Dakhyus, and numerous other regions and stations, both paradisiacal and wicked contained in the Nisti. Further details of the fire-energies operating in the Nisti worlds are given in Supplement NO. 1.

This Atashe-Mino-karko is like a mirror, so that the wicked souls on their arrival at the Miswane-Gatu are able to see in it, what may be called, the dark spots of the evil clung to them on their otherwise spotless shining-selves. Moreover, this fire energy has the power of changing one state into another, according to which the souls are first turned from luminous to semi-luminous state and vice versa. The conversion of luminous into semi-luminous is the first change from a higher to a lower state. After crossing the intermediary stage of Miswane-Gatu, the exiled souls arrive on the top region of the Nisti, evanescent world, described below, for their Reformation.

GENERAL IDEA OF THE SPACE (DAMI)

As stated previously, the dross of the souls is exiled for their Reformation to the lower world referred to in Avesta as 'Dami', (literally creation) and technically called Nisti, the evanescent world which is commonly known as the Space, that is, the invisible worlds above, generally believed to be 'regions beyond ken'. However, in Avesta-Pahlavi-Pazand writings there are technical references to planes, regions, stations both wicked as well as paradisiacal, about which all there is full commentary knowledge in Khshnoom, as described below.

This Space is not a void, but the most wonderful, inconceivably gigantic, multi-dimensional invisible world or worlds of the most complex pattern, with (beginning from top) its Miswane-gatu; transitional region; Dakhyus; Zarehs; Keshvars; Chakati Bridge; Dadare-Gehan; Pahlum-Ahwan; regions of jaza; Yim-var-kard; Chinvat Bridge; Var-i- Jam Kard; Kang Dez; Gang-Dez; Vantar; Spirit worlds; Hades; the earthly globe with its holy Thrishva in the Arctic region (buried under mountain deep snow since some 10,000 years); and the known wicked material world; Apakhtar; the infernal regions; and with its living creation from the semi-luminous souls of Gava-Chithra, to souls of higher and lower sprites of both sexes, fishes from aquatic monsters – 60 to 70 feet long to microscopic animalcules, and insects, wide-winged birds to butterflies, and human beings divided and sub-divided into blissful as well as destructive animal, vegetable and mineral kingdoms.

Almost all the above mentioned technical terms are met with in Avesta-Pahlavi writings, though learnt mostly parrot-wise or conjecturally in philology. Our Master was the first to teach the map and cosmography comprehensively, based on the original teachings of Zoroastrian Khshnoom, the heart-rejoicing esoteric commentary knowledge.

MAP OF NISTI (SPACE)

The Nisti or the Space is divided into four main sections: (The technical terms occurring below have been explained under Cosmography in their proper places for which please refer the Chart.)

- (1) Nisti-a-Auwal, the first or the sublime Nisti;
- (2) Nisti-e-Myana or the Miswane-gatu-e-duvvum, the intermediate Nisti;
- (3) Arvahi Alam, the worlds of sprites; and
- (4) Aipi Dakhyu including the earthy globe

The contents of the above divisions are as under:

- (1) *Nisti-e-Auwal* is the super-ethereal top section of the Nisti.

It comprises the following six sub-sections:

- (a) The first and the topmost Zamrir, transitional region (between Miswane-gatu-e-Auwal above and Aivi Dakhya and its inner homologue Zareh Vourukasha below). This Zamrir includes two top Keshvars - Keshvar No. I (S.E.) Vida-Dafshu, which is topmost, and Keshvar No. II (S.W.) Frada-Dafshu - the former being higher up in the Zamrir and the latter, lower down in this same Zamrir; *
- (b) Aivi Dakhyu; first plane or expanse at the top, with its inner homologue Zareh Vourukasha (Between 7th and 6th Zamrirs);
- (c) Second Zamrir containing Keshvar No. III(E) Savahi and Keshvar No. IV(W) Arezahi (between Aivi Dakhyu above and Antare Dakkyu below. Savahi is higher up and Arezahi is lower down.
- (d) Antare Dakhyu, the second plane with its inner homologue Zareh Frakhnkard (Frankard) (between the second Zamrir above and the third Zamrir below).
- (e) third Zamrir including Keshvar No. V(N.E.) Vauru Zareshti, a little above and No. VI (N.W.) Keshvar Vauru-Bareshti, a little below, (between Antare Dakhyu above and Aa Dakhyu below).

* (It may be noted that the directions S.E., S.W., etc. are supposed to be from the centre of the earthy globe, which is situated at the bottom of the Nisti (Space.)

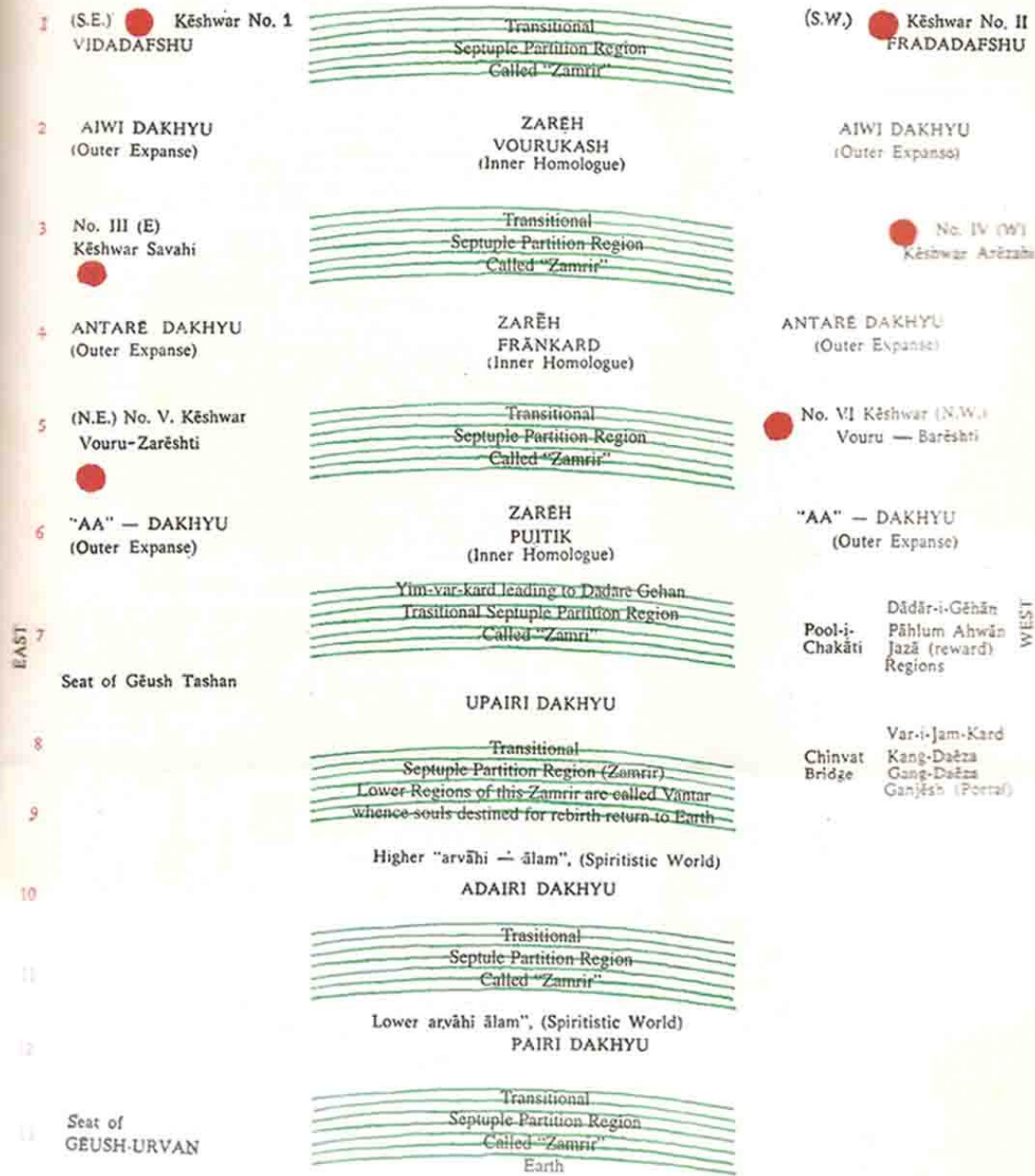
(Note: Now the chart can be seen again.)

SOUTH

"Hasti" (Haithyng āstish) - Solar system consisting of astrological Nine Planets or Heavenly Lustrous Orbs

Miswānē Gāṭva Khadāt,

Region dividing Hasti above & Nisti (Dāmi) below where operates fire-energy called Ātash-i-Mino-Karko



Extends partly in lower regions of above Zamir and partly in this aipi Dakhyu

AIPI — DAKHYU

NOTE: In the centre of the Earth are seven Is Jermal Regions (Pāsi)

NORTH

- (f) Aa Dakhyu with its inner homologue called Zareh Puitik, (between third Zamrir above and the fourth below).
- (2) Nisti-e-Myana, the middle Nisti. It begins with the fourth Zamrir containing three paradisiacal stations, viz., (a) Dadare Gehan at the top; below it (b) Pahlum-Ahwan, and (c) sub-region of Jaza (reward); this Zamrir is also called Yim-var-kard. Here Yim is Yazad and not king Jamshed. Next below is;
- Upairi Dakhyu, Nature's laboratory of subtle elements; (here is the seat of Geush Tashan); next below is : fifth Zamrir containing the Chinvat Bridge comprising four sub-regions, viz., Var-i-Jam kard, the felicitous top sub-region, connected with the paradisiacal upper section of the Nisti; then below, Kang-Daeza; still below, Gang-Daeza; and lowest down, Ganjesh, the portal (to the Chinvat (Bridge) connected with wicked section of the Nisti below;
- (3) 'Arvahi Alam, consisting of Adairi Dakhyu, the world of superior sprites, followed lower down by: sixth Zamrir; then still lower down Pairi Dakhyu, the world of inferior sprites.
- (4) *Aipi Dakhyu including the earthy globe:*

In this last division of the Nisti is first located the seventh Zamrir, and below the latter is the Aipi Dakhyu (also the seventh and the last), which mostly contains the earthy globe excepting its top, which is located in the lowest sub-regions of above (seventh) Zamrir. The Aipi Dakhyu also contains the infernal regions. On the earth is the seat of Geush Urva. On the top of the known material world, in the Arctic region is 'Khanirath Bami', lit., Golden Shore, the holy 'one-third' section ('Thrishva') of the earthy globe now buried under deep snow. Here is situated Airyana Vaeja, the birthplace of holy Zarathushtra.

Cosmography of the Space (Dami)

It must be noted that this Dami or the Space is too complicated. The map of the whole Dami is divided into four main sections, which are given under the preceding head "Map of Nisti (Space)". The exact aspect of the Dami (Space) can only be gained in 'Sijda, spiritual trance (note: it is also said to be understood by mathematics). However, for a crude idea the Dami (Space) may be conceived as a gigantic spinning-top or a screw with seven outer ridges and seven inner, and ending in a point. The seven outer ridges represent the seven Dakhyus, the seven inner (ridges), the seven transitional regions each

called a "Zamrir" between a pair of consecutive Dakhyus, or between two main consecutive regions. The Dakhyus are wide expanses of inconceivably huge magnitude, and hence referred to in Avesta in language of this material world as "Vouru gaoyaoiti" (Yt. 10.3) literally 'wide pastures'. They are enumerated in Meher Yt; 144 (from upper to lower) as under;

- (1) Aivi; Dakhyu;
- (2) Antare; Dakhyu;
- (3) Aa; Dakhyu;
- (4) Upairi; Dakhyu;
- (5) Adairi; Dakhyu;
- (6) Pairi; Dakhyu; and
- (7) Aipi; Dakhyu;

Our earthy globe which represents the point of the spinning-top mentioned above is mostly located in the Aipi Dakhyu at the bottom, with its (globe's) upper portion in the Zamrir, transitional region between the Aipi Dakhyu below, and Pairi Dakhyu above. The composition of the top three Dakhyus is superethereal, and lower four ethereal, with the earthy globe, of course, material.

All the seven Dakhyus with their respective Zamrirs, transitional regions, make concentric domes, being ranged like the petals of an onion - the smallest (at bottom) enclosed within next larger, that is, the second; that within the third still larger, and so on; but with this distinction that these Dakhyus being ethereal in composition are inter-penetrating at the bottom Zamrir, and not one above the other as the onion petals are arranged. In other words, these Dakhyus may be described as concentric and geo-centric with dome within dome, the whole Nisti or the Space in its outer aspect resembling a gigantic spinning top, as stated above, the uppermost widest circumference of which being that of the topmost Aivi Dakhyu spiraling down to the globe of the earth, which represents the lowest point of the spinning top. Thus the dome of the Aipi Dakhyu at the bottom is encaged in that of the Pairi Dakhyu next larger above it (with Zamrir transitional region between) (please see the Chart); then the dome of Pairi Dakhyu contained in that of Adairi Dakhyu still larger; and so on, till the dome of the Antare Dakhyu being contained in that of the top dome of Aivi Dakhyu.

Combined Idea of Dakhyus
and Their Inner Homologues,
the Zarehs

All Dakhyu expanses have two sides - one inner, the other outer. The latter (outer) is the Dakhyu proper. The inner homologue is called Zareh, (Avesta 'Zrayangh; Ysn. 42,4) meaning a sea, allegorically so called because like seas and oceans, the top three Zarehs are limitless in expanse, and besides, waves, not of water but of super-ether are generated in the three respective Zarehs connected with top three Dakhyus, viz., Aiwī. Antare and Aa.

The inner homologue of the topmost Aiwī Dakhyu is called Zareh Vouru-kasha (ibid.), that of the middle Antare Dakhyu called Zareh Frakhn-kard, and that of third Aa Dakhyu called Zareh Puitik. The fourth Zareh Kyanse, which does not get waves, and which is an inter-link between the aforesaid three Zarehs and the last four Dakhyus, namely, Upairi, Adairi, Pairi and Aipi, is like the sensitive plate in photography which records the minutest vibrations of all thoughts, words and deeds in all the four Dakhyus.

Functions of Zarehs

Zareh Vourukasha-All souls of varied degrees of wickedness on their journey of exile are first gathered (Vd. 21.4) on this top Zareh Vourukasha, which is characterized by several fundamental important noumena and phenomena described further on. Here on this Zareh Vourukasha, stands 'Khar Ashavan' (Ysn. 42.1) the allegorical 'holy ass' - the lustrous holy Kehrp, the deified invisible body of the 3-stage Ahunavar Plan (expounded under Supplement No.9).

Zareh Frakhnkard-Here souls are classified under the five main religions of the world suitable to the varied degrees of Druj (Evil) clung to the souls. Khshnoom teaches that each of the five great law-givers and their respective Faiths are under the influence of one of the five planets as under: (higher to lower)

1. Holy Zarathushtra and Zoroastrianism... under Jupiter,
2. (a) Shri Krishna arid Vedic idolatrous religion of the White side,
(b) Gautam Buddha and Buddhist religion,
and other idolatrous religions of the | under Mercury
White side
3. Mahomed and Mahomedanism... under Mars,
4. Moses and Judaism ... under Venus, and
5. Jesus Christ and Christianity ... under Saturn

The heavens of the Sun and the Moon are transitional stages for a change after death from a higher to a lower religion, and vice versa.

(Prof. Zaehner being unaware of the functions of this Zareh Frakhnakard (Frakhv kard) imagines it to be "a mythical sea" ("Zurvan" p. 483).

Zarek Pilitik - In this Zareh Puitik (V d. 5,18) souls are invested with ethereal vestures to designed shapes contracted in nuclei, each called Kehrp (Ysn. 55, 1), the invisible body.

Zarek Kyanse - This fourth and last Zareh is common to the last four Dakhyus, namely, Upairi, Adairi, Pairi and Aipi. A soul after being invested with ethereal vesture (Kehrp) on Zareh Puitik as stated above, trails down to the earth, and takes birth of parents following the religion to which it (soul) itself belongs.

Functions of Last

Four Dakhyus

The last four Dakhyus are: Upairi, Adairi, Pairi and Aipi.
Upairi Dakhyu - This is the plane from which the power of Nature's Dark side becomes prominent. From here the super-ethereal state becomes ethereal. On this Dakhyu is located Nature's laboratory of subtle elements from which the known four elements are formed in the end. All that is physical has its origin on and from this plane of Upairi Dakhyu. 'Geush Tashan' sub angelic potentiality, the modeler of souls' subtle bodies has its seat on this Dakhyu.

Adairi Dakhyu - This plane comprises the world of superior sprites, who often save children from serious accidents. These superior sprites are attached to and hover where holy Avesta prayers are chanted. All sprites, good as well as bad, possess incredible powers denied to human beings.

Pairi Dakhyu - This is the plane of inferior sprites despised in Avesta, for they are harmful to mankind and other good creation. This is the region where go human departed souls of false preachers of religions (Ashmogon), wandering souls of sorcerer, murderers, robbers, suiciders, highly licentious persons, and Zoroastrian souls that die without receiving the funeral ceremonies of the first four days.

Aipi Dakhyu - Most part of our earthy globe is located in this Aipi Dakhyu, The top portion of the earthy globe is located in the transitional region (Zamrir) just above the Aipi Dakhyti_ This Aipi Dakhyu also contains the infernal regions. Souls trail down

on the earth in the reverse order as under: First, the mineral kingdom, then vegetable, then animal kingdom and lastly human souls. Geush Urva, the sub-angelic potentiality representing the collective blissful side of the totality of souls on earth, and appointed for their protection, has its seat on the earth.

'GEUSH-AEVO-DATAYAO AND 'KERESANI'
RESPECTIVE PHANTOMS OF SOULS' COLLECTIVE
BLISSFUL AND DESTRUCTIVE CHARACTERISTICS

According to Nature's curriculum at the inception of every 'Zarvane daregho-Khadat' (Siroza 21)- meaning self-created-long-time (of 81,000 years as taught in Khshnoom), a batch of countless souls with rigidity of Drvao or Aka, wickedness, is transferred to Dami (Ysn. 57.2) technically called Nisti, evanescent world or the Space. Here in this Nisti, souls undergo processes of Reformation, that is, transmutation of their Aka, wickedness, into Asha, holiness. Souls exhibit two characteristics in varied degrees-one blissful, the other selfish and harmful or destructive. The former (blissful) is referred to in Avesta as 'Gao' **literally meaning the kine, and representing their beneficent characteristic belonging to the 'live-and-help-others live' principle in Nature used metonymically, the animal expressed to designate its special blissful characteristics, while the other (destructive) is called 'Aka', wickedness, as stated above.

When a batch of countless souls mentioned above gathers on the Aiwi Dakhyu, or rather on Zareh Vouru-kasha (Vd. 21,4), their collective Gao or Geush, the blissful side becomes animated, which is called in Pahlavi Gavyodat and in Avesta 'Geush-aevo-datayao' (Yt. 7,7) literally meaning 'sole-created bull', used figuratively to designate the animated blissful phantom (Geush), which of course has no physical body. Similarly, the collective Aka, wickedness or the Dark side, also becomes animated, but in the form of dire destructive phantom called '*Keresani* (Ysn. 9,24), *who is the deputy of Angra Mainyu, the Satan in the Nisti worlds.* Between the Upairi Dakhyu and the earth 'Gavyodat', the White phantom, and Keresani_ its Dark opponent phantom chase each other, the former to persuade,

** In Shah Nameh Firdousi refers to the great saintly paladins as 'Gavan', meaning those full of Gao_ blissfulness. Thus
"Bepurseed shan az nezade Kayan,
Vazan namdarane farrokh Gavan,"

(Translation) Inquired of them about the origin of Kayan (kings) and the illustrious intrepid paladins who were Gavan, full of blissfulness.

the latter to devour, its opponent partner. This chasing causes the phenomena of day and night. Geush-aeva-datayaa is bright, and Keresani dark, though shining. Keresani is analogous to Keresā meaning 'oppressor' (Harlez), or 'tormentor' (Spiegel). This term is further dealt with in its different aspects under Supplement No. 10.

FUNDAMENTAL NOUMENA AND PHENOMENA

The Nisti or the evanescent world (the Space) is distinguished from the immortal planetary world, being characterized by four fundamental and most important noumena and phenomena, viz., (1) Time and Space, which in the zodiacal and planetary worlds are inseparably amalgamated, became separated from the top of the Nisti; (2) Urvans (Ysn. 55,1) wicked souls, by which is meant souls possessing deficiency of divine knowledge, and hence rebellious against AHU, the Un-nameable Light of lights, and who were lights up to the bottom of the planetary world, that is, up to the Lunar heaven are, on their arrival on Zareh Vourukasha on the top of the Nisti (the Space), passed through the fundamental law of the In-foldment of Spirit (soul) into Matter, referred to technically in Avesta as Mazdayasni Daena (Yd. 19,13). This investiture is super-ethereal in the top three Dakhyus, then ethereal in the lower four Dakhyus, and at last material on this earth; (3) phenomena of birth and death of (or at) however short or long periods in different regions and the earth; and (4) division of every soul into sex-bifurcation, and sub-divisions of 1/10th (0.1) of both sexes into animal, vegetable and mineral kingdoms. Thus at first a whole soul, on its arrival at Zareh Vaurukasha gets bifurcated into two dissimilar counterparts-1, 'Sharif', superior; and 2, 'Khasis' inferior. In this division the essential of the soul is caught in one part, which makes it superior (sharif), while the absence of that essential in the other part makes it inferior (Khasis). On the earth the two are known as male and female respectively. After this main bifurcation into sexes, both of these counterpart souls are subdivided gender-wise as human parent-souls, i.e., main souls and decimal particle-souls of animal, vegetable and mineral kingdoms, in which the human being, male as well as female, gets the lion's share that is, 0.9 of the masculine_ and 0.9 of the feminine soul. Owing to this, the human being gets the reasoning power, speech, authority, consciousness, wisdom and Nature's promise of the Ten Commandments.

These "Ins", mankind souls of males as well as females are again divided on the principle of decimals (Av. 'Daseme'). Thus 9/10th of each male and 9/10th of each female remain permanently as human, and 1/10th of each goes to form and

embody in the animal kingdom - male to male and female to female. Again 1/10th of this animal soul-particle (that is, 1/100th particle of the original human male or female soul) goes to form and embody gender-wise in the vegetable kingdom. Still again, 1/10th of this vegetable soul-particle (that is, 1/1000th particle of the original male or female human soul) goes to form and embody, gender-wise, in the mineral kingdom. The above sub-divisions may be expressed in decimals as under:

0.9	Human	soul,	0.9	human	soul,
0.09	Animal	" ,	0.09	animal	soul.
0.009	vegetable	" ,	0.009	vegetable	soul,
0.001	mineral	" ,	0.001	mineral	soul,
1.000	masculine		1.000	feminine	whole
	whole				
	soul.			soul.	

Thus is a masculine as well as a feminine soul originally divided and sub-divided as above, and thus are the above two human main parts and the particle-souls of both genders in the three lower kingdoms-making in all 8- truly the 'Khaetu', (Ysn. 12, 9) 'own relatives' of each other. These particle-souls are said to be simultaneously produced from and are inter-related to, the original "Ins Chithra", mankind-seed on Zareh Vourukasha, the top region of the Nisti world (the Space). On account of the above said simultaneous creation, they (particle-souls) are called in Pazand "Ham-daheshni". It will thus be understood that in Nature the human soul comes into being prior to the animal soul,-nay, the latter is, as it were, drawn from the former.

(Because Zareh Vourukasha and Caspian Sea both mean 'wide-shored', the learned scholars in the absence of genuine knowledge erroneously compare Caspian Sea with Zareh Vourukasha).

Khshnoom teaches that the fundamental divisions into spiritual masculinity and spiritual femininity effected on Zareh Vourukasha as shown above remain constant throughout, that is, unchanged from one to the other at all stages. Even in the divisions into animal, vegetable and mineral kingdoms, from human masculinity come animals, vegetables and minerals of the masculine gender, and from human feminine gender come feminine animals, vegetables and minerals.

Moreover, from the human White side in Nature come genderwise, blissful animals like cowkind belonging to the 'live and help others live' principle and nutritive vegetables; and from the Dark wicked side of human beings come genderwise, carnivorous animals of Khrafstric side, that is, those belonging to the 'kill or harm others to live' principle in Nature, and vegetables that are poisonous or those that excite lower passions.

COMMUNION OF CHILD
WITH NATURE IN INFANCY

As stated previously under Zareh Kyanse, a soul (child) takes birth on this material world. After it (child) is born it is in communion with Nature up to the age of about four or five. This is most aptly described by poet Wordsworth in his "Ode on the Intimations of Immortality". and hence we reproduce the relative lines below:

“Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.
Heaven lies about us in our infancy;
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows
He sees it in his joy.
The youth, who daily farther from the east
Must travel, still is Nature's priest.
And by the vision splendid
Is on his way attended;
At length the man perceives it die away,
And fade into the light of common day.”

"Thou, whose exterior semblance doth belie
Thy soul's immensity;
Thou best philosopher, who yet dost keep
Thy heritage; thou eye among the blind,
That, deaf and silent, read'st the eternal deep,
Haunted for ever by the eternal mind
Mighty Prophet! Seer blest!
On whom those truths do rest,
Which we are toiling all our lives to find,
In darkness lost, the darkness of the grave;
Thou, over whom thy immortality
Broods like the day, a master o'er a slave,
A presence, which is not to be put by;
Thou little child, yet glorious in the might
Of heaven-born freedom, on thy being's height,
Why with such earnest pains dost thou provoke
The years to bring the inevitable yoke,
Thus blindly with thy blessedness at strife?"

Full soon thy soul shall have her earthly freight,
 And custom lie upon thee with a weight
 "Heavy as frost, and deep almost as life!"

"For in and out, above, around, below,
 Tis all a magic shadow show,
 Played in a box whose candle is the sun,
 Round which we phantom figures come and go."
 (- Unknown?)

VEIL OF SPIRITUAL DARKNESS
 OVER WORLDLY SOULS

Thus, as shown above, a soul trails down to the earth. Here the soul is heavily shackled in the physical body, and heavily veiled with the Veil of Spiritual Darkness after the age of four or five, and bound down by the laws of 'Akem Akai', evil to-evil (Ysn. 43,5) meted out to it, which is mild or severe, proportionate to its wickedness. On coming into age a person's, soul is like a rustic, fresh from the village visiting a large city here cheats, that is, worldly attractions surround him. On account of the Veil of Darkness, the soul knows not WHERE it came from and WHY, WHAT it brought with it at birth, WHAT it takes With it at death and WHAT is the Ultima Thule of its existence.

Consequently, it is attracted to sensuous pleasures, which it mistakes *for* true happiness, and thus wastes whole life-time and dies. The physical dead body changes form on the earth, but the wickedness accompanies the soul to the sky. Here if it is a Zoroastrian soul, it sees on the dawn of the fourth; day after death, the sorry picture of its own thought-word-action graph of the whole sinful past life on earth in the form of a hideous hag (Hadokht Nask, an_ it shudders. At the proper time; it takes birth again, when it Cries, because it knows that a life' of condign punishments awaits it. Such shuttling between the sky and the earth is called 'Thwasha Khadata' (Yd. 19,13). The following lines correctly convey the idea of Thwasha Khadata and are hence cited here:

"Heaven is not reached
 at a single bound,
 But -we build the ladder
 by which we rise,
 From the lowly earth
 to the vaulted skies,
 And we mount to the summit
 round by round."

(Quoted by H.V.S. in "Kaiser-i-Hind" weekly, D/- 29-9-57).

THREE STAGES OF 'THWASHA KHADATA' AUTOMATIC ROUNDS OF RE-BIRTHS

There are three stages of Thwasha Khadata. In the first, the soul descends from the sky (Thwasha) and lives a worldly life. In the second, the person dies, goes back to the sky (Thwasha), traverses the three sub-regions of Chinvat Bridge_ and arrives on Var-i-Jam-kard, the top sub-region of the Bridge, but it (soul) being of a sinful person cannot cross it (Ysn. 51.13), and so is hurled lower down away from the paradisiacal path, to the 'Apakhtar', the wicked region and halts there. In the third stage, the soul undergoes 'Tan-Asak', re-birth and distress in the material world.

HUMAN BODY FULL OF "NASU", PUTRIDITY

The human body composed as it is, of the four elements of fire, air, water and earth, is a structure of the most intricate pattern into the details whereof we need not enter here. Yet a very brief idea about its putridity may be taken. Each of the aforesaid four elements ceaselessly gives out 16 kinds of electrical energies, which energies have their own motions and waves. Thus there are 64 types of energies with different permutations and combinations. From these a kind of putrid heat is constantly given out. We know all putrid states are full of microbes. Such putridity is intensified during certain daily domestic occasions, such as, intake of food, attending Nature's calls and other excreta, bath, wash, "Haeer-nasa Khurashni", eating of dry putrid things, "Haeer-nasa joeshni", eating of green putrid things, and during out-bursts of evil emotions or passions, in men during seminal discharges and in women during menstruation, and from dead bodies of men, animals, etc. The above putrid magnetic emanation in each case comes in contact with the atmosphere, and produces destructive energy, which culminates into "Druj", evil vibrations of different grades which are twenty-one in all, a few of which are mentioned in Khordad Yasht. Such a Druj-infested body of an ordinary human being is also technically called "Nasu", putridity.

ZOROASTRIAN LAWS FOR TURNING PUTRIDITY INTO PURITY

The problem and goal is to turn this putridity - wherever and whenever it arises - into purity, and the responsibility for the same rests on the human soul. Extremely strict are the laws taught in the Zarthoshti Daena for transmuting all putridity

into purity at all times and at all stages. The practice of strictest truthfulness in thought, word and action with contrition for sins of commission and omission, together with the practice of the exercises of different anti-microbe 'Baj' rites respectively pertaining to the above said daily domestic attendances of bath, Nature's call etc., transmute putridity into purity, and make a person "holy for the sake of holiness" (Ashim-Ashai, Ysn. 46; 10). The observance of these "Baj" rites and the respective holy blissful formulae of Manthra-Spenta uttered in a whispering tone before and after in each case, as also the Zoroastrian code of Vandidad, the anti-demoniacal law, are the real and actual smiters of Druj, Evil or putridity. They are the veritable "Ashtra Mairya" (Vd. 18.4) the "weapons" for killing the (allegorical) "serpent" of lust, worldly attractions, etc., and "Khrafstraghna" (V d. 18.2) the allegorical sledge-hammer for effectively smashing and crushing the power and force of Druj, impurity, which is the real Khrafstra, the beast in man or the internal noxious animal in the human body, expressed figuratively. Thus these "weapons" are not of steel or the like, but of holy formulae uttered in conjunction with the different rules and modes of observance in each case.

TRANSMUTATION OF EVIL INTO GOOD

Human beings in their normal activities of life-leading come into contact with various people, animals, vegetables and minerals. If in such life-leading, "Hutokshi" is observed, i.e., life is led in such a way that the harmony and economy in Nature are not disturbed by any thought, word or action, the blissful principle of Good (called "*Gava*" _in Avesta) pertaining to Ahura Mazda is helped. Such a result can ensue when the "golden mean" (Patman) in every thought, word and action is maintained. When foreign particles of souls of other human beings, or the particles of their souls in animal, vegetable or mineral kingdom, go into the physical system of a person principally by way of food they create passions because such foreign particles are misfits. This is called the indulgence of "Vohun", i.e., act of opposition to Nature's working. By the observance of strict rectitude: the right goes to the right, that is, the foreign particle-souls in food return to their own respective human souls. This is called act of co-operation with Nature's working. If the life-leading is kept at centre-poise, it creates fair-mindedness, whereby one does not deprive others for one's own selfish ends. If the passions exhibit themselves, they must be curbed by will-power and effort. When this is exercised, the wrong particle-souls are attracted back and return to their respective human souls, and the person's own particle

souls that are scattered about are attracted to him or her. This way Truth pervades the atoms of the body through and through, and the "Druj", i.e., distinctive disturbing emanation from every atom succumbs to "Gava", the principle of Good or blissfulness in Nature, which in other words, is the light of the soul. The right assimilation of the particle-souls scattered about in the three kingdoms return to their respective higher particle-souls in this *order*, namely, the minerals get first absorbed into their relative vegetable kingdom through manure; then that vegetable into animal, through the food. Thus re-complemented that animal has now become spiritually superior to ordinary draught animals ('Staora': Yt. 5,89).

TECHNICAL SIGNIFICANCE OF 'PASU'

The re-complemented quadruped above mentioned with its erstwhile alienated particle-souls in vegetable and mineral kingdoms now regained and assimilated, that is, reintegrated into its own particle-soul, is Druj-free, i.e., evil-free, and is not like ordinary draught animal, ('Staora', *ibid.*), but is now a holy animal and is called "Pasu" in Avesta. Such Pasu can usually be found amongst goats and lambs, which are destined to eat and digest every and any kind of herbs and the produce of the whole vegetable kingdom. The soul of that holy animal is now enlightened in spiritual knowledge. It is conscious of its elevated spiritual condition, because its "Rae", (self-enlightenment) is now developed by the assimilation of its own particle souls in its lower vegetable and mineral kingdoms. It, that is, that holy animal is anxious to be absorbed - even by immolation - into its relative parent human soul (male or female, as the case may be) from which it was originally drawn; together with its relative dark side (Ahuviyat), now transmuted into White (Ahumat). This elevated stage of its body is also called "Pasu" as against "Nasu" or the ordinary human or animal impure body. The word "Pasu" comes from Av. Root Pas, to tie or unite; and hence it connotes one willing to unite with, or get merged into, its original parent human soul.

The ceremony of cooking of, the meat of such a holy animal - goat or lamb is referred to in Behram Yt; 50 and Tir Yt: 58 as "Pasupachayen"; by partaking which consecrated meat the relative human soul, male or female as the case may be, gets' re-integrated. . This reference to Pasu Pachayeri is in, the form of a reply given by Ahura Mazda to Holy Zarathushtra to the latter's question as follows:

"What is, O Ahura Mazda, the attunement through ceremony (yasna) and invocation in honour of Behram (yazad)

of Ahuradata as it ought to be performed in the perfection of holiness? (Behram Yt; 49)

To This Ahura Mazda replies (in 50, *ibid.*):

"Airyao Danghavo (lit., Iranian countries) shall carry for him (Behram) offering (Zaothra) ... spread other necessities (Barsam) ... cook the (holy) animal (pasu pachayen), white-coloured or good-coloured or homogeneous-coloured or of anyone of the varied colours."

Pasu Jubilant Over Its Voluntary Offer for Immolation

The above reference is to the holy ceremony in which the Pasu willingly offers itself for immolation, if close by, and is even jubilant over it on account of its elevated Rae, inward divine knowledge enhanced by the powers of Behram Yazad, if the Pasu be not close by, the holy Sraoshavarez (Gah; 3,5), chief of the Magavans, with his spiritual powers of clairvoyance locates the Pasu in whatever part of the world it may be, and instructs a Magavan-deputy to fetch it. A magavan is a born asexual perfected soul, i.e., one in whom the masculine and feminine counterparts are blended together, such blending being a post-salvation noumenon, after the respective souls of both counterparts have gained deliverance from their physical bodies. These Magavans possess incredible spiritual powers (denied to worldly people) on account of which they succeed in fetching the Pasu in miraculously short time. The Pasu being jubilant over its impending immolation, on account of its Rae, self-intelligence being elevated, there is no inward moaning or lamentation on its part as in the case of an ordinary quadruped awaiting its massacre in a slaughter-house. It must also be noted that prior to the ceremony the blood of the Pasu is caused to be absorbed and dried up in its body by the efficacy of the special Nirang, holy formulae recited by the Ashavan, holy priest at the ceremony so that not a drop of blood falls on the ground. By partaking the consecrated meat of such Pasu the relative saintly human soul, male or female as the case may be, become complete or re-integrated as far as the absorption of his or her particle souls in the lower three kingdoms is concerned. Now this saintly soul is fit for Khaetva-datha (Ysn. 12,9) meaning 'giving itself up' (-datha) to its own relative (Khaetu), which is its counterpart soul.

Correct Significance of Airyao Danghavo

In the above passage, 'Airyao Danghavo' refers to the sublime cerebral plexus (Chakhra or nerve-centre of Kehrp, in

visible body) (Ysn. 155,1) expressed by way of metonymy for the wise (Dangh, the Ashavans who are wise and holy) and are of noble birth (Airyao) who alone are authorized to cook and partake of the consecrated meat of such a holy Pasu as can be seen from the paragraph 51 of Yt. 14. Hence 'Airyao danghavo' cannot mean 'Aryan nations' as has been rendered in S.B.E. Vol. XXIII, because the word 'nations' includes all the wicked types of men and women also, who are prohibited to 'take of those offerings' in the above paragraph, while the ceremony and invocations (Yasnascha vahmascha) are to be performed with the perfection of holiness (Ashat hachat yat vahashtat) (49, *ibid.*). The piety of the Ashavan, holy priest performing the ceremony, the sanctity maintained in the performance, the mystical charm of the special holy incantations for attunement with Behram Yazad attract that Yazad to the ceremony.

Colours Indicate Degrees of Excellence.

Aggin, the colours - white (Aurusho), red (Vohu-gaono) etc., refer, not to the colour of the animal's skin, but to the different vibratory colours produced by the different degrees of excellence of the performance of the ceremony, in which the white colour indicated the highest excellence. For a crude analogy the cutting end of a steel tool when heated in the furnace till it blazes white in brightness and then dipped in water, the surface of the portion dipped is covered over with whitish mark, which signifies 'white tempering' - the hardest. Again when a tool is heated red hot, which is milder in degree, and tempered, the colour shown is red. Here the colours are not of steel, but of the degrees of brightness to which the tool end was heated. In somewhat like manner in the identical Behram- Tir passages quoted above, the colours do not refer to the skin of the Pasu concerned, but to the vibratory colours of the varied degrees of perfection of holiness attainable in different aeons, corresponding to the sublimest three vibratory colours-white, red and blue - of the Celestial Note of Ahunavar, on the basis of which the prayer Yatha Ahu Vairyo has been formulated by the Holy Prophet.

Behram Yazad is called in Avesta "Verethraghna", lit., the smiter of the (internal) enemy, the Druj, i.e., human passions, the inveterate enemies of mankind and since he (Behram) is the smiter, he is also called Firozgar, victorious. He punishes the wicked who follow Vyambura Daeva (Yt. 14,35) the demon of lust, falsehood, avarice etc., which sins constitute 'Margarjan-gunah', deadly sins, on account of which the soul has to take birth again in this material world. He (Behram) meets out disease and death to the liars, who are sinners against Meher

Yazad and to the disturbers of Nature's Order Divine and Nature's Economy - who are sinners against Rashnu (47, *ibid.*). In the latter paragraph "armies arrayed" refer to the army or chain of evil thoughts created by Druj in the human mind.

While Behram Yazad is thus the smiter of the wicked, he is the helper and protector (44,45 *ibid.*) of those who take the 'smoothly-moving wheels' of holy path of life - Rathvya Chakhra (Yt. 10,67) and practice rectitude and 'Druj-parhez' the tenets for the control over passions; Behram Yazad comes to the succour of that person's soul in its progress onwards, because that Yazad's function is connected with Ahuradata, the Law of Unfoldment of Spirit from Matter. This is proved from the fact that every chapter of Behram Yasht begins with "Verethraghnem Ahuradatem yazamaide", i.e., we attune ourselves with Behram of Ahuradata.

Relation of Tir Yazad with
Ahuradata, The
Unfoldment of Spirit from
Matter

Tir Yazad is the agency of bringing down the rains and implanting the soul of a child into its mother's womb usually three months and twenty-seven, days after conception. The rigidity and density of Drvao, evil, arising from divine ignorance is represented in the Tir Yasht as the demon Apaosha dominating over human beings during life on this earth, whereby their emancipation is retarded. This is depicted in the Yasht as the defeat of Tir Yazad by Apaasha Daeva (*ibid.* 22). So the Yazad cries out in woe and distress... 'Men do not worship me as *they* do other Yazads' (*ibid.* 23).

In the subsequent paragraph reference is made to the strength of 10 horses, 10 camels, 10 bulls etc. In Zoroastrian numerological mysticism the numeral 10 represents perfection such as of Divine knowledge of Yazadic Existences, horse stands for great divine power of the top cerebral plexus of the Kehrp (Ysn. 55,1), the subtle physical body; camel for divine knowledge and the practice of the exercises of piety, and bull (Gavam) for Gao, blissfulness embodying the principle among cow-kind of "live and help others to live- and advance" - as opposed to 'Khrafstri tewishi', the desire-force of destructiveness embodying the principle of "kill to live", or selfishness. Mountain stands for sublimity, and river for the power of Ardvi-sura possessed by it of smiting the Demon and imparting piety to the devotees. Similarly, Azhi Dahaka represents the perfection or nadir of Evil, where dah means 10 and Aka, evil. Hence Azhi Dahaka

means the serpent representing perfection of Evil, that is, the Satan. Here 'Serpent' is not in the sense of earthly reptile.

In paragraph 51 (ibid.) there is an allegorical reference to "the malice of ...' Pairika Duzyairya whom evil-speaking people call Huyairya."

Pairika means enchantress. Here worldly attractions are personified as the enchantress to which evil-speaking people, that is, ordinary worldly people are attracted or enchanted. Duzyairya (lit., evil season), the season composed of the span of life of sensual pleasures indicates the period of illusory or transitory happiness, which evil persons mistake for good-period or happiness (Huyairya).

In S.B.E. Vol. XXIII the meaning of Duzyairya is given in footnote as 'bad year.. .sterility, draught' and reference, is made to the use of the word 'Duzyairya' in one of the inscriptions of king Darius Hystaspes, where that word is rightly used in its literal sense of 'sterility' or 'draught'. But in the above passage the words Pairika, Duzyairya and Huyairya are used in, an allegorical sense. A 'bad year' of draught is never called a 'good year' of prosperity by worldly people, howsoever evil-speaking or foolish they be, but the transitory happiness derived through worldly attractions of sensual pleasures is mistaken for real happiness by spiritually ignorant people all over the world.

At last after numerous rounds of shuttle runs over and over again up the sky and down to the earth called Thwasha Khadata (Široza Yt. 21), the soul's Rae, self-intelligence is developed by dire retributive sufferings, and the human being concerned takes to the straight-path of truthfulness (Rathvya chakhra) and practices the Zoroastrian anti-microbe Baj rites for Druj-parhez, control over the passions. By such exercises of holiness that person's particle-souls in mineral and vegetable kingdoms get first absorbed in the relative goat or lamb concerned, which thereby becomes a Pasu. Thereafter the soul of the latter (Pasu) gets absorbed in that saintly person by the Pasu-pach ceremony. This consummation of Druj transmuted into Gav, blissfulness, glorifies Behram and Tir Yazads (Yts. 14,50 and 8,58 respectively) because that holy ceremony pertains to Ahuradata, the deified Law of Unfoldment of Spirit (soul) of the saintly person concerned, from Matter.

CONCEPT OF TRANSITIONAL REGIONS BETWEEN DAKHYUS AND WICKED OR PARADISIACAL STATIONS LOCATED THEREIN

We took some idea so far of the seven Dakhyus and their inner homologues, the Zarehs, through which wicked sows trail

down to the known material world for their Reformation. Here on the earth is the seat of Geush Urva (Ysn. 29,1), the sub-angelic potentiality, being the animated phantom representing the collective blissful side of the totality of souls on earth, appointed for their protection. Let us now look into the six transitional regions, technically called 'Zamrirs', each of which separates one Dakhyu from another, and each comprises seven sub-regions. The seventh top Zamrir is between the top Aiwi Dakhyu and Miswane-Gatva-khadata beyond. A holy soul scales upward on its repatriation march through different paradisiacal stations located in different Zamrirs.

Our earthly globe is mostly situated in the lowest Aipi Dakhyu, while the top portion of the globe is located in the lower sub-regions of the Zamrir, transitional region immediately above the Aipi Dakhyu. This is the first Zamrir from the earth's end, These Zamrirs are shown in the map in green arcs.

Between Pairi Dakhyu (below) and Adairi Dakhyu (above) is the second Zamrir. Inferior sprites, mentioned already under Pairi Dakhyu, who live in that Dakhyu rest after death in this second Zamrir. Departed souls of sinful non-Zoroastrians come here after death in the material world, and at proper time, very long after though, take birth again on the earth via Vantar, the halting station situated in the next Zamrir higher up, which (Vantar) is the halting station for all souls destined for re-birth.

Between Adairi Dakhyu (below) and Upairi Dakhyu (above) is located the third Zamrir which is the largest of all the Zamrirs and most important, for here is situated the famous "Chinvat Bridge", to which we shall refer further on, together with other higher states, stations, regions etc.

Between, Upairi Dakhyu (below) and Aa Dakhyu (above) is the *fourth Zamrir* which is called 'Yim-var-kard', vide Nikiz 1 p. 434, in which there is 'Chakati' bridge leading to Dadare-Gehan. This 'Yim' refers to Yim Yazad (angel) and not king Jamshid.

In the super-ethereal regions, far beyond the visible sky, above the Aa Dakhyu, Antare Dakhyu and Aiwi Dakhyu are situated *respectively the fifth, sixth and seventh Zamrirs*, in each of which are located two Keshvars, making in all six, in six different angles from the centre of the earthy globe far down below.

CONCEPT OF CHINVAT BRIDGE AND PARADISIACAL REGIONS BEYOND

The Chinvat (meaning Requirer) Bridge comprises four graded stages. This Chinvat is allegorically called a 'Bridge',

because from its top sub-region called 'Var-i- Jam-kard' begin the paradisiacal regions, while the lowest sub-region of the Chinvat called Ganjesh (which is the portal sub-region! of the Chinvat) is connected with the regions of the spirit worlds and of wicked or sinful souls.

Chinvat is derived from Chi, to select; or punish (after judgment). It is a selector of saintly souls, who on account of their practicing strict truthfulness in life on earth with contrition for wrongs done, accompanied with control over passions, and practice of the Zoroastrian anti-microbe Baj-rites in daily life, become 'Ashim ashai', 'holy for the sake of holiness' (Ysn. 46,10), whom Zarathushtra promises to help cross the Chinvat Bridge, while the wicked on account of the sinful life on earth cannot go higher beyond Ganjesh its bottom stage. Partly better souls can go up to the second or third stage called Gangdez or Kang-dez respectively, but not Var-i-Jam-kard" the paradisiacal top stage. The rejected souls are hurled down to the halting station of Vantar above mentioned prior to rebirth. Thus Chinvat selects the pious, and rejects and thereby punishes the wicked as its derivative signifies. It may be noted that higher sub-regions of this Zamrir are connected with paradisiacal regions, and the lower sub-regions with Vantar, the halting station for sinful souls destined for rebirth on the material world.

As stated above, a saintly soul by becoming 'Ashim-ashai, holy for the sake of holiness, succeeds in crossing the Chinvat Bridge, and ascends to the fourth Zamrir, in which are located the 'Chakati Bridge' and several paradisiacal stations known as centres of 'Jaza' meaning 'reward' (as opposed to 'Saza', punishment to sinful souls in this material world). The highest among these paradisiacal stations is 'Pahlum Ahwan', literally the 'best abode', which is referred to" in Avesta as 'Vahishtem Ahum' (Vd. 19,36).

Khanirath Bami: After crossing the Chinvat Bridge, the soul takes birth again in this material world for drawing to itself its particle-souls alienated in the beginning of its journey of exile to the Space. It may be recalled that at that stage every wicked whole soul ('Aka Chithra') is bifurcated into sexes on Zareh Vourukasha, and that 1/10th particle of both sexes is divided among animal, vegetable and mineral kingdoms. Ages and ages after, when that parent human soul (masculine or feminine, whichever it be) becomes pure, it attracts to itself and absorbs those alienated particles of its soul in the three lower kingdoms as also in other human beings, and renders them Druj-free, i.e., turns their Druj into Gao, evil into good, by its spiritual powers of holiness. Such alchemization of the Druj in those particles effected in its microcosm by that pious

soul on this earth is called 'Khanirath Bami'" literally Golden or shining shore. Khanirath Bami as the seventh and the only terrestrial Keshvar is expounded in its own place in part II hereafter.

Rastakheez: Having achieved the great desideratum of alchemizing the particles of the soul in animal, vegetable and mineral kingdoms to the state of Khanirath Bami, as explained above, the saintly soul is delivered from taking birth in this material world, and so gets Rastakheez (Iristekheez), i.e., takes birth in the paradisiacal region of Pahlum Ahwan, which is within the range of, but beyond, Var-i-Jam-kard, the top region of the Chinvat Bridge.

Dadare Gehan: From Pahlum Ahwan, the soul advances to 'Dadare Gehan' higher up. The term 'Dadare Gehan' occurs at the end of every Nyaesh and Yasht prayer. The devotee thrice repeats the Pazand sentence "Man ano avayad shudan" meaning 'I must get there', i.e., to the felicitous Dadare Gehan by rarefying the material body by transmutation of Evil into Good and (must) advance to the Keshvars higher up, which are stations of 'Ravangh', bliss (Yt. 13,99). Then turning to the South (in which direction Dadare Gehan is situated) the devotee supplicates to Ardvi for imparting purity, because the potentiality of Ardvi or Avan Yazad is the deliverer of mankind from the impurities of lust etc., and "the smiter of Satan with terrific weapons' (Sura) of perfection-of-purity.

Dadare Gehan is the portal region to the six fiery orbs of Keshvars, the residing places for holy souls. These six Keshvars are situated in the super-ethereal regions beyond Dadare Gehan as shown in the Chart. On leaving Dadare Gehan, the soul takes birth in 'Tane-pasin', the last finest and subtlest fiery-type elemental body, leading to Ushta, eternal bliss. This TanePasin is a semi-luminous fiery-type body fit to reside in, the fiery orbs of Keshvars. This is individual case of Tane-Pasin which is extremely rare in this material age and in this current fourth Zarvana-Akarana, Boundless Time, when the mixed activities of Ohrmazd, the Blissful Principle, and Ahriman, the Destructive Principle, are the order of the day (Bd. 1,7). By the time a soul gets Tane Pasin, it is so purified that, as stated above, its particle-souls in animal, vegetable and mineral kingdoms are reabsorbed in the human parent-soul, masculine or feminine, as the case may be, and moreover that exalted soul gains mastery over the five senses, to which worldly people are more or less like slaves. Tane-Pasin indicates end of 'Tanasak', re-birth. In the end, on reaching the top Keshvar 'VidaDafshu', the soul awaits the arrival of its tardy counterpart to become Khaetvadatha, i.e., to blend together into one asexual whole soul called 'Magavan' (Ysn. 33,7)

The terms 'Rastakheez, and 'Tane-Pasin' occur together in the short prayer-formula called 'Nirang' appended to Hormazd Yt., where the devotee confirms faith in birth in paradisiacal region, and in the last fiery-type body Tane-pasin. Thus, these two terms here refer to exaltation of an individual soul, whether masculine or feminine.

In Bundehesh; 1,2 the reference to Tane-pasin is to the gradual exaltation of totality of souls who will gain Tane-pasin in the next fifth 'Zarvana Akarana', Boundless Time, involving millions of years_ during which all souls will gain Emancipation, the internal conflict (Yaokhedra; Ysn. 12,9) will cease due to Druj, the source of conflict having been transmuted into Gao, blissfulness, and they (souls) will gain control over the five senses, when vice will turn into virtue in totality of souls, and consequently the existence of Satan will be extinct.

THE FIERY ORBS OF SIX SUPER-
ETHEREAL KESHVARs, THE CENTRES
AND RESIDING PLACES OF
EMANCIPATED SOULS

At the end of every Nyaesh and Yasht prayer there is reference to 'Haft Keshvar Zamin'_ seven Keshvars, of which six are located in far-super-ethereal heights, and the seventh called Khanirath Bami, lit., golden or shining shore (Yt. 10,15) is the only terrestrial Keshvar which is entirely different from the above six as explained below.

The term Keshvar is referred to in Avesta (ibid.) as Karshvare. According to Kanga dictionary, Karshvare is derived from Karesh, to draw the circle, and means a country or region. Then it is added there:

"The earth is divided into seven Karshvares separated from one another by seas and mountains",
and then the names of the seven Keshvars enumerated in Meher Yt. 15 are reproduced. Thus the seven Keshvars are mistaken to be the divisions of the earth. This is due to the fact that it is not known in philology that Avesta treats mostly of the invisible worlds above in phraseology of the material world, and besides the above paragraph is shrouded in allegory. Thus with regard to seas and mountains, the vast expanses of the inner homologues (of the top three Dakhyus) engendering superethereal waves are referred to as Zarehs, *seas*, which are not of water; the un-imaginable height of the heaven of the zodiac is compared with the top of a *mountain*," Haraiti-Barez, Mt. Alborz (Yt. 10,51); and one of its 27 constellations is depicted

as its peak, Taer (*Yt.* 12,25); the flow of holy vibratory currents of Asha Chithra (*Ysn.* 19,1) from the planetary world is depicted as *river*; the different paths, Patham (*Ysn.* 42,1) are not the East Street or West Street *of* a city, but the different paths of religions, and so on.

Karshvare according to its derivation Karesh implies a circular country or region. We know that no country or region *of* the known material world is circular. Hence Karshvares are not the divisions of earth as imagined *by* philological scholars. The term Karshvare is so derived because the six super-ethereal Keshvars are fiery orbs, where reside saintly souls who have gained Tane-Pasin, the last fiery-type body fit to reside in the fiery orbs *of* the six super-ethereal Keshvars.

With regard to the locations *of* the above six Keshvars, it may be recalled that under the head "Concept of Transitional regions...." we took some idea of the four Zamrirs, transitional regions, and *of* the cosmic stations of the wicked and holy souls located in the third and fourth Zamrirs respectively from the side of the earth. Now we shall see how the six Keshvars referred to above are located with regard to the seventh terrestrial Keshvar Khanirath Bami, which Prof. Zaehner erroneously believes to be a "mythical clime" ("*Zurvan*" p. 9 footnote 1). It may be observed that though the Khanirath Bami is terrestrial, still it being located on the top of the earthy globe, the whole ice-bound Arctic region is circular in its latitudinal belt unlike the countries (or continents) *of* the known material world.

LOCATIONS OF SIX KESHVARS

In the fifth Zamrir (from the bottom) are located two Keshvars, of which Vouru-Bareshti, the lowest among all the six is in the N.W. lower down in the Zamrir. The second, the next higher Keshvar Vouru-Zareshti is in the N.E., a little higher up in the same Zamrir. Then in the sixth Zamrir are Keshvars Arezahi in the W., and Savahi in the E., the former lower down in the Zamrir, and the latter a little higher up in the same Zamrir. Lastly, in the seventh Zamrir are Keshvars Fradadafshu in the S.W., and Vida-Dafshu, the topmost in S.E., the former lower down and the latter a little higher up in the same Zamrir. It will thus be understood that the above six Keshvars are arranged in tiers. It may be noted that the directions S.E., S.W., etc. are supposed to be from the centre of the earthy globe at the bottom of the Nisti (Space) as stated already.

The seventh Keshvar is the Khanirath Bami, literally meaning the golden or shining shore, which is terrestrial. The joint magnetism of the above six Keshvars in six different angles

around this Khanirath Bami keeps the earthy globe always in its position in the cosmos. Khanirath Bami thus being centrally located (Bd. 11,1) among the above six Keshvars is referred to in Yasna 11,7 as 'Mademe Thrishve', the central one-third.

The combined aspect of the above six Keshvars may be likened to a six-armed expanded umbrella of a parachute, the outer ends of the six arms representing the six Keshvars, and the pendent earthy globe as the parachutist. These Keshvars are all allegorically referred to in Meher Yasht; 15 as 'Gavashayana, Gava-shitimcha, the centres and residing places of the kine, that is, of the purified human souls, who being Druj-free possess the philanthropic characteristics and 'Live and help others live' principle in Nature in common with the cowkind. Thus these Keshvars are not the centers and residing places in the sense of pens for the quadruped kine as misconceived in philology. The function of Khanirath Bami, the terrestrial Keshvar, is, as stated above, entirely different from the six super-ethereal Keshvars, and hence its exposition is given under Supplement No. 14.

REPATRIATION OF SAINTLY SOUL TO THE HEAVEN OF THE ZODIAC

It is stated above that the saintly soul enters the lowest Keshvar Vouru-Bareshti in the last fiery-type body called TanePasin. From Vouru-Bareshti the soul flies from Keshvar to Keshvar till it arrives on the highest Keshvar Vida-Dafshu, on the top of the Space, and awaits the arrival of its tardy counterpart. When the latter comes up likewise purified, the two counterparts give themselves up (-'datha') to each other's 'own relative' (Khaetu) which is not the worldly husband or wife, but the counterpart holy soul. Such blending of the two counterparts - masculine and feminine - forms one perfected whole soul called 'Magavan', who is naturally asexual and an I-e-Su, passionless birth.

The Magavan then enters the lowest heaven of the Moon after crossing Miswane-Gatu, the intermediary region between the Lunar heaven and the Space, i.e., between the immortal and the mortal worlds. Thence at last it (Magavan soul) gets repatriated to the 8th heaven of the zodiac, whence it was originally exiled.

When a righteous soul succeeds in eliminating its Evil through its transmutation into Good by the strict observance of the Zoroastrian anti-microbe Baj rites and other Laws of purity, the erstwhile incessant conflict within the body, ceases. This conflict (-'yaokhedra') is between the Good and Evil propensities of the soul, which are the two contestants (Ranoibya).

Thus to repeat, the conflict and the two contestants or fighters are all within the body, i.e., internal and not external. Thus the observance of the Zoroastrian laws of purity enables the termination of this internal conflict. Simultaneously with the termination of the internal conflict, the soul gets deliverance from the physical body ('snath') (Ysn. 12,9). In this connection it may be recalled that the physical body is compounded of the permutations and combinations of the four elements, each getting 16 electric circles, making 64, mixed with the mixture of the soul's Good and Evil. So when the Evil is transmuted into Good, i.e., into the light of the soul, the physical body is neither needed to be formed, nor is it possible to be formed without the soul's Evil which is the principal element in the making of the body. Hence after death the soul does not take birth in this material world. In this way, side by side with the cessation of the internal conflict, the soul is delivered of the physical body (-Snath), i.e., it is Emancipated.

These two exalted conditions give the Zoroastrian Faith the epithets of (1) Fraspā-yaokhedram, terminator of the (internal) conflict, and (2) Nida-snaithishem, deliverer from the instrument, i.e., the physical body. We shall deal with these two epithets together with Khaetva-datha in the next chapter.

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CHAPTER XIII

IRRELEVANT AND STRANGE RENDERINGS OF FRASPA-YAOKHEDRA, NIDA-SNAITHISH AND KHAETVA-DATHA IN S.B.E. XXXI

If ever the most horrible type of mess was wrought by philological guess-work-interpretation's of Avestan technicals, it is in the three terms:

- (1) Fraspa-yaokhedra,
- (2) Nida-snaithish, and
- (3) Khaetva-datha

occurring in the prayer 'Jasame-Avanghe-Mazda, Mazdayasno-ahmi' repeated at the end each time of the recital of the Kusti rite which a Zoroastrian performs several times on various occasions in daily domestic life. This portion of the prayer which is taken from Yasna; 12,9 is considered the Confession of the Faith of a Zoroastrian. In this Confession the devotee repeats each time the four distinguishing features, which make the Zoroastrian religion 'greatest, best and finest' (Dar.). These four features are mentioned in the above prayer as (1) Fraspa-Yaokhedram, (2) Nida-snaithishem, (3) Khaetva-datham and (4) Ashaonim. Of these the first three terms mentioned above, which are enigmatically expressed, and relate to the lofty emancipated conditions of an erstwhile sinful soul are not at all understood by philological scholars, owing to complete absence of knowledge in philology of the spiritual background of those three terms. Hence they are rendered quite incorrectly and irrelevantly by Dr. Mills in S.B.E. Vol. XXXI as:

- (1) "(the Faith which) has "no faltering utterance",
- (2) (the Faith that) "wields the felling halbart", and
- (3) (3) (the Faith of) "kindred marriage".

whereas the three terms really signify as under:

- Fraspa-yaokhedram – (the Faith which is) the terminator of (internal) conflict;
 (this conflict is within the body between the good and the evil desire-forces-
 Tewishi - (from Tu, force, and Is, wish or desire; Ysn. 55,1), which good and evil
 desire-forces are the two contestants Rwnoibya (Ysn. 51,9); whose 'Rana',
 arena is at the umbilicus, the good one a little above, the evil lower down).
- Nida-snaithishem (the Faith that is) the liberator from the instrument;
 (here this 'instrument' is not ,in the sense of any steel implement, but the physical
 body, which bears the subtle soul on the earth); and
- Khaetva-datham (the Faith of) re-integration of sanctified spiritual masculinity and spiritual
 femininity, into one asexual holy whole soul called Magavan, effected by each
 'giving itself up' (-datha) to its 'own relative' (Khaetu), which is only spiritual
 and not in flesh and blood.

It will be understood from the above that Fraspayaokhedram and Nidasnaithishem apply to an individual emancipated saintly soul, whether male or female, while Khaetvadatha applies to the two emancipated counterparts concerned. When a soul attains saintly condition, the internal conflict Yaokhedra - ceases, and that holy person gains control over the five senses, to which worldly people are more or less slaves in varied degrees.

The goal of the Zoroastrian religion is to exalt the soul by rendering it evil-free, and to lead it to its 'Frashokereti' Renovation which represents the final state of purity of a soul. As stated already this can only be possible after a soul crosses the Chinvat Bridge by becoming 'Ashimashai' (Yasna 46.10), holy for the sake of holiness.

Thus the excellence of the Zoroastrian religion does not consist in 'non-faltering utterance', nor in the 'wielding of the felling halbert', nor in the performance of 'kindred marriage' as incongruously and irrelevantly rendered by a scholar highly illustrious, yet abjectly innocent of the lofty theme behind those

three technical terms. Of course what applies to Dr. Mills applies to almost the whole philological school.

Dr. Mills in the absence of knowledge of the above true and lofty significance of Fraspa-yaokhedram has imaginarily changed the original spelling of the term, in doing which he puts the following footnote (in S.B.E. Vol. XXXI):

"Fraspayaokhedram;, ('y' miswritten for 'v') Fra seems to be prohibitive 'speech without falling or hesitation', better as adj."

and renders the term (Fraspa-yaokhedram) as 'no faltering utterance', which is entirely wrong. In his innocence of, the lofty significance of the term, Dr. Mills imagines 'y' miswritten for 'v', and corrupts the orthography of the original technical term to *suit* his misconceived idols of the mind, which is much to be regretted.

When by the power and effect of the exercises of Baj rites and other Zoroastrian laws of purity with righteousness, the evil desires have been transmuted into good, the soul of that practitioner of Ashoi, holiness, succeeds in crossing the Chinvat Bridge, as promised by the holy Prophet in Yasna; 46,10. Such an Ashavan, saintly soul has not to take birth again for his own salvation in this material world which is called Drujo-Deman (Ysn. 46,11), the abode of evil spirit Druj (literally deceiver), but he (Ashavan) visits the earth to help other human beings in their spiritual progress.

It will now be understood that the claim to excellence of the Zoroastrian religion is not based on sentimental or ethnocentric grounds, but on genuine sublimity of its strictest laws of purity.

In fine, the term Fraspa-yaokhedram implies that the Zoroastrian religion, on account of its most rigorous laws of spiritual purity, is the terminator of internal conflict between good and evil desire-forces - Tewishi - within the body, whereby control over the five senses is achieved leading to the final goal of liberation of an individual masculine or feminine soul from the physical body referred to as Nida-snaithishem dealt with below.

NIDA-SNAITHISH, LIBERATOR FROM
THE INSTRUMENT,
(THE PHYSICAL BODY)

Nidasnaithish is compounded of Nida-snaithish, literally meaning laying down Snath, the instrument'. This instrument

is not a steel weapon, as is erroneously believed in philology, but is the physical body, in which the soul is engaged for its Reformation on this earth.

In connection with the fact that the material 'body' is the 'weapon', Prof. Zaehner cites the following:

"The struggle of the Lie is with man's essence which is his soul, and with the soul's weapon and garment which is the body (GB 101.9-12, Indian Bundahishn 33.16-20 which has the better readings.).

"This body is the instrument or garment of the soul".

("Dawn and Twilight. . ." p. 27 4 – by Prof. Zaehner).

Hence it will be understood this Snath or instrument is not the 'felling halbert' as imagined by Dr. Mills but the physical body. Even in English the word 'instrument' has the meaning of 'thing or person utilized'. Here the physical body is utilized for presenting the soul on earth. But, because in Yasna; 31,18 there is reference to striking by means of a weapon ('Snath'), Dr. Mills is misguided, and has erroneously rendered Nidasnaithishem as (the Faith that) 'wields the felling halbert', which is entirely wrong, and quite unsuitable and strange in the context. In the footnote he says "Compare Yasna XXXI, 18". It will be seen from this that in the absence of the correct knowledge of the spiritual background, that illustrious scholar has lost the true lofty significance of the term. The Sanskrit equivalent of the same as rendered by Neryosangh is "Bhavatchhedam", the cutter or curtailer of incarnations.

The physical body composed as it is, of permutations and combinations of the four elements, each getting sixteen electric circlings is not alien to the soul, but is drawn from the mixture of the good and evil constituents of the soul itself with the elements, by Yazads (angels) Payu and Thworeshtar (Ysn. 57,2), .and hence it (body) is called in Avesta 'Tanu' (Ysn. 55,1) meaning 'drawn (from the soul)', derived from Tan, to draw. The share of Gao, the good or blissful side of the soul, which displays philanthropic characteristics as of the kine is supplied by Payu, while that of the soul's Druj or Drvao, the evil or dark side, resulting from the deficiency of divine knowledge, and showing destructive or harmful characteristics, is supplied by Thworeshtar. The Yazad (angel) augments the soul's own Gao, good constituent by a loan from his (Payu's) own temporarily to help the soul in transmuting the Druj or Evil into goodness. For this purpose a Zoroastrian must maintain the physical body on a certain level of purity by covering it with the prescribed type of Sudreh-Kusti (holy shirt and thread-girdle), besides

covering the head and wearing the shoes. The loan above mentioned of Gao by the Yazad Payu is withdrawn after the soul is emancipated.

It is through the physical body that Nature contrives to present a soul on this earth in accordance with Mazda-data, the deified Law of Infoldment of Spirit (i.e., of the Soul) into Matter. As long as there is preponderance of Druj, evil, the soul is unable to cross the Chinvat Bridge, and so there is need of the physical body in order to effect transmutation of that Druj_ evil, through retributive sufferings during repeated re-births called Thwasha Khadata (Vd. 19,13), self-created shuttling between the sky and the earth and vice versa. But when the devotee observes the laws of Baj-rites and other practices of Ashoi, purity, enjoined in the Zoroastrian religion, such a devotee becomes an Ashavan, holy person, whose physical body undergoes great transformations. Its grossness is gradually rarefied due to transmutation of its evil into good, and consequently that Ashavan holy person, is able after death to cross Var-i-Jamkard, the top sub-region of the Chinvat Bridge. From the time a person changes the path of life from evil to good, he (or she) is freed from the operation of the law of Mazda-data mentioned above, and is governed by Ahura-data, the deified law of Unfoldment of the soul from Matter.

After crossing the top region of the Chinvat Bridge, the soul of the Ashavan, whether male or female, proceeds upwards to the felicitous regions of Jaza, reward, thence to Pahlum Ahwan, and thence to Dadare Gehan. Now the soul is emancipated. It is freed from re-birth and if such a soul does come back to the earth, it is; not for the expiation of its own sins, but for helping other people of the earth in their spiritual progress. In Dadare Gehan the soul gets Tane-Pasin, the final body, which is of a fiery type fit to reside in Keshvars. The soul flies from Keshvar to Keshvar, though very very slowly till it meets its counterpart and becomes Khaetvadatha, that is, intermingles with its emancipated counterpart.

Hence the final idea in Nida-snaithish is final deliverance of the soul from the conflict of Good and Evil and liberation from the instrument of the physical body.

IMAGINARY INTERPRETATIONS OF
'FRASPA-YAOKHEDRA, NIDA-SNAITHISH'
AND 'KHAETVADATHA' BY SOME
PARSI PHILOLOGICAL SCHOLARS

With regard to (1) Fraspa-yaokhedra, (2) Nida-snaithish and (3) Khaetva-datha, Parsi philological scholars in the absence

of genuine knowledge indulge in imaginary interpretations of these terms. Thus a highly learned scholar observes in the concluding portion of his Review (in "Jam-e-Jamshed" daily dated 17-10-1961) of Prof. Zaehner's latest publication "Dawn . . ." as under:

(1.2) "Non-violence in matters of faith is one of the gems of Zoroastrianism."

We do not know whether he applies the above erroneous interpretation to (1) or (2) above, but the scholar is evidently misguided like Dr. Mills and others by the word 'snath' in Yasna; 31, 18. where it is used in the sense of a steel implement, whereas in Yasna; 12,9 the same term is used to represent the physical body which is the instrument that bears the soul on earth as stated in Greater Bundahishna referred to by Prof. Zaehner (vide preceding head). It is not realized, or rather not understood, that the context of the prayer 'Jasa-me-avanghe-Mazda, Mazdayasno-ahmi' which is considered the Confession of the Faith of a Zoroastrian, has reference to the quintessence of a soul. Then regarding (3) above the same scholar states:

"Khaetvadatha is another moral virtue inculcated, it means self-abnegation or self-dedication.

With due deference to the above Parsi scholar, it may be stated that Khaetvadatha is not the worldly self-dedication as a mere moral virtue, however noble it be. It (Khaetvadatha) is the self-dedication of one's own purified soul to its counterpart soul of the opposite sex likewise purified, whereby both the counterparts blend themselves and thereby efface their respective sexes, and form one asexual Magavan, the highest amongst which class was holy Zarathushtra. Compared to this spiritual self-dedication, the earthly moral virtue known as such is too trivial, and though instances of this virtue are no doubt uncommon, yet they are found every day in this wide world, whereas Khaetvadatha, the post-Salvation noumenon of spiritual self-dedication of one's own soul is a solitary occurrence in aeons, which renders individual 'Frasho-Kereti', Renovation of the soul.

It may be pointed out that Parsi philological scholars who do not possess the genuine knowledge of the technicality of the term (in Ysn. 12,9) and of Nature's processes of a soul's Reformation, yet are doubtlessly confident of the falsity of the rendering 'consanguineous marriage' and abhor it, - such scholars who attempt to interpret Khaetwadatha by guesswork

from its derivatives, are not aware that an un-bifurcated whole soul in its wicked condition as 'Aka-Chithra' is first *dis-integrated*, that is, bifurcated into sexes as the initial step in the processes of Reformation of that soul; and that Khaetvadatha constitutes the consummation of that Reformation in the shape of *re-integration* of the masculine and feminine counterparts into one perfected whole soul called Magavan which means expunging of the sexes. Thus Khaetvadatha is the actual and practical noumenon occurring on the top super-ethereal region between counterpart Ashavan souls, and not an abstract moral virtue of this earth.

In fine Khaetvadatha is the final stage sanctum sanctorum relating to two emancipated individual counterpart souls that have passed the stages of 'Fraspa-yaokhedra' and of 'Nidasnaithish', the former indicating the termination of internal conflict between the good and evil constituents in the body, and the latter the liberation from one's physical body, which is the instrument that bears the soul on earth.

Owing to absence of knowledge of the above facts, the three terms which refer to the acme of spiritual perfection are reduced to mere worldly virtues, on account of which the sublime prayer, above referred to, loses its very essence and high significances.

SUPPLEMENTS

SUPPLEMENT NO.1

16 FIRE-ENERGIES OPERATING IN THE WHOLE UNIVERSE

9 FIRE-ENERGIES OPERATING ON 9 HEAVENS

(Translated from "Ancient Zoroastrian Education System" (p.9) –
by our Master, the late Mr. B. N. Shroff).

Fire Energy No.	Name of Fire energy	Heaven Functioning No. on
1	Atash-e-Shaedan	Beyond the stage of "Niru"
2	Athro Ahurahe Mazdao Puthra	9 th (Highest) 9th heaven of Ahunavar.
3	Atash Berezi Savangh	8th Zodiacal heaven; Anaghra
4(a)	Adar Khurdad (major)	7th Raochao. Kaiwan
5	Adar Froba (pure)	(Saturn) 6th Barjis
6(a)	Adar Gushasp (major)	(Jupiter) 5th Hasham
7(a)	Adar Burjin Meher (major)	(Marsi) 4th Khurshid
6(b)	Adar Gushasp (minor)	(Sun) 3rd Nahid
4 (b)	Adar Khurdad (minor)	(Venus) 2nd Tarad
7(b)	Adar-i-Burjin Meher (minor)	(Mercury) 1st Mah (Moon)

Fire-energies Functioning in Nisti Worlds (Space)

Fire No.	Name of Fire Energy	where Functioning
g	Adar-e-Mino-Karko	On Aiwi Dakhyu, Antare Dakhyu and Aa Dakhyu; region of Kurrah (division) of <i>subtle fire element</i> and six super-ethereal Keshvars (Note)-The fundamental fire-energy of the whole Nisti worlds (Space).
9(a)	Adar-e-Vazishte-latif (higher)	On region of Kurrah (division) of subtle airy element.
(b)	Adar-e-Vazishte-Kasif (lower)	On gross airy element and in air (Note: Subtle air is generated here. From here invisible i.e. intangible air begins).
10(a)	Adar-e-Urvazishte-latif (higher)	On region of Kurrah (division) of subtle watery-element.
(b)	Adar-e-Urvazishte-Kasif (lower)	On region of Kurrah (division) of gross watery element and in vegetable kingdom, and in water and in milk of animals.
11(a)	Adar-e-Spenishte-latif (higher)	On region of Kurrah (division) of subtle material element.
(b)	Adar-e-Spenishte-Kasif (lower)	On region of Kurrah (division) of gross material element and in mineral kingdom.
12(a)	Adar-e-Vohufryane-latif (higher)	In speaking animals i.e. humam beings.
(b)	Adar-e-Vohufryane-Kasif (lower)	Dumb animals.
13	(Lower to Higher) Atash-e-Dara	All four fire-energies co-operating with Atash-e-Vohufryan in human beings
14	A tash -e- N airyosangh	
15	Atash-e-Khoreh Atash-e-Frah	
16		

15 FIRE-ENERGIES REFERRED TO IN ATASH NYAESH

(Translated from Khordeh. Avesta, 2nd edition, published by P.V.T.S. & Z.R.S., pg. 126, seq. notes inserted by the late learned Mr. D. S. Masani).

In Atash Nyesh in the paragraph after the Gah recital, and at the end in the identical Avesta paragraph and in the Pazand passage, there are references to all the above named 15 fire-energies functioning in macrocosm and microcosm, except the first Atash Khshaeta of Fravashi functioning in the pre-cosmogony world. They have been woven into the Avesta passages beginning with "Athra-Ahurahe-Mazdao-Puthra" to "Nairyasangahe yazatahe", and some of them have been mentioned in the Pazand passage at the end by their names, so that while reciting them one may be put in mind of their great mystic functions. Thus the paragraph beginning with (i) *Athro-Ahurahe -Mazdao-Puthra*, which is the deified and most lustrous fire-energy possessing consciousness, and functioning on the topmost and sublimest 9th (empyrean) heaven of Parvin-i-Ala, Neptune, which 9th heaven is the throne or seat of Ahura Mazda. The fire-energy of this heaven is allegorically styled 'Puthra' (son) of Ahura Mazda, because just as a dutiful son is obedient to his father and helps him in carrying on his work or business, so this fire energy which possesses the supermost potentialities and divine authority, sustains the 9th heaven, and helps the Creator, Ahura Mazda in the administration of the whole Universe from the dead past to the dim future for the transmutation of the souls Aka or Drvao, wickedness into Asha or Gao, blissfulness.

Thus it will be understood that "Athra-Ahurahe-Mazdao-Puthra" is a compound proper noun, which does not refer to the common place fire as an element, and as such must not be rendered etymologically. This being not known in philology Dr. Geiger observes though eulogistically (vide "Civilization of Eastern Iranians " Geiger-Sanjana, Vol. I Intro. p. xxvii):

"With particular emphasis fire, the importance of which in the CULTUS of the Mazdayasnan need not be pointed out, is invoked as the son of Ahura Mazda (Ataremcha-Ahurahe-Mazdao-puthrem; Ysn. 2,4). It is the holiest and purest element, that which diffuses light. As such it appears to be the earthy and visible image of the Deity, Who is Himself light and absolute purity."

Here the illustrious savant is misguided into the belief that Ataremcha-Ahurahe-Mazdao-puthrem is the fire element that 'diffuses light'. From what has been stated above, it will be understood that the element of fire in the hearth can be easily extinguished and possesses no more power beyond imparting

heat, while Ataremcha-Ahurahe-Mazdao-puthrem is immortal and possesses inconceivable potentialities for conducting the divine administration of the Universe from the dead past to the dim future.

(2) Reverting to the above Atash Nyaesh paragraph, in the next passage "*Tawa Atarsh puthra-Ahurahe Mazdao*" the suppliant is reminded of the 8th heaven of Parvin-i-Adna (Uranus) which is referred to in Avesta as Anaghra-Raochao, Boundless lights (Vd. 19,35), where functions the fire-energy called Atash-Berezosavangh. This name is met with in Afrin-i-Ardafravash prayer.

The fire-energy of Berezo-savangh is characterized by the 27 constellations of the brightest stars which comprise the zodiacal belt of 12 signs, through the instrumentality of which the Creator, Ahura Mazda, Ameshaspends and Yazads incessantly conduct the divine administration of the Universe and will continue to do so to the Boundless Time with the aid of the above 9th and 8th heavens and the seven planetary heavens, till this world of physical formations, which is said to have emerged from a ray will one day revert into a ray and thus become all light.

(3) Then the next passage:

"Athro Ahurahe Mazdao puthra" to "Kavayehecha kharenangho Mazdatahe"

reminds one of the Adar-Froba, which has manifested itself from Ahura Mazda, and which functions on the 6th heaven of Jupiter. This Adar-Froba has been referred to as "Adaran-Shah-Firozgar" in the Pazand passage at the end of this Nyaesh.

(4) Then the passage containing the words "Kavoish Haosravanghahe" is reminiscent of the fire energy called Adar-Gushasp of two grades - the higher functioning on the 5th heaven of Mars, and the lower on the 3rd heaven of Venus. In the Pazand passage at the end of the Nyaesh, it is mentioned by its own name, Adar Gushasp.

Kavoish Haosravangha, that is, king Kae Khushru had caused this Atash - Adar Gushasp - to be drawn from the 5th heaven to the earth, and had consecrated the Atash Behram (fire-temple) connected with it in Iran till an underground talismanic structure inaccessible except to the adepts. This fire is said to be still burning since the time of king Kae Khushru (about B. C. 8000) without any firewood or fuel, and will continue to burn till the next World Deluge.

Learned Kanga in his translation of the above Atash Nyaesh passage says in the footnote:

“According to the Pahlavi commentary king Kae Khushru had consecrated this Atash after conquering the 'Bahmandez' ... It is also known as the fire of lightening.”

According to the Shah-Nameh, history of the kings of Iran by Firdausi, the above fort Bahmandez was, as stated by king Kae Kaus, a stronghold of Ahriman, the Satan, and was unapproachable on account of its precincts having been rendered fiery hot, and its entrance sealed off by witchcraft. King Kae Khushru with his supreme spiritual powers conquered the fort. After this conquest he worked the miracle of drawing the fire of lightening, and consecrated it as Azar Gushasp, which Firdausi records in his Shah-Nameh in the following couplets:

"Befarmood Khusrav badan jaygah
Yaki gumbadi ta abre seyah."

(Tr.) Khusrav ordered a dome to be erected in that place

"Ze birun chu nim az tage Tazi asp
Baravordo benhad Azar Gushasp."

(Tr.) Its circumference was equal to half the round of a speedy steed, in that he consecrated Azar Gushasp.

With regard to the origin of the name Azar Gushasp it is stated in learned Kutar brothers' Gujarati translation of Shah-Nameh (Vol. III, p. 191) as under:

"In this warfare, lightening fell near the ear of Kae Khushru's: steed, and the fire blazed. Thereupon Kae Khushru named it Azar Gushasp (Azar, fire; Goosh, ear; and Asp, horse.)"

Such is the interesting account gathered from different sources of the consecration of Azar Gushasp by king Kae Khushru.

(5) Reverting to the Atash Nyaesh paragraph, in the next passage the words "Raevantahe garoish Mazdadatahe" remind one of the fire-energy called Adar-Burzin-Meher of two grades, the higher functioning on the 4th heaven of the Sun, and the lower on the 1st heaven of the Moon. In this case also the actual name Adar Burzin Meher is given in the Pazand passage at the end of the Nyaesh.

In one of the carvings in Iran, the prophet is shown as bringing this fire from the heaven in his right hand, which is indicative of the high grade of his wonderful physical constitution. By virtue of this fire-energy he possessed Asne-vir (Dk. VII; 2,22), the knowledge and wisdom par excellence of the angels, which enabled him to come into direct contact with Ahura Mazda with the aid of Bahman Ameshaspend, and by

gaining His divine vision could derive omniscient knowledge from the omniscience of Mazda, as can be found from the words "Ta toi izya Ahura Mazda darshtoishcha hem-parshoishcha" in Yasna; 33,6, where he, Zarathushtra, addresses Ahura Mazda, and supplicates, "I long for Thy vision and conference" (B. T.. Anklesaria).

(6) In the next passage the word "Raevantahe garoish Mazdatahae" are reminiscent of the fire-energy of Adar Khurdad of two grades - the higher functioning on the 7th heaven of Saturn, and the lower on the 2nd heaven of Mercury. In the Pazand passage mentioned above, the actual name Adar Khurdad is given.

(7, 8, 9, 10) In the following passage the words "mat vis-paeibyō aterebyō" indicate the four fire-energies referred to in Haptan Yt. 2. With the words "Ahya thwa Athro Verezena", and the Avesta name of Mino-Karko is also "Athro-Verezena. Thus "Verezena" is taken as the technical term, which is analogous to 'Karko'. The four fire-energies are - higher to lower, (7) Atash-i-Mino-karko, (8) Atash-i-Vazishta, (9) Atashi-Urvazishta, and (10) Atash-i-Spenishta, of which Mino-Karko is the leading fire-energy. In the above Haptan Yt. passage also are mentioned the last three fire-energies which have emanated from Mino Karko and are its co-operators in their higher and lower grades as shown in the schedule in the beginning of this chapter.

All these four fire-energies in their higher and lower grades function in the whole Nisti-Geti, that is to say in the Gava or blissful, semi-luminous world and the elemental planes of subtle and gross formations and in their creations.

(11) Again, Atash-i-Vohu-frayan, which is compounded of the last named four fire-energies, and which is mentioned in Afrin-i-Arda-fravash prayer, functions in its higher and lower grades in all mankind and animals respectively.

Then the words "Khshathro nafedro Nairyosanghahe Yazatahe" remind us of the four fire-energies functioning in the four cerebral centres of Kehrp (Ysn. 55,1), the invisible body (according to which the human physical body is formed). These four fire-energies are (12) Atash-i-Dara, (13) Atash-i-Nairyosangha, (14) Atash-i-Khoreh and (15) Atash-i-Frah, which is another form of Adar-Froba functioning on the 6th heaven of Jupiter mentioned under (3) above.

The 16th is the fire-energy of the Fravashi, which (fire) develops all the above 15 fire-energies, but without associating with them. The last four are the co-operating fire-energies of

the advanced souls. When they are fully developed step by step, human souls advance higher and higher till they attain Baodangh or Rae, that is, angelic consciousness. Such is some idea of the 16 different grades and types of fire-energies taught in Khshnoom.

The agencies of the fire-altars of Atash-Behrams (highest), Atash-Adarans (intermediate) and Atash-Dadgah (lowest) employed in holy ceremonies serve as the functionary agents (Alat) in bringing into connection and attuning with each other all the 16 fire-energies operating in macrocosm and microcosm, and help Zoroastrian souls in their spiritual advancement and, in the end, in attuning with Sarosh Yazad (angel).

SUPPLEMENT NO.2

TECHNICAL SIGNIFICANCES OF AOJ, TAGI AND ZOR

Niru, the unfathomable screen of light separating Khao Afrazyamna expounded in the beginning, embodies three other powers called Aoj, Tagi and Zor. These four powers are remembered in a group in the preamble of the Pazand Afrine-Ardafravash; 13.

Aoj is the tremendous power with which the Hierarchy of Ameshaspends and Yazads perform their great individual tasks of helping the Creator Ahura Mazda in the matter of leading human souls to 'Frasho-kereti' (spiritual) Renovation, and of divine administration of the Universe from the dead past to dim future.

Tagi is the extra power, besides Aoj, possessed by the Sarosh Yazad, further explanation whereof follows after Zor.

Zor is the marvelous power developed by a priest or by the saintly type of a Ratheshtar i.e., a warrior-saint, who is a practitioner of Ashoi (holiness) by attuning himself with the angelic existences.

Niru, Aoj, Tagi and Zor all possess the commonplace meaning of strength or power, yet only Khshnoom teaches the real technical meaning and differentiation existing in each.

"TAGI", THE SPECIAL POWER POSSESSED BY SAROSH YAZAD

We have seen that a human soul - Urva:n - in its original condition was a Light with deficiency of divine knowledge as stated already - which deficiency we call Evil - in its various grades. In order to cure the Soul of this Spiritual deficiency, Nature has designed this Universe of inconceivable expanses, wherein lies the wonderful "Factory" for transmuting the Soul's Evil into Good.

This Universe is made up of two principal divisions, of which the higher, superior, immortal and permanent, is called the Hasti (Haithyeng Astish; Ysn. 43.,3), the world of Truth, possessing Light and permanence. The souls of very high grade who are luminous and who exist in this Hasti world manage to

transmute their Evil into Good without having any need to pass through the process of infoldment of their Spirit into Matter.

But, for those souls which cannot rid their Evil in this manner, Nature has devised another plan for reforming the same by creating the Nisti (lit., what is not permanent), i.e., the Evanescent world (Space). This Nisti is subject to many changes, being a veritable divine factory, where dividing and subdividing the soul with its Evil improve the defect of the souls very gradually.

Sarosh Yazad is the Angel-Lord-Lieutenant of this Nisti world, and acts as the viceroy of the Creator Ahura Mazda, who (Sarosh) as stated above, possesses the extra power of purification called Tagi, over and above Aoj mentioned already, possessed by all the Yazadic intelligences. Souls not pliable to correction by softer or lighter methods are dealt with by Sarosh Yazad with the inexorable power of Tagi, by dissection of the soul and its Evil over and over again, and by moulding and re-moulding the same. Hence, in Sarosh Yasht (major), Sarosh Yazad is styled 'Yazata Payu-Thworeshtar' meaning the angel who is protector and modeller (para 2). On this earth Asho Zarathushtra is the deputy of Sarosh Yazad. From this it will be understood that Sarosh Yazad's power of Tagi is victorious in correcting even the most vehement type of the Evil of the souls existing in any of the regions of the Nisti (Space).

SAROSH YAZAD'S POWER OF TAGI OCCURRING IN SAROSH BAJ PRAYER

In Sarosh Baj prayer the powers of Sarosh Yazad are mentioned as 'Tagi tan farman', where the body (Tan) of Sarosh Yazad is stated as made up of the holy benedictory Staota, i.e., vibrationary currents drawn from Bagha Ahunavar, the Will Celestial of the Lord Ahu (Paz. Tan, body, Av. Tan, to draw; Farman, holy spells emitting holy vibrationary currents). Besides these powers, Sarosh Yazad is stated as possessing "Shikaft zeen", meaning marvelous implement, and "Zeen avazar", i.e., the most perfect and victorious implement. Thus Sarosh Yazad is described as possessing the special extra power of Tagi, besides the Manthra-Spenta body and the marvelous and most perfect and victorious implement (of Tagi) for over-powering and transmuting Evil into Good.

Then the passage says, "Salar-e daman-e Hormazd berasad", meaning 'the chief of the creation of Hormazd, may He reach

unto me". "Salar-e daman" means the chief or the viceroy of Nisti, the evanescent worlds. Thus in the passage under reference the devotee first describes the powers of Tagi and Tan Farman and the all-victorious weapons of the holy Sarosh, and then supplicates Him to hasten to his (or her) succour in his (or her) attempts at transmuting the Evil into Good.

SAROSH-BAJ PAZAND PASSAGE
COMMENTARY UPON TAGI IN AVESTA

The Pazand passage dealt with above is the exact commentary of the Avesta passage "Sraoshahe ashyehe takhmahe tanu manthrahe darshi draosh Ahuiryehe" occurring further on in the same Sarosh Baj prayer after the special formula for the particular part (Gah) of the day. This Avesta sentence is called the junior "Khshnooman", i.e., the glorifying formula of Sarosh. The rendering of the above Avesta sentence into Pazand was effected by the great holy Dastoor Adarbad Mahrespand, who was the last "Raenidar", i.e., Restorer of the Faith, by his passing through the ordeal of the molten ore poured on his chest, and yet remaining unburnt on account of the miraculous power of Ashoi developed by him in his body-elements (Anasar), which were rendered Invulnerable against burns or wounds.

In the above Avesta Khshnooman the word Takhmahe meaning powerful stands for Tagi in the Pazand commentary. Darshi-draosh means powerful weapon. The word 'Ahuiryehe' refers to the great law of Ahura-data, by which the Unfoldment of soul from Matter takes place, i.e., the law by which a soul soars heavenward after completing the processes of transmuting the Evil through 'Thwasha Khadata', automatic repetitions of the rounds of birth and death till emancipation is attained. So Ilm-e-Khshnoom teaches that Sarosh Yazad will positively cure the souls of their Evil and lead them to Heaven by the Law of Ahura-data.

SUPPLEMENT NO.3

KNOWLEDGE OF DISCERNING TECHNICAL TERMS IN AVEST ABSENT IN PHILOLOGY

In the case of philological translations without the aid of the esoteric knowledge of Ilm-e-Khshnoom, it is not possible to distinguish a proper noun from common. The result is that technical terms are translated literally as common nouns by finding out their roots, which often result in renderings without any sensible meanings.

For instance, in Yasna 19 quoted before, under the heading "Vacha..," (Chapter IX), the learned translator Dr. Mills has rendered (1) Atarem Ahurahe Mazdao Puthrem as "Fire, Ahura Mazda's Son", and (2) Mazdadata Asha Chithra as "seed of righteousness, made by Mazda".

With regard to (1) Ilm-e-Khshnoom teaches that Atarem-Ahurahe-Mazdao-Puthrem, which is almost the same as Athro Ahurahe-Mazdao-Puthra, is a compound technical term not to be rendered etymologically. It is the most sublime and most powerful, luminous, intelligent, fire-energy functioning on the 9th Asman (Av. Asma, heaven) from which Ahura Mazda, the Creator draws his sustenance and power (force) for creating all phenomena and noumena in the whole Universe right from the Minoi Alam, heavenly world at the top of the Universe, down to the material world, from the dead past to the dim future.

With regard to (2), i.e., Mazdadata Asha Chithra, the literal translation of Asha Chithra as "seed of righteousness" conveys no sensible meaning. Ilm-e-Khshnoom teaches that Asha Chithra and Vohu Chithra are subtle spiritual seeds the spiritual crop produced by the rotations and revolutions of the planets in the planetary world, and in addition by the thoughts and functions of Ahura Mazda, and the Yazats, the angelic intelligences. These Asha Chithra and Vohu Chithra are the manna or the spiritual food of the two higher classes of souls called "Subut" and "Dukhul". The Dukhul souls lit., mean those that entered or have gained admission to the immortal world. Asho Zarathushtra was highest in this Dukhul class. Next come "Subut" souls meaning those who have attained constancy, but are yet awaiting admission. Kings and warrior-saints of ancient Iran, who possessed the higher aura of Kyan Khoreh (Av. Kavaem Khareno); or of Farreh Izadi aura,

belonged to this Subut class. We ordinary human beings fall under the "Kharij" class, literally meaning external.

Again, "Mazdadata" is a technical term, which does not merely mean "created by Ohrmazd" as rendered in philology. According to Khshnoom exposition, "Mazda-data" and "Ahura-data" are the two of the three 'stages' of Creation, the former of Infoldment, the latter of Un-foldment of the soul.

Souls trail down to this earth by the law of Evolution in material garb, i.e., body, from the immortal worlds by the law of Mazdadata (Av. Data, law), meaning the law of Infoldment of Spirit into Matter. This is the first stage of the Creation. When they come down to Nisti, the evanescent world (Space), and lastly to this earth, they (souls) pass through the processes of Reformation in which the Evil is transmuted into Good. This is the second stage of the Creation. When a Zoroastrian soul attains purity and its Evil is transmuted into Good, it can cross the Chinvat Bridge as promised by the holy Prophet in Gatha (Ysn. 46,10). Now onwards that soul is governed by "Ahura-data", the law of Unfoldment of Spirit from Matter, whereby that soul soars higher and higher till at length it attains "Tane-Pasin", the fiery-type body, and regains paradise, i.e., the luminous state. This is the third and the last stage of the Creation, the Summum Bonum of human existence. Of course all this reformation and transmutation is a process entailing ages and ages. Thus, the term Mazdadata does not merely mean "created by Ohrmazd" but has very deep import and connotation as explained above.

SUPPLEMENT NO.4

Colours Produced By Recital Of Yatha Ahu Vairyo

(Reproduced from "the Rationale of Zoroastrian Rituals" (pp. 16,17) by the learned Ervad P. S. Masani).

"Yatha Ahu Vairyo" the Zoroastrian Word (formed of 21 words) is composed by Zoroaster according to the rhythmic laws of Staota, vibratory colours, in perfect harmony with Ahuna Var or the universal musical note going on eternally in the highest heaven - the first vibration in Nature whence the entire creation is manifested. The recital in accordance with all the canons of religion, of the word Yatha Ahu Vairyo, produces three kinds of colours corresponding to those of the Ahuna Var in the Heavenly sphere. The first line with "Ashat Chit Hacha" produces the blue colour corresponding to the blue colour of Asha Vahishta, the 3rd Amshaspend, and the 2nd line with "Vangheush Dazda Manangho" creates the- yellow colour corresponding to the yellow colour of Vohu Manangha, the 2nd Ameshaspend. Finally, the third line with its "Khshathremacha" gives rise to the red colour corresponding to the red immersed colours of the 4th Amshaspend "Khshathra Vairya." Thus a holy reciter of "Yatha Ahu Va,iryo" puts himself in unison, in harmony with the three Amshaspends according to the most abstruse yet scientific laws of Staota."

SUPPLEMENT NO.5

Suffix 'Khadata' explained

According to Nature's curriculum one or the other of the two sections of the earthy globe viz., Thrishva and the known material world, is active or idle alternately, the extinction of the one causing the emergence of the other, automatically, and since the run of the known material world is identical from the standpoint of the time factor with a Zarvane-daregha, the suffix 'khadata' meaning self-created is appended to the latter. This topic is further dealt with under the head 'Holy Airyana Vaeja', seq., in, Part II of this book.

Similarly, we have 'Thwasha-khadata' (Vd. 19,13), which depicts the phenomena of the repetitions of death and birth automatically. Thus a child is born on the earth, grows up and lives a sinful life for, say, 60, 70 or 80 years, more or less, and dies. After death the soul of the deceased goes to Thwasha, sky. But on account of the grossness of sins in the past life on earth, it (soul) cannot cross Var-i-Jam-kard, the felicitous top sub-region of the Chinvat Bridge, but is hurled to Apakhtar or Vantar, the halting station for sinful souls awaiting re-birth on the known material world. Again the Veil of Darkness falls on the soul after the age of 4 or 5, and the person dies, and cannot cross Chinvat Bridge and again comes to the earth. Thus the soul keeps shuttling up and down between Thwasha, the sky, and the earth automatically, and hence the suffix 'khadat', self-coming' or 'automatic', is applied to Thwasha to indicate the rounds of life on earth again and again, till Druj, Evil, is transmuted into Gao, the quality of selflessness, and philanthropy.

SUPPLEMENT NO.6

Staota Yasna, The Supremest Seed of the Universe

The term Staota Yasna occurs throughout the Avesta in Gathas Yasna 30; in Meher, Farvardin, Ashishvangh and other Yashts; in Avan Nyaesh and Hadokht Nask; 2, in Yasna 54, 58 etc., and in different places in Visparad.

In Visparad; 23,1 it is stated:

"Vahishta chithra yazamaide ya Staota Yasnya," which means:

"We attune ourselves with the most excellent FUNDAMENTA (lit., seeds) viz., those of Staota Yasna i.e., of the laws of attunement relating to colours produced by vibrations".

"We see From this most beautiful sentence which gives in an aphorism the original Law of Creation - the law of vibrations which gave rise to the manifestation of the Entire Universe visible and unseen." (p.16 "The Rationale of Zoroastrian Rituals" by P. S. Masani).

It (Staota Yasna) is the fundamental and sublimest law for the creation of the Universe brought into operation right from the consciousness of Ahu, the Light of lights, the absolute One in oneness. Technically speaking, when any luminous consciousness or intelligence issues vibrations by its Mithra, thought forces, and performs the ceremony (Yasna) of attuning itself with the natural fire-energy (Manthra) possessed by it, colours visible or unseen are produced.

In Avan Nyaesh; 8, we come across the words "Staota Yasnya Sravayeni" meaning 'I may sing Staota Yasna'. With regard to this Staota Yasna the learned Ervad Kanga says in footnote:

"It (Staota Yasna) is the Avesta name of one of the 21 Nasks of our holy religion. It is called "Satud Yasht", in Pahlavi. It is eulogized in Yasna 71. Staota Yasna literally means 'Yazashne (Yasna) deserving praise'. Ordinarily this name is applied to the five Ha (chapters) of the Gathas and to the seven Ha of Yasna Haptanghaiti"

Thus we see that Staota Yasna is not at all understood in philology and the above literal meaning 'Yazashne deserving praise' carries no intelligible sense, while the Khshnoomic ex-

position that it is a technical term, and means 'the Law of Vibratory Colours pertaining to the origin of the Universe', is clearly and immediately understandable. In science also it is known that the diffusion of vibrations created Sound, Light, Colours, Heat etc.

'Staota Yasna Sravayeni' means "I may sing Staota Yasna". Being unaware of the invisible colours produced by the Law of Vibrations in singing the sublime Manthra (holy Spells), philological scholars believe that the above sentence merely refers to the singing of the five Ha of Gatha and seven Ha of Yasna Haptanghaiti, but they do not know why Staota Yasna should be recited with a tune. The vibrations of the most sublime spells of Avesta Manthra create extremely exquisite, invisible colours. The holy Prophet has formulated the Avesta Manthra on the law of this Staota Yasna and it is enjoined to recite them musically because it is intended to cause beneficent effect *in* atmosphere.

SUPPLEMENT NO.7

Divisions and Classes of Souls

All souls with Drvao, wickedness in varied degrees are exiled from the 8th heaven of the zodiac (Anaghra Raochao, Boundless lights; Yt. 12,35) to the planetary world. Since the rates of rotations and revolutions of the different Asmans, heavens, are of varied degrees and the Drvao, wickedness is also of varied degrees, each soul is attracted to the planetary heaven suitable to its own degree of Staota, vibratory colours. However, owing to the Drvao, Evil clung to it, the whole unit of the soul is not able to enter the heaven concerned, and hence it is divided on the rule of decimals according to Mazda-data, the deified Law, of Infolding of Spirit into Matter, 0.9 of the soul succeeds in entering the heaven and hence it is called the 'Dukhul' soul, which gets merged into that Asman, heaven, and joins in its functions.

The remaining 0.1 part being much inferior cannot find entry in the heaven but remains outside is called 'Subut' soul. When this Subut soul makes effort to enter the Asman, heaven, concerned, it does not succeed in entering it but gets divided by the law of Mazda-data. Its 0.9 part (that is, 0.09 of the whole unit soul) rotates and revolves in the respective transitional region concerned between two Asmans, heavens, and enters Nisti-e-Auwal, the super-ethereal section of the Space below the planetary world and Miswane-Gatu, and assumes the invisible body of the superior class of souls called 'Gava-Chithra', lit., the blissful seed (Yt. 7_1.) This Subut class soul is the god-father and the guiding soul of human beings.

The remaining 0.1 of the Subut soul (that is, 0.01 of the whole unit) which is like the dross is called 'Kharij', outsider and is transferred to Nisti, evanescent world and trailed down to the earth for its Reformation or purification by the fire-energy of Atash-Mino-Karko (Atash Nyaesh at end). This Kharij soul passes through the four Ushi, dawns of four evolutions, namely, fiery, airy, watery and material. On the earth the soul takes birth from parents observing religion of the respective Asman, heaven from which it trailed down, and will ascend again to that same heaven when purified.

However, before reaching the human state as we see in this world, this Kharij soul is again divided according to Mazdadata, whereby its 0.9 (that is, 0.009 of the whole unit) becomes hu-

man. The balance 0.1 is again divided according to Mazdadata whereby its 0.9 (that is, 0.0009 of the whole unit) goes into the body of the animal. Again the remaining 0.1 is divided likewise, whereby 0.9 (that is, 0.00009 of the whole unit soul) becomes vegetable soul, and the last balance 0.1 (that is, 0.00001 of the whole unit soul) forms the mineral soul.

It will be observed that since the human being gets 0.9 of the Kharij soul that is the lion's share, mankind are endowed with speech, reasoning etc., denied to the particle-souls of animal, vegetable and mineral kingdoms.

The responsibility of Reformation of the soul rests on the human beings, both masculine and feminine. When a Kharij soul from the planetary world arrives on Zareh Vourukasha (Ysn. 42,4), the huge sea-like expanse generating super-ethereal waves, it (Kharij soul) is bifurcated into sexes, which are not divisions, but the two phases of the same soul like the two faces of a coin. Its 0.9 part of both sexes (that is, 0.009 of the whole unit) forms the two human counterparts, while the remaining 0.1 (that is, 0.001 of the whole unit) is divided among animal, vegetable and mineral kingdoms as explained above.

The various divisions of a whole unit soul above mentioned may be shown as under:

Dukhul soul (0.9 of the whole unit);
Subut soul (0.1 of the whole unit);
Kharij soul (0.01 of the whole unit);

Dukhul	0.9
Gava Chithra .	0.09
Human	0.009
Animal	0.0009
vegetable	0.00009
Mineral	<u>0.00001</u>

Whole unit	1.00000
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It may be explained that when either of the two human counter-part souls gets purified, i.e., becomes evil-free by total transmutation of its Evil-into Good, the soul concerned is, after death, able to cross the Chinvat Bridge and to advance upward in the paradisiacal region as a saintly soul, and subsequently enters the felicitous station of Dadare Gehan; the portal sub-region to the six Keshvars which are the residing places of saintly souls. In other words, the soul concerned is Emancipated, i.e., liberated from the investiture into the physical body. This physical body is enigmatically referred to in Yasna 12,9 as '-snath', literally meaning 'instrument' or 'tool', which bears the subtle soul on the earth as explained already.

By the time that soul reaches Dadare Gehan above mentioned, the particle-souls get re-integrated in the reverse order. Thus the mineral particle-soul gets absorbed in its vegetable soul as manure; the vegetable soul in animal soul by way of food. On account of this re-integration into itself (animal) of its particlesouls in vegetable and mineral kingdom, such animal's Rae, self-inward knowledge, gets developed. Owing to its elevated 'Rae, that quadruped no longer remains a 'Staora', ordinary draught animal, but becomes a 'Pasu' (from 'Pas' to bind or unite), one anxious to be united or combined with its relative human soul, even by immolation, for which it is jubilant. It (Pasu) does not moan like ordinary quadrupeds awaiting massacre by the knife of a butcher. Then by the holy ceremony of cooking of that 'Pasu' ('Pasum pachayen'; Yt. 14,50) and by partaking of its meat, the particle-soul of that Pasu is absorbed in the saintly human soul concerned, (masculine or feminine whichever is quicker in advancement). By partaking of the meat of that Pasu that saintly soul becomes fully complemented as far as its own sex is concerned, a process that involves ages and ages. On leaving Dadare Gehan the fortunate soul ascends to the lowest fiery-orb of Keshvar (from the earth's end) called Vouru-Bareshti. Then flying from Keshvar to Keshvar the soul arrives on the top of the Space, where erstwhile the bifurcation into sexes had taken place on Zareh Vourukasha, and awaits the arrival of its counterpart soul.

Subsequently, when the above holy soul's tardy counterpart also gets likewise purified and succeeds in crossing the Chinvat Bridge and meets the first-comer, the two counterpart souls 'give themselves up' ('-datha'; Ysn. 12,9) each to each other's 'own relative' ('Khaetu'; *ibid.*) that is, relative counterpart soul, and thus blend into one (Khaetvadatha; *ibid.*), these two counterpart holy souls of opposite sexes forming by their blending one asexual perfected whole soul called 'Magavan' (Ysn. 33,7). This Magavan represents the perfected Druj-free state, which constitutes individual 'Frasho-kereti', Renovation (Ysn. 62,3) of the erstwhile Kharij soul that was trailed down to the earth for its purification as stated above. It is also shown above that this Kharij soul is 0.1 of the Subut soul (that is 0.01 of the whole unit). When this perfected Kharij 0.1 merges into 0.9 gava-chithra soul, the combination forms one Subut soul, which represents 0.1 of the whole unit, which Subut having been purified can now enter the respective Asman (heaven) concerned. Thus with the purified Subut soul (0.1) entering the heaven now, and the Dukhul soul (0.9) that entered quite in the beginning stage, the entry in the heaven of the whole unit soul is completed.

SUPPLEMENT NO. 8

A Few Instances of Avestan Terms
Used in Technical or Allegorical
or Spiritual Meanings, Unknown to
Scholars

<i>Literal Meaning</i>	<i>Text Referen- ce</i>	<i>Technical Meaning</i>
Horse	Yt. 5, 21	(Spiritual) power. Blissfulness
Bull or cow	Yt. 5, 21	(as of cow-kind)
Sheep	Yt. 5, 21	Quality of Harmlessness or Innocence as of the sheep
		(N. B. No sacrifice or mas- sacre of any animals is meant in the passage. The mention of these animals indicates, the development of sublime spiritual power by the kings and warrior-saints concerned.)
Camel	Ysn. 44,18	(Divine) Knowledge. In this stanza Zarathushtra asks Ahura Mazda how he may get the prize of '10 horses/ mares and a camel'? Here horses/mares indicate spiritual power gained by the strict practice of Asha, holiness, camel stands for divine knowledge, and 10 in Zoroastrian numerology indicates perfection in Good or Evil. Thus the prophet does not supplicate for getting those quadrupeds but for perfection of spiritual power and divine knowledge for vanquishing the powers of Satan.

Technical Meaning

<i>Literal Meaning</i>	<i>Text Reference</i>	
Mountain	Yt. 8,24	Sublimity (as of great mountain height)
River	Yt. 8,24	Holy currents of Ardvi Sur imparting purity, borne on this earth by large rivers.
Pastures (Dakhyu)	Yt. 10,144	Boundless wide expanse in space; stated as country in Yt. 13,150.
Sea(Zareh)	Ysn. 42,4	Inner homologue (of Dakhyu) engendering super-ethereal waves.
House(Nmana)	Yt. 13,150	Roof or dome of Geti, earthy globe, in Pairi and Adairi Dakhyus.
Street (Vis)	Yt. 13,150	Region in Upairi Dakhyu. Sky between Aa Dakhyu and Upairi Dakhyu.
Town (Jantu)	Yt. 13,150	
Wheel	Yt. 13,89	Plexus of Kehrp, invisible body.
Fish	Ysn. 42,4	Potentiality (in ultra-physical planes that can ultimately turn every atom into light.
Tree(Urvara)	Ysn. 48,6	The allegorical tree of Ahura (analogous to genealogical tree) having 9 main branches including 7 Ameshaspends plus 2 '-data', viz. Mazdadata, Law of Infoldment of Spirit into Matter, and Ahura-data, Law of Unfoldment of Spirit from Matter. From each of the above 9 main branches, emanate 3 sub-branches, divine Intelligences making 27.
Waters	Vd. 21.4	Wicked souls trailing down and collecting on Zareh Vourukasha at the top of the space, like waters gliding down a mountain side.

Channels	Yt. 5,101	Mediums or agencies for advancing backward souls.
Pillars	Ysn. 57,21	Mediums or agencies for advancing backward souls.
Conflict (yaokhedra)	Ysn. 12,9	The incessant conflict between Good and Evil within every human body being at the umbilicus.
Contestants (Ranoibya)	Ysn. 51,,9	The Good and Evil propensities in every human being.
Tool (or instrument)	Ysn. 12,9	The material body, the instrument (means for presenting soul on earth)
Relative (Khaetu)	Ysn. 12,9	The counterpart soul.

SUPPLEMENT NO.9

'Khare se pay' or '12,000 years' Depicting 3-stage Plan of Ahunavar

Ahunavar, the Will of Ahu, the un-nameable Absolute One in oneness, embodies the 3-stage Ahunavar Plan in the creation of the Universe. This Plan is enigmatically and allegorically referred to in Avesta (Ysn. 42,4) as 'Khar Ashavan' (lit., the holy ass), representing 'Kharenanghan Ashavan', the holy lustrous one, i.e., Kehrp, the deified invisible body, and which is referred to in Bundehesh;' 19.1 as 'Khare se pay', literally the 3-legged ass, the three Mustasela or three Bundehesh or manifestations; the Mazdadata and Ahuradata, (Yt. 10,67) the deified laws of Infoldment of Spirit into Matter and Unfoldment of Spirit from Matter respectively, or the Mazdayasni Daena and Zarthoshti Daena or Datahe Zarathushtroish or Data Zarathushtri (Siroza 29). Data Zarathushtri operates throughout the Space, while the Zoroastrian Faith established by prophet Zarathushtra functions only on the known material world. All these relate to the philosophy of the numeral 3, operating throughout the Universe from dead past to dim future.

The 3-stage Plan, as already shown in the Introduction, comprises:

- 1) "creation of all the regions, centres and stations of the immortal and mortal worlds including the material world;
- 2) "passing Urvans (souls with deficiency of divine knowledge) to the mortal worlds according to Mazdayasni Daena, the Law of Infoldment of Spirit into Matter, for the transmutation of their Evil into Good by the development of their spiritual powers; and
- 3) "raising them back to the immortal worlds (on their turning from Evil to Good) according to 'Zarthoshti Daena', the Law of Unfoldment of Spirit from Matter, for which great cause Ahura Mazda has created the whole Universe."

This same 3-stage Ahunavar Plan is also expressed numerologically as '12,000 years'. This expression 12,000 years is of two categories, namely, one, of the Universe described in Bundehesh; I, and two, of Geti, the material world (Bd. XXXIV). In this figure

group 12,000 (12 = 1 plus 2 ==) 3 indicates the 3-stage Plan, and the three ciphers stand for the 3 creations mentioned above.

Exposition of 12,000 years
of the Universe
(Bd: 1)

With regard to the 12,000 years of the Universe, they do not, as stated above, represent the normal numerical value, but $12 = 1$ plus $2 = 3$; and the 3 ciphers stand for the three Bundeshesh, creations (Mustasela) shown above. Of these 12,000 years, four stages have been shown in Bundeshesh; 1, of 3000 years each, in all of which operates the philosophy of the numeral 3. Thus in paragraph 3 of that chapter it is stated that Ohrmazd created the world mysteriously in 3,000 years. This is the first stage. According to paragraph; 7, Ohrmazd and Ahriman entered into a covenant for 9,000 years. Of these 9,000, it is stated in paragraph; 8 that Ohrmazd knew by his prescience or foreknowledge that his Will would predominate for 3,000 years. This is the second stage. For the next 3,000 years there would be mixed existence and working of both Ohrmazd and Ahriman together, which is the third stage, and during the last, that is, fourth stage of 3,000 years Ganamin (Ahriman) would be inoperative or extinct from the creation of rivalry, in the sense that the Dark side of Ahriman would be completely transmuted into White. Ahura Mazda pointed out to Ahriman that in this last stage of 3,000 years, He would be successful, Ganamino would be powerless, the demons would be destroyed, there would be Rastakheez and Tane-pasin, and the Creation would continue to exist forever and forever without rivalry. This is so far as the numerological aspect of the Creation is concerned.

Now let us see its connection, with the Time factor, Zarvana Akarana, Boundless Time. It is shown above that in the third stage there would be mixed working of Ohrmazd and Ahriman. We know we are living in this part of the Time factor when Good and Evil, virtue and vice are co-existent. This is the fourth Zarvane Akarane. In the first three, Ohrmazd created the worlds. In Bundeshesh; 1, 2 it is stated:

"Ahriman's creation will terminate when there will be Tane pasin. That (Time) also is Boundless".

According to Zoroastrian numerology, the numeral 5 stands for 'Baodanghs', lights with perfect divine knowledge. Though in all ages and aeons individual instances of Urvans, souls gaining perfect divine knowledge and attaining Tane-pasin do occur, yet during the fifth Zarvana Akarana all worldly sinful souls as we

see now, will display propensity of turning from vice to virtue and will gradually be spiritually elevated, that is, their Evil will be transmuted into Good, and they will gain Tane-pasin, which is the last fiery-type body fit to reside in the fiery orbs of the six super-ethereal Keshvars. This stage will mark the extinction of the Satan. Such is some idea of the exposition of 12,000 years in which the first cipher in the first digit denotes 'Creation', the second cipher denotes passing of souls through Nature's processes of purification in Nisti i.e., the Space; and the third cipher after 12 (in 12,000) indicates the period in distant future coinciding with 3rd Bundeshesh (mentioned under "Khare-se pay"), when souls will turn from vice to virtue, from Evil to Good, will gain Tane-pasin and proceed heavenward through the paradisiacal regions to the immortal planetary worlds in accordance with 'Ahura-data', the deified law of Unfoldment of Spirit (soul) from Matter. This will be the 3rd stage of the Ahunavar Plan.

12,000 YEARS OF GETI (MATERIAL WORLD)

We are told that when this material world and mankind first came into existence, human beings followed the Ten Commandments of the Creator, Ahura Mazda, and Yazads (angels) descended on the earth in material vestures and guided human beings. The Geti, earth was then unpolluted because of the absence of the intrusion of Ahriman, and so it (Geti) was holy as designed in the heart of Ahura Mazda. Hence there was no need of Zarathushtra to descend on the earth to propagate 'Vi-daevo-data', the anti-demoniacal law. All the above period of sublime material existence extending over countless Zarvane-Daregho-khadat of 81,000 years each, is represented by '3,000 years' in Pahlavi Dinkard Vol. VII; 1,15 and the 4th millenium is said to have commenced from the advent of Zarathushtra on the earth to teach mankind Vidaevodata.

When the earth again gets Satan-free, and Time and Space will merge together into one, it (earth) will be said to have completed 12,000 years, which will include the 3,000 years referred to above.

Reverting to Zurvan, we are in the 4th Zarvana Akarana, Boundless cycle of Time. In the first three (Zarvana Akarana), the creation was brought into existence (Bd. 1, 2). A Zarvana Akarana, it may be stated, comprises innumerable Zarvane-daregho-khadat (Siroza 21; lit., self-created long cycle of Time) of 81,000 years each, as taught in Khshnoom. According to Nature's curriculum every cycle of 81,000 years of a Zarvanedaregha is followed by a World Deluge caused by glaciers due

to a slight rise in temperature over the freezing point towards the North Pole. This Deluge while it submerges the whole of the known material world, opens up the Thrishva (Yt. 13,3), the holy one-third of the earthy globe, (unknown to scholars), which has been buried under mountain-deep snow (Vd. 2,22) in the Arctic region. In this paragraph the falling of this snow was foretold to king Jamshid by Ahura Mazda as under:

"O fair Yima, son of Vivanghat, upon the material world the evil winters are about to fall, that shall bring the fierce deadly frost. . . shall make snow-flakes fall thick even as aredivi deep on the highest tops of mountains." (S.B.E. Vol. IV).

Here in this Thrishva is Airyana Vaeja (literally land bearing noble seeds engendering righteousness etc.), where holy Zarathushtra was born. After an average period of some 27,000 years there is intense cold on the Airyana Vaeja, owing to which the population moves down to the plains from the Mt. Alborz and Airyana Vaeja is again buried under snow, and the known material world becomes active again.

During each of the 81,000 years within the current 4th Zarvana Akarana souls with deficiency of divine knowledge and hence sinful, pass through the processes of spiritual Reformation, in which they are bifurcated into sexes, and 1/10th of both sexes is sub-divided into animal, vegetable and mineral kingdoms, and then they take birth on this earth, benighted by the Veil of Darkness and governed by the laws of Akem-akai (Ysn. 43,5) evil to evil. On the earth they undergo condign punishments, which may be as severe as the pouring of burning, ore (Ysn. 51,9) over the body. Then at death they go to the sky (Thwasha), the Veil of Darkness disappears, and there gradually develop their Rae, inward divine knowledge, and come to the earth again with the Veil of Darkness -- and so the story repeats and repeats automatically (khadata), till Druj, which is the objective point in all these come-and-go is transmuted into Gao, blissfulness (as of cow-kind). This automatic shuttling between the sky and the earth is called in Avesta Thwasha-khadata (Vd. 19,13) not understood by the author (Prof. Zaehner) for he states:

"Of the latter (Thwasha) it must be confessed that extremely little is known" ("Zurvan" p. 89.)

Thwasha is the cycle of one human life-time, which is the smallest among Zurvans.

In the 5th Zarvana Akarana, Boundless Time, souls will be purified, and gain Tane-Pasin (Bd. 1,2), the final body which is

of a fiery-type, fit to reside in the fiery orbs of Keshvars (Yt. 10,15), where they are described as "Gava-shayana, Gava-shitimcha", the centres and residing places of saintly souls who possess the blissful characteristics in common with the kine. Firdousi refers to Peshdadian and Kayanian warrior-saints as "Gavam", the intrepid warriors who were full of Gao, saintly powers, and who fought against the Daeva-monsters.

In this 5th Zarvana Akarana souls will gain mastery over the five senses, whereby Urvans will be exalted to the level of their respective Baodanghs (Ysn. 55,1) into which they (Urvans) will get merged. It may be noted that an Urvan, soul, which possesses Dryao, evil, resides within the body while its corresponding Baodangh, which represents the individual brilliance of divine knowledge and wisdom remains outside the body in the Aipi, i.e., in the surrounding of the body within the person's arm's length. By the time an Urvan is exalted to the level of its Baodangh, it does not take birth again in this material world but soars upwards to Dadare Gehan beyond the Chinvat Bridge. The Evil of its material body (Tanu) gets more and more rarefied, and thus absorbed in the end into the light of the soul on account of the transmutation of its Evil into Good, and so such a saintly soul does not take birth again in this material world, but soars upwards to the paradisiacal region of Pahlum Ahwan, and thence upward to Dadare Gehan beyond the Chinvat Bridge. In the end it reaches the top of the Space by traversing the six super-ethereal Keshvars, and awaits the arrival of its tardy counterpart soul. When the latter also becomes likewise exalted and at last meets the counterpart soul already awaiting it, the two then become Khaetvadatha, i.e., give themselves up, one to the other forming one whole asexual soul called Magavan, which constitutes individual Frasho-Kereti (Yt. 13,58), individual spiritual Renovation. Side by side with this, will be expunged the last infinitesimal tinge of imperfection in the immortal souls of Zodiacal heavens and of the planetary heavens. This will constitute the final and the total or collective Frasho-Kereti, total spiritual Renovation, whereby the then whole Universe will only be of Baodangh, divine Wisdom pertaining to the numerals which represents Baodangh in Zoroastrian numerology.

Then in the 6th Zarvana Akarana all the individual Baodanghs will merge into Paourva Fravashi, the supermost and sublimest Light indivisible and ineffable. This will constitute the "Roshan Rooz", "THE GLORIOUS DAY", "The one great

event to which all the Creation moves". Finally, in the 7th Zarvana Akarana, Paourva Fravashi will merge through Niru, the screen of light, into AHU, the Un-nameable Light of lights, the supreme Deity over Ohrmazd and Ahriman.

Such is the crude yet glorious concept of Zurvan, the Ultima Thule of our existence as taught in Khshnoom, the heart-rejoicing commentary knowledge of the Zoroastrian religion. Thus the end of Zurvan is not 'gloom' as believed by the author of "Zurvan" (Prof. Zaehner) owing to the gloom existing in his own husky, scrappy knowledge of bare philology, heightened by the notorious proclivity to calumniate the sublime Faith of holy Zarathushtra, he has not the faculty to comprehend in its quintessence and pristine purity.

SUPPLEMENT NO. 10

REFERENCE TO KERESANI, THE SATAN AS DRAVAND BIVARASP, AZHI DAHAKA AND TUR-BARA-TUR, AND THEIR KSHSHNOOMIC EXPOSITIONS

(Vide heading 'Geush-aevo-datayao' and 'Keresani' etc.)

Keresani, (Ysn. 9,24), the Satan's deputy on Nisti, the ultra-physical worlds has been referred to in Pazand Afrin-i-Haft-Ameshaspand; 8 as 'Dravand Bivarasp' and stated to have been fettered on Mt. Demavand, for which that mountain has been revered; and in Bundelesh; 29,8 he (Keresani) has been mentioned as 'Azhi Dahaka', who will be unfettered. These different names of Keresani, the Satan, and the fettering and unfettering call for technical expositions.

Dravand Bivarasp literally means 'evil-being of ten thousand horses. In Zoroastrian esoteric numerology the numeral 10 indicates perfection either in blissfulness or wickedness. Since this perfection applies here to the evil-being - the Satan - it means perfection in wickedness; 'thousand' refers to the thousand (i.e., innumerable) wiles of the Satan, of which king Zohak was the living embodiment (Ysn. 9,8); and 'Asp', horse, indicates spiritual power. Hence Dravand Bivarasp means evil being perfect in the power of innumerable wiles. Thus 'Bivar' does not signify 10,000 in its ordinary numerical sense, nor does 'Asp' signify the quadruped horse.

In the second reference (Azhi Dahaka) Azhi means a serpent, representing destructive characteristic; and Dah means 10, and Aka, wickedness. Here too there is reference to the numeral 10, showing perfection. So it means the evil-being of destructive characteristics perfect in wickedness, that is, the Satan.

TUR-BARA- TUR, THE MONSTROUS INFLATION OF DEVIL'S BODY OF DARKNESS

It must first be remembered that Keresani (or Dravand Bivarasp or Tur-bara- Tur or Azhi Dahaka) is the phantom of

Darkness, and hence cannot be fettered by any material means. The term Tur-bara-Tur, which is much misunderstood, needs for its understanding explanation of its preliminary conditions. According to Nature's mysterious curriculum, this known material world runs its course of one Zarvane-daregho-khadat, literally, self-created long Time, which, according to Khshnoom, comprises 81,000 Solar years. On the termination of this long period, there occurs a World Deluge, exposing Thrishva (Yt. 13,3), the holy one-third of the earthy globe. Here in this Thrishva is situated Airyana Vaeja, the land bearing noble seeds (Vaeja) engendering righteousness, where Zarathushtra was born. At the end of some 27,000 years (on an average), the known material world resumes its run of a new Zarvanedaregho-khadat of 81,000 years when the Thrishva will again be buried under snow, and so the two sections of the earthy globe keep active alternately.

Thus the current Zarvane-daregha has commenced its run since some 14,000 years. For the first about 4,000-5,000 years of the latter period there was no religion as such. There were only two sections of the populace, one, Aryans, who were civilized and worshippers of God, the other, non-Aryans, who were worshippers of inferior spirits and demons. Zoroastrian religion was the first Faith that was established about 9,500 years from today. During the first about 4,000-5,000 years prior to the advent of Zarathushtra, Keresani, with the aid of his deputies like Azhi Dahaka (the Satan, not the King Zohak) caused inflation of inconceivable magnitude of his Kehrp, body of Darkness called Tur-bara-Tur (literally, 'powerful of powerfuls'), which possessed terrific potentiality of destruction. He (Tur-bara-Tur) spread this gigantically expanded body in the sky over the earth right up to the heights of Upairi Dakhyu, raining down untold havoc through bloodshed, plague, _amines, earthquakes, fires, floods etc., on the material world, which made Geush Urva raise her plaint to Ahura Mazda, and prayed for a Saviour (Ysn. 29,1). In response to this appeal Geush Urva was shown the Farohar of Zarathushtra Spitama, and was informed that at the proper time he would take birth, and teach mankind the laws of abstinence from Evil (Bd. 4,3). Geush-Urva is the sub-angelic guardian of the earth and represents the animated collective blissful side of the souls of the earth. Kings and warrior-saints of the ancient Peshdadian and Kayanian dynasties, who belonged to the beneficent Paoiryotkaesha class of souls fought, though often un-successfully, against the above Tur-bara-Tur fiend of Darkness, but could not control him. They knew that only Zarathuspra would be able to accomplish this great feat, and so they eagerly awaited his advent.

ZARATHUSHTRA SHATTERS
TUR-BARA-TUR'S BODY OF
DARKNESS WITH AOJ
POWER

Aoj is the special potentiality of Ameshaspends (vide supplement No.2), which Zarathushtra also possessed in common with them.

Zarathushtra, after the completion of his divine mission of establishing the Zoroastrian Faith, set himself to the great task of delivering the world from the onslaughts of Tur-bara-Tur, the Satan. When the proper time arrived, Zarathushtra convened a large gathering of devotees in his specially consecrated "fire-temple", where fire burnt incessantly without being fed with any kind of wood. Here he gave his final sermon, and then commenced concentration and prayers, after which he concentrated all his Aoj powers, and with that darted the ring of his shining halo like a missile towards the centre of Tur-bara-Tur, which shattered the clouds of the potentiality of Darkness.

The unimaginably dire rebound shock of the impact on Tur-bara-Tur, Zarathushtra drew deliberately upon his purity perfect body, thereby disintegrating the four elements thereof. These disintegrated elements were drawn back to their respective Kurras, the sub-regions of subtle elements in the ultra-physical worlds above. Side by side with this dispersal of his body-elements, took place the ascension of Zarathushtra's sin-free soul to Pahlum Ahwan (Vikhiz; Dk. Vol. VII; Intro. 44,4), the paradisiacal station in the ultra-physical worlds beyond Chinvat Bridge. So tremendously terrific was this rebound shock that if it had struck against the earth, the earth would have been shattered to pieces with thunder.

The above fact is depicted allegorically as a simple incident in Pahlavi, where it is related that while Zarathushtra was offering prayers in his Atash-Behram (fire-temple), a Turk killed him by piercing a dagger in his back, but before dying Zarathushtra flung his rosary on the Turk, by which the latter was killed. If this story be taken literally, as has been done by most scholars, it will be readily understood that not even a little mouse could be killed if an ordinary rosary of beads were hurled against it. In the above allegory the rosary represents the ring of the halo of Zarathushtra cast with all the mighty powers of AOJ, and Asha, holiness; piercing dagger from the back, stands for the rebound-shock, and the killing (of Zarathushtra) represents the dispersal of his elements and

Vikhiz, the ascension of his soul to Pahlum Ahwan, the paradisiacal station beyond the Chinvat Bridge.

DEMONS UNABLE TO KILL ZARA THUSHTRA

It will thus be understood that Zarathushtra was not killed, but he voluntarily took the rebound-shock on his own body to save the earth from destruction. We know from Avesta (Vd. 19,1-3) that the demon Buiti who was ordered by Angra Mainyu to strike Zarathushtra, could not do so upon the latter chanting aloud 'Ahunavar' (Ysn. 19), from Yatha Ahu Vairyo, Vastarem. The druj Buiti, the demon of death said:

"I see no way to kill him, so great is the glory of the holy Zarathushtra". (S.B.E. Vol. IV).

Again, we find from Pahlavi Dinkard (Vol. VII; 2, 4) that the demon Durasrub who was most notorious for witch-craft became spiteful, and with an evil motive

".....he wished to crush with hands the delicate head of that perfectly glorious child, and to cause (his) death. And here a great miracle was manifested to many, just as the Revelation says that then the hands of that devil were turned backwards towards the ends, that is quite folded on the back; never afterwards that cruel one was a devourer of meat with his mouth by means of those hands." (Dastur Darab Sanjana; DK. Vol. XIII).

Thus we see that the deadliest demons with all their witchcraft powers were unable to kill Zarathushtra, and hence it was entirely impossible for an ordinary Turk to kill him.

AZHI DAHAKA FETTERED IN POST -ZARATHUSHTRA AGES

Reverting to Azhi-Dahaka, the inflated (Kehrp) body having thus been shattered, the fiend has been reduced to his normal condition. During the aeons following the ascension of Zarathushtra's soul to the paradisiacal region of Pahlum-Ahwan, that is, after his departure from the earth, holy sages of Sraosha-varez class who are his place-holders, by their holy incantations have been keeping in moderation the power of Azhi Dahaka on Mt. Demavand (in Iran). In other words Azhi Dahaka has been fettered on that mountain.

Yet during nightly hours the Satanic power gains momentum, due to the sexual lust of mankind. But again at early dawn by the vibrations of the crowing everywhere of the cock, who is the special fowl of Sarosh Yazad (angel), the clouds of Evil are dispersed, and Azhi Dahaka, the Satan, is fettered once again, that is, brought under control. This fact has been handed down to posterity in the shape of folklore that the Satan is en-

chained on a mountain. He (Satan) licks the chain all night and thins it down but with the crowing of the cock at the dawn, the chains resume their normal condition.

UN-FETTERING OF AZHI DAHAKA

According to the 'Calculations of the heavens' Azhi Dahaka will continue to be under partial control as at present for over 51,000 years from now, where-after will set in the sovereignty in the heavens of 15,000 years of Saturn, practically the whole of which period will be one of great wickedness. However, at the junction of its twelfth and thirteenth millenniums, there will be a small period of the glorious 329 years under the placid minor cycle of the Moon (under the inter cycle of the same planet), when the Saviour Soshyos will manifest himself. He will carry the good souls to Mt. Alborz, as a preparatory step to the impending World Deluge to take place about 2,000 years later, leaving the wicked dross of the souls on this known material world.

Towards the terminal ages of some 1,100 years or so of this Saturnian king-cycle, Azhi Dahaka or Tur-bara-Tur the Satan, will get un-fettered (Bd. 29,5) bringing in his train untold pestilence and devastation through bloodshed, arson_earthquakes, etc., rendering humanity half dead. Azhi Dahaka, who has been fettered_ i.e., held under partial control on Mt. Demavand in Iran since the departure of the holy Prophet, will continue to be so restrained during some 51,000 years by Varjavand-Shah, Hoshedar-bami and Hoshedar-Mah. During some of the years towards the end of that final ill-fated major cycle, the differentiation of religions will disappear, and all mankind will become irreligious and mixed together-only to be submerged by the waters of the (next) World Deluge, which will bring to a close all life in this known material world, and also the current Zarvane-daregho-khadat, the long (cycle of) Time of 81,000 years. It may be noted that towards the end of this long period the earthy globe which at present is rotating with an incline will assume vertical position whereby the waters of the Deluge will submerge the whole wicked world. Simultaneously with this submerging the current Zarvane Daregho Khadat will also terminate and the Airyana Vaeja will automatically open up.

For further particulars regarding Soshyos and Airyana Vaeja, please refer head "Manifestation of Soshyos" towards the end of the treatment of "Nav-Gareh" in Part II of this book.

COMETS, THE VESTIGES OF TUR-BARA-TUR

Although it is true that Tur-bara-Tur, the dire inflated evil body of Darkness is gone, and has been rarefied, yet certain it is that its vestiges do exist still in the appearances of comets.

Whenever owing to the influence of Time factor the Darkness of Evil increases, it gives birth to comets, the visitations of which portend calamities to follow on the earth, such as, warfare, death of a great personage and the like. Compared to Tur-bara-Tur, the comets may be said to be the trails left of the unimaginable havoc wrought by that dire fiend in pre-Zarathushtra ages.

In "The Sky Is The Limit" by Mr. Llewellyn George of California, under the head "Comets" (p. 57) it is stated as under:

"The records of observations which extend back century upon century are unanimous in agreement that comets produce changes in the atmosphere in the affairs of men, and on the earth. Their passage through the Solar system seems to derange it for a time. Because calamities of various sorts befall the earth with the advent of comets, they are deemed heralds of misfortune."

EXPOSITION OF KING ZOHAK'S THREE MOUTHS, THREE HEADS AND SIX EYES

King Zohak is depicted (in Ysn. 9,8) as the Daruj (evil person) having three mouths, three heads, six eyes, etc. and stated to have been created by Angra Mainyu for the destruction of the holy lands of the material world. The above allegorical description displays the monstrosity of selfishness, cruelty etc., of king Zohak.

It is not generally known that the previous portion of this allegory is given by Firdousi in his Shah Nameh under Zohak's reign, where it is stated that Zohak was so delighted by the tasty dishes prepared from the meat of various types of animals and birds cooked by Satan disguised as an expert cook that he told the latter to ask for a boon. Thereupon the Satan requested permission to kiss the king's shoulders, and rub his eyes and mouth on them. On the request being granted, the Satan kissed the King's shoulders and disappeared. Instantaneously there sprang up a serpent on each of Zohak's shoulders, which means that Zohak turned to be veritable Satan incarnate.

Hence he (king Zohak) is depicted as above with three mouths, three heads and six eyes. It will be understood that the extra two mouths, two heads and four eyes are those of the two allegorical serpents, plus Zohak's natural ones. The serpents represent the Satanic age of destruction and perfection of wickedness that ruled on the earth extending over a thousand years. It is stated in Shah-nameh that Zohak was so cruel that he daily partook of two human brains by killing two persons without distinction of their rank or status in life. Here eating of brains is allegorically mentioned to represent the deterioration of human essence by his dreadfully tyrannical rule.

SUPPLEMENT NO. 11

GEUSH TASHAN AND GEUSH URVA

Geush Tashan (Ysn. 29,2) and his co-worker Geush Urva (ibid. 1) are the two beneficent sub-angelic potentialities. They represent two divisions of one and the same exalted soul of the Naba-nazdishta class, who rank next to Yazad, angel. While Geush Tashan is stationed on Upairi Dakhyu (vide map of Nisti), Geush Urva has his seat on Geti, the earthy globe. Both these Geush help in forming Anasar, the four elements for the physical body of the soul.

They function over the entire expanses between Geti, the earthy globe and the regions beyond, up to the lowest end of Adairi Dakhyu, that is, regions including the earthy globe (with its infernal regions), the transitional region (Zamrir) just above it, then Pairi Dakhyu still above and the transitional region above Pairi Dakhyu. These regions carry on their appointed functions through the instrumentality of the two Geush by whom those regions are encompassed.

GEUSH URVA IS BLISSFUL POTENTIALITY

NOT 'SOUL OF THE OX'

The technical significance of Geush Urva (Ysn. 29,1) is not correctly understood in philology. Thus *Prof. Zaehner* in his book "Dawn... ." (p. 76) states:

"With the soul of the ox and its plaint to the wise Lord we are already familiar The ox has a soul which cries aloud to God for justice."

Geush Urva does not signify "soul of the ox". It designates the beneficent sub-angelic potentiality, being the invisible animated phantom arisen from the White (pure) side of the totality of souls an earth appointed for their protection. This is proved from Bundelesh; 4,3 in which it is stated that Ohrmazd showed the Farohar of Zarthosht and said that he would create HIM in the world who would preach abstinence from wickedness. Thereupon the spirit of Goshorun (Geush Urva) was gladdened and said "I will rear (protect) the creation" ('dam bara parvaram'). Thus it will be understood that Geush Urva is the beneficent potentiality and not the "soul of the ox".

GEUSH URVA AND GEUSH TASHAN
COUNTERPARTS OF EACH OTHER

Geush Urva is the counterpart of Geush Tashan (Ysn. 29,2), the latter stationed on Upairi Dakhyu (Yt. 10,144), the fourth wide expanse of the Space either from the top or bottom. These two Geush have been remembered in Farvardin Yasht; 109 as (the 'birds') Amraosh and Chamraosh respectively, and their Fravashis have been extolled. These are the two 'birds' referred to in Dinkard; VII, 1,26 (Sanjana edition Vol. XIII) in which Geush Tashan is allegorically regarded as the male bird, and Geush Urva the female. Both these Geush are of 'Naba-nazdishtanam' class of souls, i.e., they belong to 'Nabh' (lit. centre) - the centre of Garonman, the 'abode of divine Music', which is the sixth heaven of Jupiter. They are practically like Yazads, angels. These two potentialities, and the third 'Geush-aevo-datayao' (Yt. 7,0) are metaphorically styled Geush, cow or bull, because the cow-species and these potentialities possess the beneficent propensity, viz. of 'live and help live' principle in Nature, as opposed to 'kill or harm to live' principle of 'khrafstra', the carnivorous and noxious animals and hyper-selfish persons.

GEUSH-AEVO-DATAYAO,
ANTAGONIST OF KERESANI AND
AZHIDAHAKA

Just as Geush Urva is the beneficent sub-angelic potentiality, being the animated phantom arisen from the souls on the earth, so Geush-aevo-datayao is the animated phantom arisen from the collective white (pure) side of the huge mass of souls exiled from the 8th heaven of the zodiac, and transferred to Zareh-Vourukasha (Vd. 21,4), the inner top expanse of the Space, from which begins the mortal section of the Universe (expounded under the head 'Combined idea of Dakhyus and their inner homologues, the Zarehs'). The antagonist of Geush-aevo-datayao is 'Keresani' (Ysn. 9,24) lit. 'oppressor' (Har.) or 'tormentor' (SP.) referred to as 'Azhi-dahaka. (ibid. 8) the Satan's deputy in the Space, the animated phantom representing the collective Dark side of the above huge mass of souls. The two chase each other, the former (Geush-aevo-datayao) to persuade, the latter (Azhi-dahaka) to devour, its antagonist. Geush Tashan and Geush Urva strive to unite together, but are foiled by the Azhi-dahaka who is between the two (Azhi, serpent; dah, ten numerologically meaning perfection in good or evil - here evil; and aka, evil). So Azhi-dahaka literally means the serpent perfect in Evil, i.e., the Satan.

GAVA, GAVAM, GEUSH
USED METAPHORICALLY

It may be pointed out that the term Gao, literally meaning 'cow' in its different forms like Gava, Gavam, Geush is commonly used in Avesta metaphorically - the quadruped substituted for its noble characteristic. Thus these terms do not mean the four-footed bull or ox or kine. For instance, in Meher Yasht; 15 where 'Gava-shayana, Gava-shitimcha' occur, Gava does not mean 'kine' as rendered in philology (by Prof. Darmesteter in S.B.E. Vol. XXIII) but (it means) the holy souls (Gava) who possess the beneficent characteristics in common with the kine. The passage means that the seven Keshvars are the headquarters ('shayana') and residing-places ('shiti') of the holy souls (Gava) who have become sanctified on this earth and have advanced to the paradisiacal super-ethereal section of the Space on their repatriation journey towards the immortal worlds. In other words, the seven Keshvars mentioned in the above paragraph are not the pens for the 'kine'.

Similarly in Aban Yasht; 21 etc. 'Hazangrem gavam', lit. 'a thousand oxen' or bulls indicate high development of the characteristic of blissfulness raised to the 1000th power, i.e., the beneficent characteristics of 1000 oxen put together. In the above and other identical passages, horse indicates the (spiritual) power, bull stands for blissfulness and lamb for harmlessness or innocence. Just as in modern times academical learning is expressed by University degrees M.A., M.D., etc., so in Avesta the high spiritual development of the sublime powers is expressed in terms of those animals. Even the poet Firdousi has used the term 'Gavan' in his Shah Nameh for 'warrior-saints' who were fighting against the fiendish monsters (in the following couplet given under the head "Dar Faraham Avardane Shah-Nameh", where 'Gavan' is used for the holy warrior-saints);

"BEPURSEED SHAN AZ NAZADE KAYAN,
VAZAN NAMDARANE FARROKH GAVAN"
(underlined by P.N.T.) (- Kutar brothers' edition
Vol. I, p. 11).

In connection with the rendering of the above terms Gava, Gavam, Geush in philology, it will not be out of place to quote from (pp. 181/82) of the book "Zoroastrianism Ancient & Modern" by P. S. Masani:

"Entirely wrong and inconsistent meanings attached to some words and texts by the translators in order anyhow to preach the idea of slaughter of animals:

- i) The Avesta word "Geush" which is the genitive singular form of "Gao" which signifies bull or cow or cattle-creation has been translated to mean "flesh" or "beef" in order to bring in the idea of slaughter of cows.
- ii) The same translator Spiegel renders the word "Geush" in the same sentence "Thranfedhram geushcha vastra hecha" occurring in Farvardin Yasht; 100 and Jamayad Yasht; 86, differently as "cow" and "beef" respectively, whereas other translators Harlez, Darmesteter, and Kanga render it as "Cattle."
- iii) In Gatha 32.12, in the prohibition of "Geush Morenden" or cattle-killing the word Geush has been unanimously rendered as "Cattle". Hence the meaning of "beef" or "mutton" attached to the word "Geush" seems to be only to suit their own ideas of animal-slaughter for food.
- iv) In the ceremonial formula "Haomayo Gava Baresmana" the word "Gava" which signifies "Jivam" or milk-libation has been in the same way wrongly rendered as "beef". Along with pure spring water the milk of a goat or a cow is an indispensable requirement in all Zoroastrian rituals on account of the five Fradho or electro-magnetic forces e.g., Adhu-fradho, Vanthvo-fradho, Gaetho-fradho, Khshaeto-fradho, Danghu-fradho, - enumerated in the Aban Yasht. Hence it is simply ridiculous on the part of the translator to associate dirty blood-dripping beef along with the sacred things like Haoma and Baresma. Zoroaster himself introduced this Haoma-Gava-Baresman method of ceremonial according to the AbanYasht, and one cannot for a moment believe, if one has the slightest idea of Holiness of Zoroaster that Zoroaster could have touched a piece of beef in order to invoke the angel Aban. Such a barbarous idea of "beef" as the meaning of Gava in the ceremonial formula could only have been invented by the beef eating translators of the Avesta, who are absolutely ignorant of the strict magnetic-purity observed in all the grand rituals taught by Zoroaster."

SUPPLEMENT NO. 12

DEMON KERESANI CANNOT BE
IDENTICAL WITH (VEDIC)
DEMI-GOD KRISHANU

The term 'Keresani' seems not to have been correctly understood in philology. It occurs in Hom Yasht (Ysn. 9,24) where it is stated:

"Haoma lowered Keresani, dethroned him from his throne, for he grew so fond of power, that he treacherously said: No priest behind (and watching) shall walk the lands for me, as a counselor to prosper them, he would rob everything of progress, he would crush the growth of all".
(S.B.E. Vol XXXI).

In the footnote under the word Keresani it is stated:

"_Comp. the Vedic Krishanu, archer and demi-god who guarded the Soma...".

In learned Kanga's Avesta dictionary we find the following against the word Keresani :

"The adversary of Haoma, the founder of the Haoma ceremony. Compo Vedic Krishanu; Keresani represents Alexander and the Hellenic oppression, which for a while put down the Mazdayasnian religion (Dar.)".

The above explanation of Keresani is not applicable here, but what is given under the word 'Keresa', appears to be correct:

"An opponent to the Zoroastrian religion; an idolator (Dar.) an oppressor (Har.); a tormentor (Sp.)".

Thus Prof. Darmesteter's conjecture about Alexander does not seem correct. Keresani as stated already is the deva's destructive phantom animated from the combined Drvao, wickedness, of the souls transferred to the Nisti (Space) worlds. It is analogous to Keresa meaning 'oppressor' (Dar.) or 'tormentor' (Sp.) The name of the hero Keresasp who killed the monsters 'Arejo-shaman' and 'Snavidak' (Yt. 19; 42-43), has the same derivative - Keresa plus Asp meaning the warrior-saint who possessed super-human spiritual powers for fighting against and smiting monstrous demons. The suffix '-asp' literally means a horse, and indicates the degree of attainment of divine powers

by the king or hero concerned. Just as in modern times University Degree M.A., M.D., etc. indicate the measure of a person's learning, so the suffix '-asp' denotes the high degree of spiritual powers developed by Tehmurasp, Keresasp and other saintly kings and heroes through the practice of certain anti-demoniacal incantations etc. accompanied with great austerity, stoicism and perfect purity. It was with the development of such powers that they could smite monstrous demons that used to cause untold havoc in pre-Zoroastrian ages, whom the prophet buried under ground (Yasna. 9.15) or transmuted their evil propensities into good by turning their vicious cerebral Chakhras, magnetic nerve-centres. (Yt. 13,89).

We give below some extracts from Vedic mythology, from which it will be found that the Vedic Krishanu and Avesta Keresani are not identical.

KRISHANU, PROTECTOR OF HOLY SOMA, NOT DEVIL KERESANI

The following reference of Rig Veda is met with in "Vedic Mythology' by the learned' A. A. Macdonell (p. 137) :

"Gandharva in the RV is often associated with Soma. He guards the place of Soma and protects the races of the gods. Observing all the forms of Soma, he stands on the vault of heaven (9,8512)... It is probably as jealous guardian of Soma that Gandharva in the RV appears as a hostile being, who is pierced by Indra in the regions of air. . . The trait of hostility appears to be old, for in the Avesta (Yt. 5,38) the hostile Gandareva dwelling in the sea Vourukasha, the abode of the white Haoma, is fought with and overcome by Keresasp. However the archer Krishanu who shoots at the eagle that carries off the Soma appears to be a Gandharva." (It may be noted that "Gandharva is associated with Soma" as stated above).

"Krishanu appears in the Rigveda as a mythological personage (Zimmer Altindisches & c.)"

"Away O Death, depart along the path that is thine own, but different from the road of the gods..."

"Here is the impetuous meeting of the two mighty ones. O

Indra and Vishnu, the drinker of the pressed Soma-juice avoids you. You two turn aside that which is directed towards mortal man, aye the dart of the archer Krishanu (i. 155.2).

"Soma is a plant, the word is derived from Su, to press. It is pressed again and again. Its character (as a deity) is mostly secondary and only rarely primary. In order to point out its primary use in the hymns relating to Soma-juice while it is purified, we shall quote (the following stanza).

"Be pure with thy sweetest and most gladdening stream,
O Soma, thou art pressed for Indra to drink."

(ix, i, 1; Sv.; 458 &c)

-The Nighantu & the Nirukta.

Thus Soma is ambrosia, the food of the gods, and hence holy. Krishanu shoots at the eagle that carries off the Soma. So Krishanu belongs to the holy side, and not wicked, while Keresani (in Avesta) is wicked.

Just as Angra Mainyu is the phantom animated from the collective Drvao, wickedness of the souls of the entire Universe, so as stated above Keresani is the phantom animated from the collective wickedness of the souls transferred to the Nisti (ultra-physical worlds). Thus Krishanu and Keresani, in their respective spheres, are, if anything, antagonistic, though it is possible the 'eagle' and the 'archer' have some hidden meanings also.

SUPPLEMENT NO. 13

CONVERSION OF ETHEREAL STATE INTO MATERIAL

As stated already under head 'Cosmography of the Space', the top three Dakhyus are super ethereal in composition and the rest lower four ethereal. From the lowest sub-regions of the last Zamrir, (transitional region) below the Pairi Dakhyu, begins the top of the earthy globe, which extends downward into the Aipi Dakhyu at the bottom of the Nisti. Thus the largest portion of the earthy globe is in the Aipi Dakhyu, which also includes the infernal regions. This change from the ethereal to the material state was not direct. The earthy globe as we see it today is in its fourth and final evolution, the first being fiery, next airy, and then watery and the last material.

In the *fiery stage*, the globe and the human, animal, vegetable and material forms were also of a fiery nature. The legendary bird phoenix is said to have belonged to this age. When the final form of this fiery stage called 'Kehrp' had reached, the *airy stage* came into being, in which the fiery Kehrp remained latent. When this airy stage reached its final form called 'Tewishi', the *watery stage* came into being, in which the fiery Kehrp and airy Tewishi remained latent. In this watery stage coarse jelly-like forms appeared. When these turned into incognizable steamy forms the *earthy envelope* came into existence. When the watery stage reached its final form called 'Ushtan', the airy Tewishi and the fiery Kehrp remained latent. Side by side with the coming into existence of the earthy globe, its inhabitants viz. minerals, vegetables, animals and human beings which were all hitherto impalpable and incognizable, now appeared in palpable forms in which the fiery Kehrp, airy Tewishi and watery Ushtanic bodies lay in refined beautiful states.

MIXED CREATIONS

Later on mixed creations came into existence, such as, half fish-like or animal-like with half human form. They were hermaprodite-like, the male and female bodies joined together (Bd. 15).

In English dictionary, we meet with names of griffin, with eagle's head and wings and lion's body; hippogriff, half-horse and half-griffin; a winged horse; hippocampus, sea horse etc. which are believed to be fabulous, but which probably belonged to some evolution in the distant past. Then came non-fragile separate sexes with one eye (ibid.), one leg, one hand, and tall as tallest

trees. Then came to view oceans with islands full of jungles and trees of unimaginable heights. These were uninhabited by strange animals of unimaginable size, some seeming half vegetable half animal-like. After innumerable Zarvane-daregho-khadat of 81,000 years each, these islands expanded into continents with symmetrical nature of half fish and half human form, as well as half human half animal form. Then after numerous Zarvane-daregha came into existence earthy symmetrical forms containing Azda, the fluid counterpart of bony skeleton, Gaetha, soft organs and Tanu, the supporting frame of rigid and malleable structure. In this structure Kehrj contained in itself Tewishi, Tewishi contained in itself Ushtan i.e. life-matter of the Tree of Life, Vane-Zavit-bish. .

Again after numerous Zarvane-daregha of 81,000 years each, the present condition of the body appeared, which is gifted with powers of speech, conscience and consciousness and the will power of doing right or wrong. This Khaki i.e. material stage began with Machh, a fish form half human and half fish (known as merman and mermaid). Hence humanity is named Mashya in Avesta. (Abridged from "Essential Origins of Zoroastrianism" by Dr. F. S. Chinivala).

SUPPLEMENT NO. 14

KHANIRATH BAMI, THE ONLY TERRESTRIAL KESHVAR, THE BIRTH-PLACE OF ZARATHUSHTRA AND CRADLE OF THE ARYAN RACE

Khanirath Bami, literally meaning golden or shining shore (Yt. 10, 15) is the only terrestrial Keshvar. According to the Avesta our earthy globe is divided into two sections on spiritual lines, one of which is Thrishva (Yt. 13, 3), literally meaning 'one-third' which is holy, that is, almost Satan-free, and hence called Khanirath Bami located in the Arctic region towards the North Pole. This Thrishva has been buried under mountain-deep snow since over 10,000 years, and hence its existence and true geography are unknown to philological scholars. The then impending blockade by snow was foretold to king Jamshid as under by Ahura Mazda (Vd. 2,22):

"O fair Yima_ son of Vivanghat, upon the material world the evil winters are about to fall, that shall bring the fierce deadly frost....., shall make, snow-flakes fall thick even as aredvi deep on the highest tops of mountain." (S.B.E. Vol. IV).

The other section of the earthy globe is our known material world, which is wicked, and hence called Drujo-deman (Ysn. 46,11), literally the abode of Evil, and hence also called Daozangh, hell (Vd. 19,47).

Thrishva is particularly important because Airyana Vaeja (Vd. 1,1) the birth-place of holy Zarathushtra is situated there. Airyana Vaeja literally means the land bearing noble seeds engendering righteousness and philanthropy. In this Airyana Vaeja is the sacred mountain called Haraiti-Barsh (Yt. 19,1) or Mt. Alborz. On the top plateau at the altitude (Bala) (Bd. 24,3) of the mountain (Zbarahe) in Airyana Vaeja was the 'Vara' on which was situated the prophet's father Pourushaspa's mansion where Zarathushtra was born (Vd. 19,4 and 11). Here on this plateau flowed from the far heights of the planetary world Asha_ Chithra, Vaha-Chithra, the vibratory currents bearing seeds of holiness and goodness. This flowing of such sublime vibratory currents is allegorically depicted as the river 'Drejya' .

On the slopes of the sides of the above Haraiti-Barsh, there are several plateaus on each of which, in those distant ages, there were felicitous markaz, residential places called 'Vara',

such as Demavand, Pairi-daz, Pamar, Siraz, Firdaus etc. built by illustrious saintly kings of the Paoiryō-tkaesha class. On its first plateau called Pamar was king Jamshid's Vara, which was subterranean (Bd. 32,2). Vara is a talismanically protected area either subterranean or on the surface of the earth so sanctified that Satan cannot find entry there and desecrate it.

Coming now to the Keshvar Khanirath Bami or Thrishva, according to the mysterious curriculum of Nature for the Reformation of the sinful souls our known material world which is called Drujo-deman, the abode of Evil, runs its course for a fixed period of 81,000 years, which is referred to in Avesta as Zarvan-daregho-khadat, literally, long (cycle of) Time. These 81,000 years is the total of the varied periods of rulerships of the seven planets in the heavens ranging between 4000 and 17,000 years each. These planets control our earth. On the termination of the above period of 81,000 years there is World Deluge. However, before the Deluge actually comes over, a Saviour named Soshyos or Astavat-Ereta (Yt. 13,128), who in rank is next only to holy Zarathushtra, and styled as his 'son' carries to safety the excellent pairs of all genuses, 'Varena', (Ysn. 49,3) of mankind and animal and plant life. The human pairs thus saved from the waters of the Deluge are known as 'Maabadians'. The indestructible height of safety to which they are removed is called Mt. Alborz.

These Maabadians and their descendants followed more or less the Ten Commandments of the Creator, that is, they led a life of purity, and hence the work of emancipation, that is, liberation from the physical body, is easy and expeditious on Khanirath-Bami. The above type of noble life of purity in Airyana Vaeja continues for an average period of 27,000 years. After this period inferior souls begin to descend there. Side by side, as stated in Vandidad 2,22 "fatal winters that make snow flakes fall thick" render living there impossible, except to certain Ashavans, holy souls. Consequently, the population moves down to the plains on the known material world from Airyana Vaeja in different batches, whose first king was Gayomard. With the intense cold the Thrishva or the Khanirath Bami again gets buried under snow as it has been since some 10,000 years past, and hence the existence and geography of Airyana Vaeja and Khanirath Bami are unknown to scholars. On the Khanirath Bami getting buried under snow, the known material world begins its new run once again for 81,000 years that constitute a Zarvan e-daregho-khadat.

SUPPLEMENT NO. 15

CLASSIFICATION OF SINS.

During life on earth human beings are subject to sins. In our Master's book on "Ancient Zoroastrian Education System", pp. 16-17, four types of principal sins have been mentioned viz., 1) Margarjan, 2) Farod-Mandeh, 3) Azeh and 4) Manideh.

Learned Kanga in his translation of Patet Pashemani prayer (Kardeh; 3) gives in footnote under 'Margarjan', the rendering of a Pahlavi commentary of 'Margarjan-Sins', in which the following sins have been enumerated :

Margarjan Sins.-Under this class are: "atheism" no faith on holy prophet Zarathushtra and his good religion**; disobedience to parents and masters, and causing them pain to boot; learning sorcery; interfering in the works of holiness; throwing Nasu, putrid things into water and in fire and bury the same; extinguishing fire of Atash-Behram; misappropriating instead of entrusting to the rightful heir (or heirs) after the owner's death, wealth and other articles entrusted in custody as a lawyer; committing adultery; following the religion of Dravant, non-believer in Zoroastrianism; giving false evidence against a holy person or against a renouncer of evil, or a Dastur or the Chief with the object of involving him in accusation; causing abortion; eating or making others eat Nasu, putrid things mixed in wine or medicine; being a Dastur or priest, commit deeds of heresy."

In the Master's book mentioned above 'Margarjan' include those deliberately committed deadly sins in life, the perpetration of which causes the departed soul concerned to take a rebirth on this earth. Souls of persons committing such deadly sins go to the Chinvat Bridge on the dawn of the fourth day, but owing to their "Kerdar", (explained below), being comparatively 'gross' in formation cannot rise above the stage of Gunjesh, the lowest substation which is portal-like to the Chinvat Bridge (Ysn. 51,13). Such souls (Urvan) have to come back to the earth after a certain time. Kerdar (Hadokht Nask III) is a feminine apparition, and being of a soul that has committed Margarjan sins during past life on earth is like that of a 'hideous hag' appearing as walking before the soul of the sinful person concerned on the Chinvat Bridge on the dawn of the fourth day after

* * Sins relating to disbelief in Zarathushtra and his religion naturally include disbelief and slander of Khshlnoom, the esoteric knowledge of the Zoroastrian Faith.

death. Such Kerdar is the sorry picture of the collective thought word-action-graph of the whole past life on earth.

Farod-Mandeh are also wantonly committed sins but of such a nature that the souls can rise above the stage of Ganjesh but not beyond the sub-region of the next higher Kang-daeza Souls of this class of sins are also subject to Duzakh, rebirth but when these Farod-mandeh sins are of lighter degree, the souls concerned cross the Chinvat Bridge, and after halting at the region of "Jaza", condign punishment (or reward), advance further beyond.

Manideh Sins-Manideh literally means remaining or outstanding, and may include either Margarjan; Farodmand or Azeh class of sins. If according to the principle of "Akem-akai" (Ysn. 43,5) evil to evil, a person is destined to commit certain sins, but the life is cut short prematurely, there remains an outstanding balance of sins. If this balance is of Margarjan class, the soul undergoes the retributive punishment of hell-Duzakh or Dao-zangha (Vand. XIX, 47), that is_ comes back on this earth. If the balance is of Farod-mandeh class, the retribution is repetition of birth on the earth or "Jaza", condign punishment on the ultra-physical sub-region above, according as the sins be of grosser or lighter type. But if the Manideh Gunah, that is, outstanding sins be of "Azeh" class, the soul has not to come back on this earth, but undergoes "Jaza" the condign punishment of Azeh-manideh sins after death by halting on Var-i-Jam-Kard, the top region of the Chinvat.

Azeh Gunah are a sort of vicarious sins or sins due to infection (or pollution) from others on account of which a person even though practicing Baj-rites and Druj-parhiz cannot cross the Chinvat Bridge, but has to halt at its top sub-region of Var-iJam-Kard, by way of condign punishment, due to his or her aura being impaired by coming in close contact with people committing Margarjan or Farodmand sins.

The contagion of Azeh sins is so very transmissible that not only great souls, but even holy Zarathushtra was not immune from it. The Prophet remained ordinarily invisible by rarefying his elements. But whenever he wanted to appear in public, he used to convert his subtle body into gross. During this process he was subject to Veil of Darkness due to catching contamination, though of a very subtle type of the sinful environment. This attack of contamination, at times, used to be so overpowering that he used to get partially unconscious, and had to utter words of despondency like "Whither shall I go to? Where shall I turn to?" (Ysn. 46,1). During such predicaments Bahman Ameshaspend used to hurry to his succour, and restore him to his sublime consciousness by tearing asunder the Veil of Darkness over him.

MYSTIC POWERS OF AVESTA HOLY FORMULAE

Regarding healing or curing by sacred formulae 'Manthro-baeshazo' it is stated in Ardibehesht Yasht; 6;

"(There are) healers by imparting purity, by (administering) justice, by surgery, by herbs, by holy formulae. Of all the healers, the one (healing) by sacred formulae is the best, because that pious person effects cure (right) from the source."

Though all Zoroastrian prayers are based on the laws of Staota Yasna, sublime vibratory colours, sound, etc., still there are certain short prayers known as 'Nirang' which are endowed with talismanic power of curing or mitigating the severity of ills or physical maladies arising from planetary influences (which constitute condign punishments). Similarly there are Nirangs for overpowering and counteracting witchcraft. For worldly Zoroastrians like ourselves who are naturally subject to misfortunes in life certain Nirang formulae have been prescribed which are framed from particular Nasks. There are also Pazand Nirangs, which when practiced with the observance of Zoroastrian, canons of purity including particularly the anti-microbe Baaj-rites, are efficacious for maintaining Khoreh, personal magnetism or aura, and in curbing passions etc. In Vandidad; 19,8-10 we are told that the functionary agents like the sacred mortar, sacred cup etc. employed in performing holy ceremonies, and the Yatha-Ahu-Vairyo and Ashem Vohu prayers are good for fighting against Satanic powers. The above Nirangs are recited for gaining varied kinds of boons, like purification of one's thoughts, killing a serpent or noxious animal; re-uniting husband and wife asunder and numerous others, in all 79. (P. S. Masani's book "Pazand Prayer Series No.3").

Iri Sarosh Yasht Hadokht there is beautiful description of how the Yatha Ahu Vairyo protects a holy person. Similarly, in Ardibehesht, Behram, Sarosh (nightly-major)" Farvardin, Hom (major) and Ashishvagh Yashts, besides in Hadokht Nask, there are references showing excellent benefits accruing from the practice of recitation of Manthra formulae, which are a Zoroastrian's richest treasure both in this world and in the next. These Manthra-Spenta have been recognized by the holy Pahlavi sages as 'The knowledge of knowledges'. Only those who practice the recitations can realize how very beneficial these Nirang prayers of Manthra can be.

Besides these there are rules regarding the practice of recitation of one or two single selected 'Ism', sacred names of the Creator, Ahura Mazda for desired boons. In Behram Yasht; 42 the reference to 'Nam-ajbaitish" lit., invoking of names relates to the recitation of these 'Ism', sacred names. In the practice of this invoking by names, the Science of Numbers comes into play. Thus one or two name or names are repeated 101 times or 303 or 505 or 707 up to 2121 times, for keeping count of which, a rosary of amber beads is employed, since amber possesses magnetic power when rubbed on a woolen fabric. In certain, cases this practice of repeating names extends to 40 days as stated in Aban Yasht; 101, where the supplicator is allegorically referred to as a 'horse-rider'. In other cases, the period for operating the rosary is longer according to individual cases. In Vandidad (XIV, 8) we meet with the allegorical Khrafstraghna, the sledge-hammer for smiting the noxious animal, and Ashtra-mairya, (XVIII, 4 ibid.) weapon for killing the serpent. Khrafstra and Mairya are not actual animals, but the lust (or avarice) abiding in the body (Azush zarzdishto; Yasna; 53.7) is represented by those animals. Again, the smiting weapons of a holy priest are not of steel, but are the instruments like the sacred mortar, cup etc., employed in the holy ceremonies coupled with the chanting of Manthra-Spenta formulae.

No better reference could be cited in proof of this than what occurs in Vandidad (XIX, 8-10), where we read (S.B.E. Vol. IV) as under:

"Again to him said the guileful one, the Maker of the evil world, Angra Mainyu: 'By whose Word wilt thou strike, by whose Word wilt thou repel, by whose weapon will the good creatures, (strike and repel) my creation who am Angra Mainyu?"

Thus in answer to him said Spitama Zarathushtra :

"The sacred mortar, the sacred cup, the Haoma, the Words taught by Mazda, these are my weapons, my best weapons. By this Word will I strike, by this Word will I repel, by this weapon the good creatures (will strike and repel thee), O evil-doer, Angra Mainyu. To me Spenta Mainyu gave it, he gave it to me in the Boundless Time; to me the Amesha Spentas, the all ruling, the all beneficent, gave it.'

ZARATHUSHTRA CHANTED ALOUD THE AHUNA-VAIRYA

In Yt. 13.89 the Prophet is referred to metaphorically as the first priest (Athrava), the first warrior (Rathaeshtao), the first husbandman of the land (Vastryo). An Athravan or the priest who tends the sacred fire (in a fire temple) dispels the evil effects

in the atmosphere created *by* the evil forces in the dark of the night, and transmutes them into good or blissfulness by his chanting the Manthra Spenta, the holy formulae, in which the blazing flame is the principal medium. The prophet is called the first (foremost) Athravan because he employed his three spiritual powers which are real entities, created *by* himself with the aid of his "Kavaem Kharena", kingly glory (Yt. 19,79) and performed sanctifying rites in the dark of the night. These spiritual entities are allegorically called 'wives'. These spiritual entities possessed Baod (perfect divine knowledge), Urvan (soul), Kehrp (subtle form) and Huraod. (luminous body). In Farvardin Yt. 139 the Farahars *af* such 'wife' Hvovi and others are revered. Thus these spiritual entities were neither abstract in character nor did these 'wives' possess physical bodies. The performance of these sanctifying rites in the dark of the night was of spiritual nature and was not associated with Druj (evil) as it happens in the case *of* worldly husband and wife.

Ratheshtar conveys the meaning of a warrior-sage armed with his steel weapons to fight against the dreadful Satanic forces or dangerous animals. The prophet is called the first (foremost) Ratheshtar in the sense that he fights against such forces not with steel weapons, but with spiritual implements like Havanim, Tashta etc., (mentioned in Yd. XIX, 8) coupled with the chanting *of* the Word Ahunavar. Vashtriyosh literally signifies 'Husbandman'. The prophet is called the first (foremost) husbandman because he unearths the evil forces rampant in the soil and sows the seeds of purity in the soil and in the world, *by* teaching humanity the laws *of* piety. It is easy to understand that a great Saviour does not go about with a plough on his shoulder to plough the land, or with a sword hanging *by* his side.

His farm is the humanity to which he conveys his divine message and teaches God's laws of purity, and his weapons of smiting the Arch Friend are mostly the Manthra-Spenta, sacred spells.

Difference between Witchcraft Practitioner and Blissful Healer

In Avesta 'Yatu', black magicians, i.e., sorcerers and 'Pairika', enchantresses or sorceresses have been condemned, because they are practitioners *of* black-art which is employed for numerous wicked purposes. These include robbing a person *by* temporarily rendering him senseless under 'Agha-Manthra', evil spell, keeping a person under one's subjection with an evil purpose, inducing disease either physical or mental etc. etc. Besides evil spells a practitioner of such black art employs for his means 'Darujie-Hikhra', loose hair, nails, spit, urine, blood, pus and such other excreta. The employers of such excreta are never blissful healers,

while the Magis who still exist in secret mountain recesses in Iran and elsewhere always Use Manthra-Spenta, blissful formulae, for healing or for developing spiritual powers for fighting against Satanic forces, which healing with the help of Manthra Spenta is misrepresented ignorantly or maliciously_ as witch doctoring by enemies of Zoroastrianism. In blissful healing, the spells are often written with saffron water on a very small saucer which writing is dissolved in a little water, which the patient is made to drink.

Holy scriptures of all principal religions contain blissful or healing formulae. This writer's late father was gifted by his Hindu peon with a Mantra, sacred formula, for healing affliction from scorpion sting in gratitude for an especial act of goodness done to him (peon). After five or six years when my father was transferred to Ahmedabad (310 miles north of Bombay), where in the city and surrounding villages scorpions are very common, he had occasion_ to use the above Mantra. The cure involved the healer to mutter the holy Mantra followed by drinking a mouthful of water. The process hardly took 5 or 6 minutes. With the aid of that Mantra my father had healed dozens of persons afflicted, who used to come wailing, and left over joyed.

Besides the above Mantra, a Moslem priest had also gifted a sacred formula to my father for the cure of serpent bite. While in Murud (60 miles south of Bombay) a person reported that he was bitten by a serpent. My father was having his bath, so he instructed to make the man chew some salt, which the latter said had no salty taste. He was then made to chew highly pungent chillies, which also were found tasteless. This proved the serpent to be poisonous. Thereupon my father muttered the formula, and gave the man a sharp slap *on* his face, which was part of the healing process. The test was repeated, when both salt and chillies gave their natural tastes much to the man's dislike, which proved the success of the sacred formula. To regain or revitalize the faded power, it was necessary to repeat the formula 1100 times or so, on a particular new moon night. The above instances took place between 1895 and 1905.

About 12 or 14 years ago, a Parsi girl aged 11 or 12 of an educated and respectable family was suddenly found to talk in a most strange and un-Parsi way, and when excited was quite uncontrollable. Her brother, an officer in a bank, sought Mr. Dinshah Masani's spiritual help for exorcizing the evil spirit from her person. (Mr. Masani who is both a philologist and a Khshnoomist and who knows many Zoroastrian holy formulae for employment in various conditions is still alive – 1964*). When he went to see the girl he found that some spirit had taken possession of her. He used certain formulae, which are more

* since deceased 22-10-1965.

powerful than the black-magic spells, and commanded the spirit to quit the girl's body. On this the girl ejected from her mouth two pieces of an Indian sweetmeat (Barfi) which looked quite fresh though some two months had elapsed since she was the victim of somebody's witchcraft. The girl was reported to be normal since then. It is quite evident that the wicked black art practitioner had intended to take possession of the girl who was fair looking. This is an instance in which both the witchcraft practitioner and the blissful master of holy Nirang formulae had played their respective evil and good roles.

I have cited the above instances to show the difference- between witch-doctor and a holy benefactor. True Magis, holy sages, who are asexual i.e., in whom the erstwhile bifurcated sexes had blended together into one through Khaetvadatha, use blissful formulae. But enemies of Zoroastrian Faith and Western philological scholars of the same class not knowing the exalted and eminent position of a real Magi, call them witch doctors. A witch whether a woman or a man is a practitioner of evil art which is always employed for harming a person in one way or the other, while a true Magi is always a blissful healer, and as such he cannot be called a witch-doctor. For further information about Magi please refer- to Supplement No. 27 of this book.

SUPPLEMENT NO. 17

Nine Constituents of a Human
Being, Mentioned in Avesta

In Yasna 55, 1 we meet with the names of nine constituents of a human being. They represent three triads of three categories. Thus the first three terms Gaetha, Tanu and Azdebish belong to the physical body and as such are gross or tangible and subject to expansion and contraction in course of time. The next three Ushtan, Kehrp, Tewishi which are also subject to expansion and contraction are subtle pertaining to the ultra-physical worlds above. The last three, Baod, Urvan and Fravashi, are, unlike the former six, immortal, i.e., permanent and not subject to variations or expansion or contraction. Several of these names are not correctly understood in philology as will be seen from the philological and Khshnoomic significances of those nine terms given below side by side.

Serial No.	Avestan Name of the Constituent	Philological Rendering	Correct Khshnoomic Interpretation
1.	Gaetha	Landed riches	Vital organs of the body;
2.	Tanu	(One's) person	Outer bodily form with skeleton;
3.	Azdebish	Bones	Subtle oily skeleton; or subtle oily counterpart of the physical form;
4.	Ushtan	Tissues (Mills) life (Kanga)	Subtle internal life-energy;
5.	Kehrp	Form	Subtle form or body;
6.	Tewishi	Forces	Desire-forces;
7.	Baodangh	Consciousness	Perfect Divine Knowledge;
8.	Urvan	Soul	Soul; and
9.	Fravashi	Fravashi	The sublimest constituent

Thus it will be noticed that Gaetha does not mean 'Landed riches' but the vital organ of the body. *Tanu* signifies outerbodily form with skeleton, drawn from the soul itself (derived from Tan, to draw). The term that is most misleading and defying philological scholars is Azdebish, which is made up of Azde, bones, and bish, double. Thus it means the subtle duplicate or replica of bones. Dr. Mills has rendered it only as 'bones' (Azde), thus leaving out 'bish', meaning 'double' evidently because he could not understand what that could mean. Azdebish is subtle oily-type skeleton or the subtle oily counterpart of the physical form. It is also called the 'etheric double' i.e., the exact replica of our physical body in fine ethereal state called 'Aabi'. At death this Azdebish gets contracted with the physical body. Ushtan is the spiritually vital energy poured down from above and joined with each soul, which contributes to the thinking, speaking and acting powers of the soul, and besides to the will-power, consciousness and divine wisdom, which all is collectively named Ushtan in Khshnoomic parlance. Kehrp, which comprises 16 Chakras, plexuses, is the subtler oval body of variegated invisible colours; in the centre whereof the physical body is formed in the mother's womb, and in which each soul has to reside just after death. For explanation of Chakras please see Supplement No. 20. Tewishi is another term, which is half rendered by Dr. Mills. It is a compound term made up of Tu, force or strength; and -ish, wish or desire. Hence Tewishi literally means desire-forces. This Tewishi is the centre of higher and lower emotions and feelings, i.e., good and evil desire forces of a soul. There is incessant contest between these two good and evil desire-forces called 'Ranoibya' (Ysn. 51,9) (the two contestants), the arena of which is at the umbilicus. Had Dr. Mills understood this term Tewishi he would have been able to render '-yaokhedra', internal conflict, occurring in Yasna; 12.9 as 'Fraspa-yaokhedram', terminator of internal conflict. But since he could not understand it_ he altered 'y' into 'v', making it '-vaoknedra', thus corrupting the orthography by his erroneous imagination (vide S.B.E. Vol. XXXI). *Urvan* is the soul or ego. *Baodangh* incorrectly rendered in philology as 'intellect' is the brilliance of the light of spiritual knowledge. *Fravashi* is a still higher constituent than Baodangh, here signifying 'Farohar', light of Paourva Fravashi proportionate to the soul's goodness.

It is enjoined in Zoroastrian religion to mould one's life in accordance with the immutable laws of Nature, and most rigorous are the canons of purity, taught by the Holy Prophet to be observed in leading the life in pursuance of its physical constitution.

SUPPLEMENT NO. 18

INSTANCES OF ALLEGORY AND NUMEROLOGICAL MYSTICISM EXPOUNDED

Avesta abounds in allegory and other figures of speech. In most cases animals mentioned do not represent the quadrupeds, but their peculiar characteristics. Thus horse indicates (spiritual) power, Gao, Geush, Gava stand for blissfulness of the kine belonging to the 'live and help others live and advance' principle in Nature, as opposed to Khrafstric principle of 'kill or harm to live'; Lamb indicates innocence or harmlessness, camel stands for knowledge and so on. In Ysn. 44,18, the Prophet asks Ahura Mazda how he may get the prize of '10 horses/mares and a camel'? Here too horses/mares indicate spiritual power gained by the strict practice of Asha, holiness, camel stands for divine knowledge, and 10 in Zoroastrian numerology indicates perfection in Good or Evil. Thus the prophet does not supplicate for getting those quadrupeds, but for perfection of spiritual power and divine knowledge for vanquishing the powers of Satan. In Azhi Dahaka (Ysn. 9,8) 'Dahaka' means literally 10 Evils, i.e., perfection of Evil. Similarly 'Dravand Bivarasp' (Afrin e Haft Ameshaspand. 8) literally means the Dravand possessing 10,000 horses. Here Dravand is the Satan, horses stand for (evil) powers, 10 shows perfection and thousand indicates innumerable viles of the Satan. Thus in Bivarasp 10,000 quadruped horses are not meant, but the expression indicates the Satan's dire illimitable destructive powers in perfection.

GAO, GEUSH, GAVA, GAVAN DO NOT MEAN BULL OR KINE

Similarly, as stated already Geush, Gava do not mean the quadruped 'Bull' or the 'kine', but their blissful characteristics possessed by sub-angelic or saintly souls. 'Geush-Urva' (Ysn. 29,1) is not the 'soul of the ox' ("Dawn" - Zaehner - p. 76), but the sub-angelic potentiality appointed for the protection of the souls of the mankind on earth. Geush-Urva is the animated phantom of the collective White side - Gao _ of the totality of humam souls on earth, while Geush-Tashan has its seat on Upairi Dakhyu 'Geush-aevo-datayao' is not the 'sole created Bull' but the potentiality which is the animated phantom of the collective White side - Gao _ of the totality of the huge batch of Aka-Chithra, wicked seeds (souls) exiled from the 8th heaven

of the zodiac, and transferred to Dami (Ysn. 57,2), the Creation of the Space of the evanescent worlds for their purification. 'Keresani' the molester, i.e. Satain, is likewise the animated phantom of the destructive Dark side of the Aka Chithra souls, being the opponent of Geush-aevo-datayao. Gaush-Tashan on Upairi dakhyu and Geush-Urva on the earth both strive to combine, but Keresani hinders them from doing so. Geush. aevo-datayao, the White phantom, and Kereswni, the Dark phantom, chase each other incessantly, the former to persuade, the latter to devour, its opponent, their chasing each other representing the phenomena of day and night on earth.

In Meher Yasht; 15, Keshvars are allegorically referred to as 'Gava-shayana_ Gava-shitimcha' (literally meaning the centres and residing places of the kine) are the centres and residing places of the saintly souls progressing towards immortal worlds, which saintly souls possess beneficent characteristics as of the cow-kind, and hence expressed as Gava-shayana, Gava_ shitimcha.

In Shah Nameh the intrepid Peshdadian and Kayanian fighters were not persons possessing mere muscular strength, but were great warrior-saints who had completely subjugated lust, and hence Firdousi sometimes refers to them as 'Gavan' ,protectors of Gava the White side in Nature, or warrior-saints who possessed sublime spiritual powers to fight against the sorcery and witchcraft of the demons of pre-Zarathushtra ages. Thus:

"BEPURSEED SHARAZ NAZADE KAYAN,
VAZAN NAMDARANE FARROKH GAVAN",

i.e., inquired about the origin of Kayanian kings and illustrious warrior-saints -- Gavan – with glorious faces. Again,
"Cheharum sakhun kaghazi khasti,
Bamehere Gavan del beyarasti",
i.e., the fourth thing you desire to know is about the chiefs the warrior-saints – Gavan – with whom you have friendship.

EXPOSITION OF 100 HORSES,
1,000 BULLS AND 10,000 SHEEP
IN ABAN YASHT

In several paragraphs in Aban Yasht there are references to worship of Ardvi-Sur with 100 horses, 1,000 bulls and 10,000 sheep by different saintly kings and warriors (against monster-demons). These expressions indicate development of spiritual power a hundredfold, blissful characteristics of a thousand bulls put together, and innocence or harmlessness of ten thousand sheep collectively. Thus the mention of these animals and figure

groups indicate the degrees of spiritual development just as in modern times, the University degrees after a person's name indicate the degree of scholastic learning. The spiritual powers cultivated as referred to above were to fight against the monstrous demons and their highly destructive powers of Darkness that existed in pre-Zarathushtra times, which monsters were smitten by the prophet or their evil cerebral plexuses (Chakhra) were transmuted into beneficent ones (Yt. 13,89) or those devils who, walked on the earth disguised as bipeds were buried underground (Ysn. 9,15). Thus Prof. Zaehner will understand how misguided he is in his criticism in "Dawn & Twilight" (p. 146) which runs as under:

"... the goddess (Arvi Sur) demands from her worshippers the sacrifice of a hundred stallions, a thousand bulls, and ten thousand heads of sheep - a scale of sacrifice that even the most 'catholic' of Zoroastrians could scarcely have deemed 'moderate'?"

In all paragraphs (17, 21 etc.) in Aban Yasht where the verb 'yazata' is used in connection with 100 horses, 1000 bulls, 10,000 lambs, it (Yazata) always means 'worshipped; adored; invoked' as given in Kanga Avesta dictionary and not 'sacrificed'. According to Zoroastrian rules of purity, the offerings in holy ceremonies are of fruits, flowers and the like possessing superior aura, and never of the massacred quadrupeds or other living beings. Besides, in the Avestan texts of the above paragraphs, there is no word for 'heads' which is inserted by Prof. Zaehner in his above translation with a view to create the meaning of massacre, to defame and ridicule the Zoroastrian religion, which is much to be regretted.

It is a pity highly learned scholars cannot display some superior or ennobling ideas in their guesswork, but they must imagine immoral incest in Khaetvadatha or the barbarous massacre of thousands of innocent blissful animals in worshipping Arvi Sura that imparts purity and knowledge to a devotee. If there be any idea of sacrifice here it is the saintly worshipper who offers, i.e., sacrifices to Arvi Sura the sublime powers gained by him to obtain the desired sublime boon.

It is natural the learned scholar, with his knowledge merely of surface meanings, could not unravel the true hidden sense in the above passage. But it is most indiscreet to rush to nonsensical criticism when literal translation sounds revolting to common sense. A great scholar like him ought to be able to realize that there must be some mystified meaning.

While Prof. Zaehner is thus trying to ridicule Zoroastrian Scriptures as above according to his characteristic predilection, it would not be out of place to quote the following:

". . . a religion whose followers were forbidden to kill even animals wantonly at a time when the ancestors of the French and English nations were accustomed to sacrifice human victims to their sanguinary Deities such a pure and venerable religion is one which must always command respect of the civilized world, and of which a Parsee may well be proud". (Intro. p. xiv seq. - Dr. Bleek - Spiegel's Avesta).

It is just possible Prof. Zaehner's belief of 'sacrifice' is drawn from the above barbarous custom existing in England and France in ancient times.

EXPOSITION OF NUMEROLOGICAL EXPRESSIONS

In Zoroastrian numerology every cardinal numeral from 0 to 9 has its own significance in certain places. Thug 1 stands for AHU, the Absolute One in Oneness, the Supreme Deity over Ohrmazd and Ahriman; 2 stands for the fundamental Duality of Good and Evil; 3 stands for the three-stage Ahunavar Plan, which is expressed allegorically as the 3-legged 'ass' (Bd. 19_1); or as 12,000 years of the Universe and 12,000' years of the earth in which $12 = (1 \text{ plus } 2 =) 3$; in the three ciphers (000) the cipher in the third digit stands for creation, the second cipher for the working of the Plan, i.e., exile of wicked souls i.e., souls with deficiency of divine knowledge from the immortal worlds to the evanescent world (the Space) for their Reformation or purification; and the third cipher for 'Repatriation' of saintly souls back to the planetary worlds and thence to their sidereal Home in the 8th heaven of the zodiac. The numeral 4 represents the Sun as Spentemo-Mino, the executor of the above three stage Plan, who (Sun) is the divine deputy of the Ameshaspends; 4 also represents the four elements; 5 stands for Baodanghs, the lights with brilliance of perfect divine knowledge which Baodanghs, possess Asha, perfect holiness. Of the seven Zarvan a Akarana, seven cycles of Boundless Time that constitute Yavaecha-Yavaetat, the present is the fourth in which there is mixed-sway of Ohrmazd and Ahriman, but in the fifth Zarvana Akarana (Boundless Time) totality of souls will display virtuous propensity and become elevated to the Saintly state, whereby they will gain 'Tane-Pasin', lit., last body, which is of a fiery type, and they will be exalted to the level of Baodanghs, i.e., souls possessing perfection of divine knowledge, and the whole Universe will gradually be of Baodanghs only. At this stage the Satan will be extinct.

Numeral 6 stands for the six Gahambars, six growths or stages in which a wicked soul becomes Evil-free and returns to its sidereal Homp in the 8th heaven of the zodiac, from which it was originally exiled and trailed down to the earth for its

Reformation. When a soul takes birth as a child in this material world or a seed sprouts; it is its first Gahambar; in the second, the child grows up; in the third, it assumes proper shape; in the fourth, it attains maturity of age, and becomes fit to lead a worldly life with all the responsibility and weal and woe attendant on it; and in the case of a plant, it becomes fruit-bearing. Owing to the transgressions of Nature's laws in life besides the soul's innate propensities for wickedness, the soul has to undergo numerous repetitions of birth and death, and develops, though very slowly, Rae i.e., inward self-enlightenment as the result of dire retributive sufferings.

Now the soul takes a turn from vice to virtue, with which begins for that soul the operation of 'Zarathushtri Daena', the defied Law of Unfoldment of Spirit from Matter, otherwise called 'Ahura-data', 'where '-data' means 'law'. But before this Unfoldment takes place, the soul has to effect Retributive Compensation and Universal adjustment with every visible and invisible object and force in the Universe. During life on earth the soul of a person naturally comes in contact with, and incurs obligations of other human beings, animals, vegetables, minerals and besides of different Yazadic (angelic) Intelligence. All these obligations have to be compensated and adjusted before the soul can enter the planetary world.

Besides the balancing of obligations as above, the soul concerned which is now turned saintly, re-absorbs, according to the Law of Dispensation (Bagho-Bakht), its own particle-souls (which were erstwhile disintegrated from it into animal, vegetable and mineral kingdoms), in order to make itself a perfected individual Whole so far as its sex is concerned. When the counterpart soul of the opposite sex also gets likewise purified and comes up being delivered from its physical body, the two counterparts meet and become 'Khaetva-datha' i.e. each 'gives itself up' (-datha) to its 'own relative' (Khaetu), the two counterparts forming by their blending together, one perfected asexual whole soul called 'Magavan' (Ysn. 33,7).

On accomplishing such 'spiritual bargaining' ('Kharid-Farokht') the exalted soul (Magavan) is said to have entered the fifth Gahambar called 'Maidyarem', which is the transition stage on the path of the soul's speedy and unhampered advancement onward. When the Magavan soul ascends further on its 'repatriation' journey through the planetary world, and at last arrives in his sidereal Home in the 8th heaven of the zodiac, it constitutes the soul's sixth Gahambar Hamaspath-maedem. This exaltation of the soul is the result of the power of Anasar, the elements of the physical body.

The numeral 7 indicates sway of good or evil forces. Numeral 8 represents Urvans, souls with deficiency of divine knowledge. 9 indicates excellence or perfection. Urvans from

their, state of deficiency of divine knowledge represented by 8 have to ascend to the perfection of 9, which is indicated by 81, where 8 plus 1 make 9.

EXPOSITION OF THE MANSION OF 1,000
PILLARS OF SAROSH, AND 1,000 CHANNELS OF
ARDVI SUR

Sarosh Yazad is the Lord of the 8th heaven of the zodiac called 'Anaghra Raochao', Endless Lights (Yt. 12,35). From here all souls trail down for transmutation of their Drvao, Evil, into Gao, Goodness. This heaven contains all materials for the creation of the worlds below, each at its right time in Nature. Sarosh is the generic name for all the Yazadic Intelligence functioning for Ahura, whose work is to cause purification of souls through the creation of the Universe.

Ardvi is a potentiality of Avan Yazad which exalts a soul by delivering it from the impurities of lust, *etc.* It is the 'Ap' lustre of the Endless Lights in the heaven of the zodiac, which Ap changes into various forms in the planetary and evanescent worlds (the Space) before it appears on the earth as the element of water possessing the blissful qualities of that lustre. This lustre called 'Gohar' depicts the subtlety and potentiality of Yazads and of luminous immortal heavens. Ahura directs to the planetary world the blessings contained in the lustre, and collects them (blessings) in the store-house of 'Apam-Napat' (lit. fountain-source of water) in the planetary world. In Apam Napat the lustre begets the quality or power of creating 'Anasar', elements. Then on the earth it (lustre) flows as 'Ab-e-Rawa', subtle power that can raise the elements to light. The varied currents of Ap, lustre, are said to be distributed through 1001 channels or mediums or agencies, that is to say, these 1001 mediums of Ap, lustre, guided by Ardvi will lead souls to their emancipation. When running water gets the power of even one, out of these 1001 channels of Ardvi, that water becomes holy, and capable of destroying germs.

For leading souls to exaltation, Sarosh is said to have rendered certain souls Drvao-free or Evil-free, and exalted them to perfection. This perfection is represented by the numeral 10. Through these perfected souls other souls of slightly lower category were led to their exaltation. These latter are also nearly perfected, but compared to the former, they are lower in grade. Such souls are known as of 'Gava-Chithra' class, (lit. blissful seeds), represented by '01'. The perfected souls represented by 10 are called '33 Ahus' or Yazatas, and those represented by 01, '33 Ratus', which two groups (of 10 and 01) combinedly give 1001, which form the allegorical Mansion of Sarosh of 1001 pillars, in which 1 in the first digit stands for

Sarosh. The above 33 Ahus and 33 Ratus are ordinarily known as 33 (Si-u-se) Ameshaspends, i.e., 33 immortals invested with (3 plus 3 = 6) the significance of No.6 which represents the powers of six Gahambars viz., power to create, destroy and reform.

These two categories forming 1001 then commenced acting for the uplift of souls of still lower category. For this they set the seven Asmans, heavens, into motion. Hence these seven heavens constitute the 1001 channels or mediums or agencies of Ardvi-Sur. Now souls of lower grade are led to the seven heavens with the help of the 8th heaven of the zodiac. Thus aided, the souls that possessed varied degrees of Drvao, Evil, accommodated themselves in one or the other suitable heaven. Here they were divided by the law of decimals, as the result of which some reached the perfection of 10, and joined with the souls of the Ratu class represented by 01, i.e., below that of Ahu. Thus souls of higher grade help those of lower grade in their upliftment. In this way the two groups of souls under 10 and 01 combinedly form 1001, which, as we know now, represent the souls of the two classes of Ahu and Ratu, which become the 1001 channels i.e., mediums of Ardvi Sur, through which, souls of still lower category are reformed. The allegorical mansion of Sarosh of 1001 pillars being situated on the 8th heaven of the zodiac (which is highest in the Universe except the empyrean which is 9th and topmost) is regarded as 'Har-Berez', high mountain, called Mt. Alborz.

Similarly, when a human being becomes the 'Snaithish', instrument of Sarosh, by the practice of holiness, Sarosh builds his House of 1001 pillars on the Har-Berez or Mt. Alborz of that person. The cerebral plexus called 'Lahian' is the sublimest of the 16 Chakhras, plexuses of the Kehrp (invisible body) of a person, is also called Har-Berez, Mt. Alborz of that person. When a masculine soul attains perfection of 10, and helps its Khaetu, feminine counterpart soul to reach the second grade perfection of Ratu represented by 01, they become 'Khaetvadatha', i.e., give themselves up to each other, and merge together into one perfected whole soul called 'Magavan', who is asexual and a passionless birth. Thus Sarosh builds his house of 1001 pillars on the Chakhr-e-Lahian also, which is the sublime cerebral plexus, the Mt. Alborz in a human body.

EXPOSITION OF 99999 FRAVASHIS PROTECTNG ZARATHUSHTRA'S SEED

In Farvardin Yasht; 62 it is stated that 99999 Fravashis guard or protect the 'Khshudra', seed of Zarathushtra.

The holy Prophet though born of a mother was not an ordinary worldly sinful person. He was a sub-angel - SUPER

MAN. He was the only one who laughed at his birth unstricken by the Most fiendish demons with all their devilish might of sorcery and witchcraft. His body gave a shock when touched. He could assume body at will, or become invisible by rarefying it. Thus in all respects he was exceptional. So his Khshudra, seed was also exceptional. His body being of a fiery-type, his Khshudra kept circulating all over the body. It was not the ordinary generative fluid secreted by worldly males.

In worldly males this generative fluid indicates a man's virility or strength. In the above Avesta passage the physical strength is not meant, but the spiritual. With this exceptional type of spiritual strength Zarathushtra could shatter the mightiest inflated body of Darkness called 'Tur-bara-Tur', enigmatically referred to in Pahlavi as an ordinary Tur (Turk), and with that unique spiritual power he framed the 21 Nasks (books) of the Avesta. Such civilization is allegorically referred to as his Khshudra, seed.

This Khshudra is stated to have been guarded or protected by 99999 Fravashis. Here Fravashi stands for Ashaunam Fravashis, which indicate Baodangh, divine Wisdom '(not 'intellect') and which Fravashis are in perfection of divine knowledge and Wisdom. In Zoroastrian numerology this perfection is represented by the numeral 9 in units, and Baodangh, divine Wisdom by the numeral 5. Consequently the numeral 9 is expressed five times as 99999.

Thus it will be understood that Zarathushtra's Khshudra was not ordinary generative fluid secreted in males, but indicates sublime seeds of spiritual knowledge and holy spiritual practices connected with Ahura-data, the divine Law of Un-foldment of Spirit from Matter, and 99999 does not represent the normal significance of that figure group, but has the mystical meaning shown above.

Dr. Mills not understanding the above numerological mysticism, criticizes the same as under in his book "Our Own Religion in Ancient Persia" (p. 20 footnote):

"Compare this drivel with the grandeur and simplicity of the Gatha, S.B.E. XXXI, pp. 1-194."

Here the learned scholar in his unawareness renders 99999 as myriads in doing which he misses the technical and mystical meaning of the numeral 9, expressed five times in the figure group 99999.

As stated above, the figure 9 stands for perfection, and this perfection represented by numeral 9 occurring 5 times, stands for Baodangh, the divine Wisdom. Thus it will be understood how imprudent it is on the part of the learned scholar to indulge in uncalled for and ignorant criticism of holy scriptures from mere superficial meaning of a passage.

SUPPLEMENT NO. 19

Exposition of **Apam Napat**, Fountain-Source of Blissful Heavenly Current

Apam Napat is an Avestan technical term derived from **Ap**, water; and **Napat**, centre. Though these derivatives are correct still it is not known in philology as to what the term actually applies to Avestan dictionary tries to explain the term as under:

"that from which anything has its origin; source; a fountain head; Apam Napat literally means 'the source, the navel or the son of waters'. It is so called, because, the Arvand (the Tigris) takes its source from it; originally it is the fire of lightning, as produced in the clouds, like the Vedic Apam Napat. As an angel it is commonly known by the name of the Izad Borj (Av. Berezant) Berezant (tall, high)" an epithet of Apam Napat, became one of his names (Dar.)"

Khshnoom teaches that Apam Napat is the blissful current that effects reformation of the souls by investing them in elemental bodies and finally repatriates them to the centre of the heaven of Ahura Mazda, i.e., to the empyrean.

The Napat or centre of the empyrean is the fountain-source of perfection of divine knowledge, divine Wisdom and blissfulness. The current from that fountain-source flows constantly on the universe, first to the 8th heaven of the Zodiac (9th is the empyrean). This blissful current is allegorically referred to in Avesta as water by comparing the inconceivable heights of the above two topmost heavens with the top of a very high mountain, and the blissful current with water gliding down from that mountain top.

The 8th heaven of the Zodiac is referred to in Avesta (Yt. 12:35) as **Anaghra Raochao**, Endless Lights, where is situated the elliptical belt containing 27 constellations of fixed stars. These 27 constellations are allegorically depicted as the 27 apexes of the above-mentioned mountain. In one of these apexes, i.e., constellations, which is named **Hukairya** (Yt. 10,88) is the collection of the blissful current of Apam Napat. This blissful current flows down from the constellation of Hukairya, traverses the transitional regions (Zamrirs) between each pair of the revolving planetary heavens, and mixes with the fire-energy called Atashe Mino Karko operating on Miswane-Gatu, the inter

mediate region between the heaven of the Moon and the top of the Space, i.e., between the immortal and mortal worlds (vide chart in Introduction). Owing to its mixing with the fire-energy of Atashe Mino Karko which is inferior to the fire-energies of the planetary world, the current of Apam Napat becomes diluted. This diluted current is called Gava Chithra, literally meaning Seeds (souls) possessing propensity to live and help others live.

It is stated above that the current of Gava Chithra is the diluted form of Apam Napat. From this Gava Chithra are produced the four elements, viz., fire, air, water and earth. Apam Napat is so named because these elements possess the quality of transmuting soul's Evil into Good and of transfiguring and repatriating the souls to Napat, the centre of Ahura Mazda's heaven.

Since this Apam Napat has the power of accelerating the reformation of the soul, it is referred to in Avesta (Yt. 19,52) as **aurvat aspa**, swift-footed steed, thus:

"We sacrifice unto the Son of Waters, the swift-horsed, the tall and shining lord. . . who made man, who shaped man, a god who lives beneath waters, and whose ear is the quickest to hear when he is worshipped." (S.B.E. Vol XXIII)

We have seen in the exposition that when Apam Napat becomes diluted, it is called the current of Gava Chithra. It may be noted that Gava Chithra is the name of the saintly souls, belonging to the top of the invisible mortal world of Space, which (Gava Chithra) are almost immortal souls. In the above quotation it is said "who made man, who shaped man" because as stated above, "from Gava Chithra are produced the elements, and from elements are produced human body and human shape. Thus there is the gradation of 1) Apam Napat; 2) Gava Chithra; 3) formation of subtle elements and shape; and lastly 4) material body. The Gava Chithra souls are trailing down like the flowing of a current. Hence the diluted form of Apam Napat is said to be the current of Gava Chithra.

For the "composition of-the four elements and of the human physical body", please see Supplement No. 28.

SUPPLEMENT NO. 20

Exposition of Kehrp, Invisible Body

This Kehrp comprises 16 Chakhras (Yt. 13,89), plexuses or receptive nerve centres of magnetic force from which every part and every limb and organ of the body are developed. The subject of Chakhra as a constituent of Kehrp is highly intricate in character, since the constitution of each of the 16 Chakhras is based on the permutations and combinations of the four elements of the body, each getting 16 electrical circlings, making in all 64, the technical names of Chakhras, the relation of each with different organs and parts of the body, different planets influencing each, relation of different types and grades of Atash, fire-energies or heat with each of them etc. etc. into the details of which we cannot enter here. However, looking to the total unawareness about Kehrp and its Chakhras in philology it is deemed advisable to give below some hazy idea about them (translated from Gujarati from the "Frasho-gard" magazine Vol. XII Nos. 1-2 p. 46 and Chart):

"Just as our physical body has organs like brain, heart, lungs, liver etc. so the Kehrp, the subtle elemental body, has 16 organs called Chakhras. Again just as the windows of a house serve as the inlets for light from without, so the Chakhras are the inlets of the subtle elemental body for admitting planetary currents which descend through Ushtan, life energy. (Ysn. 55,1).

It is to these planetary currents admitted in the Kehrp that human beings react in weal or woe (dependent on the law of 'Akem-akai, vanguhim ashim vanghove', meaning 'evil to the evil, good reward to the good') (Ysn. 43, 5). These 16 Chakhras set the subtle four elements in motion, and in ordinary worldly people the constitution of every Chakhra varies. All the physical organs and limbs are respectively subject to these Chakhras, so that there is no part of the body, however small, but is under the control of one or more of the Chakhras."

In this way these various Chakhras of the Kehrp exercise control over the respective organs and limbs assigned to each. Among these Chakhras some are active, and others dormant. Thus in ordinary human beings, Nos. 1 to 4 of the brain are dormant, while in saintly persons they are active. Nos. 5 to 8 be

longing to the senses are active in ordinary human beings, but dormant in holy persons. They are the faculty of (5) seeing, (6) smelling, (7) hearing, and (8) tasting respectively. Now let us understand transformation, say, of Chakhra No.8, which belongs to the tongue, the organ of speech and taste. Ordinary human beings are subject to falsehood in speech, and to likes and dislikes in taste and immoderation in food and drink. But when a person takes to strict truthfulness in speech and simultaneously practices austerity and stoicism and partakes of pure food, the Chakhra of the tongue becomes inactive i.e., its erstwhile subjugation to sensuous enjoyment of taste changes into control over the tongue. Now the Chakhra of the tongue gets connected with the 10th Chakhra of the heart from which it was isolated so far. The heart in turn is in connection with the cerebral Chakhra No.1, which is the highest, and hence called Mt. Alborz. Thus the latter, which was dormant so far, becomes active, principally with the observance of perfect truth. In this way when complete transmutation of all the Chakhras of the sensuous side is effected, the particles of his or her soul in the three lower kingdoms of animal, vegetable and mineral get reabsorbed in his or her soul whereby that person becomes saintly. We need not go into the detailed exposition of this subject here.

Two Meanings of Chakhra

(1) Plexus and (2) Path

The term 'Chakhra' is used in Avesta in two different meanings, which are not correctly understood in philology. Rathvya Chakhra (Yt. 10.67) means righteous path; while 'Chakhrem Urvaesayat' (Yt. 13.,89) means turned or transformed the Chakhras i.e., plexuses (into good). In S.B.E. Vol. XXIII the latter (Chakhrem Urvaesayat) is rendered as:

"took the turning of the wheels." Then in footnote (under wheel) it is said: "The wheel of sovereignty (?) Cf. Yt. 10,67; this expression smacks of Buddhism."

In the former case (Yt. 10,67) 'Rathvya,' is derived from Ratu, and Ratu from Aret, truth. Thus it is equivalent to Asha, also derived from the same root; and Chakhra is derived from Char, to go or to walk. So broadly speaking Rathvya Chakhra means 'walking on the path of truthfulness'. Mithra or Meher Yazad is the Lord of truthfulness. So in the above passage it is said:

"who (Mithra) moves with Rathvya Chakhra,
the path of truthfulness",

that is, Rathvya Chakhra is the accompaniment of Meher Yazad. Thus this phrase does not mean 'wheel of sovereignty' nor it 'smacks of Buddhism'.

Now with respect to the term 'Chakhra' in Yt. 13,89 mentioned above, it may be stated that in this case Chakhra does not mean a 'wheel' in the ordinary sense, but the reference is to the evil plexuses of the Daevas Kehrp, the invisible body (Ysn. 55.1) which has 16 receptive nerve-centres each called Chakhra as explained in the beginning of this Supplement. Chakhrem Urvaesayat means that the evil Chakhra nerve-centres, giving birth to Evil of all kinds were turned or transformed into Good.

SUPPLEMENT NO. 21

'Panchas-dvaram - Vasi',
(Fish) Physical Body with 50 Doors

The enigmatical term 'Panchas-dvaram-Vasi' which literally means 'fish with 50 doors' applies to the beautiful human physical body, which is the outward material form developed from its Kehrp (Ysn. 55,1), the invisible body within, (explained under Supplement No. 20). This human body is the result of the workmanship of Ameshaspendas and Yazads, archangels and angels, whose functions in the luminous worlds are called their Humata, those in the evanescent world (the Space) their Hukhta and those in the material world their Hvarshita. Thus in Patet-Pashemani; 8, are given the Hvarshitas of the seven Ameshaspendas - mankind, cowkind, fire energies etc. The archangels and angels have one aim of reaching the acme, which is Khao Afrazyamna (Yt. 13, 14), literally, the Fountain source of eternal freshness, which is the conceivable form of the inconceivable AHU, (only in Yatha AHU Vairyo prayer) the Un-nameable Light of lights, the Supreme Deity over Ohrmazd and Ahriman. The work of the Ameshaspendas is referred to in paragraph 83 (ibid.) as:

"Yoi hapta hamo manangho, yoi hapta hamo vachangho, yoi
hapta hamo shyaothnaongho, yaesbam asti hamem mano,
hamem vacho, hamem shyaothnem;hamo **patacba frasa**
stacha, yo Dadvaio Aburo Mazdao."

(translation) - Which seven (Ameshaspends) are of one thought, which seven are of one word, which seven are of one action, whose thought is one, whose word is one, whose action is one; whose

father and instructor is Dadvaio Ahura Mazda.

When the Creator creates Dami, the world of defective souls, he assumes the potentiality of Dadvaio (not dadhvaio) and he is then called Dadvaio Ahura Mazda.

(It may be noted that 'dba' is pronounced as 'da', because the vibratory colours of 'dha' are inferior. The letters chha, dba, bha, la are omitted in Avesta for the same reason).

In Panchas-dvaram Vasi there is principal functioning of the talismanic cardinal numeral 7, which represents the activities of wickedness, and their transmutation into those of blissfulness. Thus 16 Chakhras, plexuses of Kehrp are numerologically equal to 1 plus 6 = 7. The whole of the Dami, evanescent world (the Space) for the Reformation of refractory souls comprises 7 Dakhyus. The planets which are the veritable "Mills of God" for grinding down the wicked activities in the Dami and on this earth are 7. In this way, there is the operation of the talismanic numeral 7 by each of the seven Ameshaspends, which make $7 \times 7 = 49$. The physical body is so designed that after passing through transformations in the evanescent-world during repetitions of death and birth it can return to Khao Afrazyamna above mentioned, and which Khao is in Asha condition of perfect holiness and order divine and hence in oneness ('1'). In this way 49 plus 1 make 50.

The functions of the 7 Ameshaspends making $(7 \times 7 =) 49$ in the ultra-physical and material worlds will finally reach that Oneness of Khao Afrazyamna, that "One Far Off Event to which the whole Creation moves". This is what is indicated by 49 plus 1 in which 1 represents Khao Afrazyamna in the enigmatical expression Panchas-dvaram Vasi.

Thus in the human body is Nature's ingenious device of the talismanic working of the numeral 7 through the (16, i.e. 1 plus 6=) 7 revolving Chakhras; plexuses of Kehrp, the invisible body. The Panchas-dvaram outlets are talismanically and hermetically sealed, that is, they remain latent till the soul becomes holy.

When both the correlative masculine and feminine counterpart souls (Khaetu) (Ysn. 12,9) have gained Salvation, and the two meet, and give themselves up, each to each one's Khaetu, 'own relative' (counterpart soul), the erstwhile sealed outlets or doors open automatically, through which the two blend (Khaetvadatha; *ibid.*) into one re-integrated or perfected whole soul called Magavan (Ysn, 33,7) as stated already.

In the Avesta (Ysn. 42,4) the Sea Vourukasha is praised as "Zrayo Vourukashem yazamaide" meaning, we praise the Sea Vourukasha. This Vourukasha is the topmost and widest super-ethereal region on the top of the Space, where super-ethereal waves are engendered, and hence allegorically called 'Sea'. Besides it is said, "Vasimcha yam panchas-dvaram yazamaide" (ibid.), literally meaning, we praise the fish with fifty doors, where 'fish' refers to the physical body, which is the workmanship of the seven Ameshaspends as explained above. The body is referred to as 'fish' to suit the allegory of the sea Vourukasha also explained above. Thus the term 'Vasimcha' does not signify any 'leviathan', as conjectured in philology.

Moreover, it is stated, "Kharemcha ashavanem yazamaide" (ibid.)" literally meaning we praise the holy ass, who is referred to in Bundelesh; 19,1 as 'the three-legged ass'. Here, the word 'ass' in Avesta is followed by 'Ashavan', the holy, to show that it (Khar) does not indicate any animal with a material body, but is something, which is holy. This is supported by the above mentioned Bundelesh; 19,1, where it is stated "Minoe khorashne aet Va ahloban", i.e., his food is spiritual and he is holy.

Technically speaking, 'Khar ashavan' is the lustrous Kehr (body or form) located at the top of the Space and refers to the three-stage divine Ahunavar Plan, explained in the Introduction of the book. These three stages are:

- (1) Creation of all the worlds and souls;
- (2) Reformation through spiritual purificatory processes of transmuting Evil into Good of souls deficient in divine knowledge, which Reformation takes place in the super-ethereal and ethereal regions of the Space, and in this material world, whereby the soul, masculine or feminine, becomes sanctified. This sanctification rarely ever occurs simultaneously. Generally, the masculine counterpart is earlier in advancement, and is reaching the Zareh Vourukasha. It then awaits its tardy counterpart. When the latter arrives likewise sanctified, and the two meet, they blend together. This blending of the two counterparts into one is called 'Khaetvadatha' (Ysn. 12,9) and the asexual whole soul is called 'Magavan' (Ysn. 33,7).
- (3) Repatriation of the Magavan to the immortal worlds.

It will thus be understood that the Khar-ashavan, the holy three-legged ass is the lustrous Kehr of the three stage divine Ahunavar Plan explained above.

SUPPLEMENT NO. 22

'KAR MAHI'
THE ALL-SEEING FISH
(POTENTIALITY)

The 'fish' 'Kar Mahi' says the allegory, swims in the Zareh Vourukasha, the inconceivably huge expanse at the top of the Space, where super ethereal waves are generated, and hence allegorically called a sea. It is called 'Mahi' to suit the allegory of the Zareh above mentioned. It (Kar Mahi) is the potentiality that has all-pervading eye. It can reach every soul in the Nisti, the evanescent world, and is cognizant of every atom of the countless physical bodies, which (atom) it will cause to turn into light one day.

Souls in their original state were, up to the lowest heaven of the Moon in the planetary world, lights with deficiency of divine knowledge, which deficiency is the source of all Evil. The characteristic of these souls was repulsion, and not attraction. So Kar Mahi causes them to be bifurcated into sexes and to be invested with physical bodies, whereby worldly sex-attraction is created in them. From this worldly sex-love the souls would in the long run turn to divine love. So the souls are imprisoned in the physical body, and thrown in worldly life with all attractions of sensuous enjoyments.

On earth after the age of five or so the soul is heavily veiled with the Veil of Darkness, on account of which it knows not where it came from and why, and so is attracted to all kinds of worldly pleasures, which it mistakes for true happiness. After death the Veil of Darkness disappears, and on the dawn of the fourth day a Zoroastrian soul goes to the sky (Thwasha, Vd. 19,13), sees the sorry picture of the past evil life on earth, and it shudders. On the sky the soul develops its Rae, inward divine knowledge, and after a certain time comes back to the earth, because it cannot proceed to the higher paradisiacal regions on account of the grossness of its past wicked life on earth.

Thus the sinful soul finds no felicitous asylum either in the sky above or on the earth below, between which two it keeps shuttling up and down till wisdom dawns as the result of severe condign punishments, and it (soul) changes its line of life from vice to virtue, from which time onwards begins for that soul the governance of Ahura-data, the deified law of Un-foldment of Spirit from Matter. Hence such automatic shuttling between

the sky and the earth over and over again, till Drvao, evil clung to the soul is transmuted into Gao, blissfulness as of the kine, is referred to in Avesta as 'Thwasha khadata' (Vd. 19,13) literally meaning 'automatic' (runs) between 'sky' (and earth).

As shown above by the potentiality of Kar Mahi, souls are invested with physical bodies, composed of countless atoms. These atoms of the physical body, on account of the functions of the 16 Chakhras of Kehrp within, will be transmuted into Gao, good constituents, which in the end will turn into light by virtue of the soul's holy living, and that light will be absorbed in the light of the soul itself. Such is some idea of the potentiality of *Kar Mahi*.

SUPPLEMENT NO. 23

TECHNICAL SIGNIFICANCES OF THE TERMS NMANA, VIS, ZANTU, DAKHYU

Nmana, Vis, Zantu, Dakhyu literally mean respectively, house or abode; *street* or village; town and country or region. But in Avesta these *terms* are used in a wider sense, and relate to this earthy globe and/or to the regions of the Space, which are expressed in terms of this material world. According to the Avesta, this earthy globe is composed of two main divisions, one wicked and the other holy, each styled as a 'house'. The former is the wicked known material world called 'Drujo-deman'. (Ysn. 46,11), literally the Abode of Evil, or 'Daozhangha' (Yd. 19,47) the hell, which constitutes the 2/3rds of the globe; the other division is the 'Thrishva' (Yt. 13_3), the holy 1/3rd of the globe situated in the Arctic region, which has been *buried* under deep snow since thousands of years, and hence scholars of the world have been entirely in the dark about its existence and geography.

With regard to the above terms, Nmana (literally house or abode) includes (a) felicitous stations and regions from the holy Thrishva leading towards 'Garo-Nmana' (Yt. 3,3) literally the Home of Hymns, the heavenly abode of Ahura Mazda; (b) the 2/3rds wicked section, i.e. *our* known material world; and (c) the roof or dome of this 2/3rd known material world in Pairi Dakhyu and Adairi Dakhyu—all these are included in Nmana. Vis (literally *street* or village) refers to the Upairi Dakhyu in which is situated the region of the highest point of the invisible 1/3rd section of the globe.

Zantu (literally town) refers to the sky over the apex of the paradisiacal mountain Harbarez, which (sky) is situated in the transitional region (Zamrir) between Aa Dakhyu and Upairi Dakhyu, and Dakhyu (literally country or region) refers to the paradisiacal super-ethereal regions in which pervades the creative fire-energy called Mino-karko. These regions comprise the inconceivably huge expanses of the top three Dakhyus, viz. Aiwi, Antare and Aa. In the three transitional regions (Zamrirs) over these three Dakhyus are located the six superethereal Keshvars, the portal region to which (Keshvars) is called 'Dadare Gehan.' On the summit of these Keshvars occurs the sublime noumenal ceremony of Khaetvadatha., These superethereal paradisiacal regions on the top of the Space are technically referred to as Dakhyu.

It will be understood from the above that stations and regions in or near the earthy globe are technically styled Nmana, abode. Those farther away from the globe and located at the middle of the Space are considered as Vis, village. The sky still farther away as Zantu- town, and the paradisiacal regions towards or at the top of the Space are regarded as Dakhyu, country.

SUPPLEMENT NO. 24

Law of Khoreh, Aura

A Zoroastrian should give importance to "Khoreh" (aura, personal magnetism, i.e. the fine invisible current) emanating from the physical body. The outward human body is developed from the inward invisible body called Kehrp (Ysn. 55,1) composed of 16 Chakhras_ plexuses, centres of magnetic current from which every part and every limb and organ of the body are developed. All tenets of Ashoi, holiness or purity and the practice of strict truthfulness together with contrition for sins create healthy influences on the plexuses of Kehrp. The subtleness of this invisible body (Kehrp) is very much accelerated by keeping "Khoreh" in tune with Nature's laws only, and then the soul goes on advancing in Unfoldment through Kehrp.

There are six types of Khoreh, viz, "Farreh Yazadi", "Kyan Khoreh", "Erepat Khoreh" and three other latent ones. By the observance of Baj ** canons enjoined in the Zoroastrian religion, the advancement can be effected in the degrees of these, six types

** Prescribed canons to be practiced in accomplishment with respective formulae said in whispering tone.

of Khoreh, and various grand latent powers developed thereby. With the advancement in Khoreh, the soul goes on Unfolding itself easily and automatically and begins to attain more and more the deep "Divine Knowledge" of Nature's laws. Different types of food produce varied effects on human aura, for which "Tark-e-Haevaniat", the principle of abstinence from animal foods together with austerity and stoicism are necessary. Over all, noblest thinking, speech and behavior are essential for the maintenance of the purity of aura. By thus maintaining Khoreh in accordance with Nature's laws the thoughts become free from pollution, and gradually keep on becoming pure and lofty.

'SUPPLEMENT NO. 25

Scientific Excellence of "Nirang", The Electrically Charged Water Passed by Cowkind

For the preservation of Khoreh, aura, expounded under the preceding supplement, Gao, technically called Nirang, the electrically charged water passed by 'Gospand', the blissful cowkind, is very valuable. This Nirang contains khastar, that is, electric force which purifies khoreh, aura or personal emanation. It is on account of this purifying power that in Zoroastrian religion this Nirang is called 'Aab-e-Zar', the golden water or 'Aab-e-Zur', power-possessing water. This purifying power remains in Nirang of Gospand (cowkind) for 72 hours only from the time it is expelled, after which it turns putrid and is full of "Druji", microbes, like any other urine. The liquid passed by cowkind alone possesses this special quality because the subtle "plexus", the receptive centre (of magnetic current) operating on the cowkind's private organ is under the influence of Jupiter, which is called the planet benefic, the heaven of which is the abode of Creator Ahura Mazda and hence the exceptional quality possessed by this Nirang. The water passed by all other animals, whether human or quadruped, is putrid from the moment it is excreted.

The kine, goats and sheep live on grass, vegetables and grains. They do not possess carnivorous propensity. On the contrary, they possess the philanthropic and blissful characteristic of helping humanity to live by their milk and the sheep by furnishing wool.

Still there exists great difference among these three genuses, because, they belong to different planets. Cows and bulls being under the beneficent influence of the highest planet Jupiter enjoy lofty position in Nature. Consequently, their faces are very shapely and charming.

The especial and most important effect of this Jupiterian influence on cows and bulls is that the liquid expelled from their private organs possesses the 'Khastar' electric power of imparting purity. Khshnoom teaches that only in the case of cows and bulls the twelfth plexus of their invisible body (Kehrp) which pertains to their private organs receives the beneficent holy currents of the creative fire-energy called 'Adar-Froba' operating on the 6th heaven of Jupiter. Owing to this purifying electric power, the water passed by cows and bulls remains pure for 72 hours from the time it is passed. Hence this water is called 'Aab-e-Zur' or 'Nirang' i.e. water possessing (purifying) power. On account of its excellence of purifying power, it is also called 'Aab-e-Zar', literally golden water. However, this Nirang when passed through the elaborate holy ceremony called 'Nirang-din' does not turn putrid for several years due to the holy effect of this ceremony, provided the ceremony is performed with strict observance of the essential laws of holiness and the liquid is carefully preserved. It is on account of the scientific effect of Aab-e-Zar (or Zur) that its use is enjoined in the religion as the first thing in the morning before using water. The water passed by goats and lambs which are under the influence of the Sun and the Moon, is almost as good in purificatory effect as that of cows and bulls. It must be distinctly understood that ordinarily after the passage of 72 hours the Nirang loses its purifying power and is then ordinary urine, which is putrid and hence unfit for use. The buffaloes are under the influence of the planet Saturn which is of lower grade, and hence their faces are not attractive, though they are non-carnivorous. Comparatively they are much inferior to cows and bulls.

During sleep at night, invisible microbes become very powerful, envelop the human body and impair the Khoreh (aura). The effect produced by the forces of darkness renders impurity to Khoreh, aura or personal emanation. To counteract the forces of these microbes the application of one or half a teaspoonful of the above Nirang or Aab-e-Zar on uncovered parts of the body with its prayer formula first thing in the morning before touching water, neutralizes the impurities caused by the microbes.

The Nirang Formula.

It may be noted that in the formula to be said in Baaj, that is, in whispering tone, while taking the Nirang liquid (Aab-e-Zar) there occur the wordings "Si-u-se Ameshaspand." Here Si-u-se is

not used in the normal significance of 'thirty-three' but it represents (3 plus 3 =) 6 indicating the powers of six Gahambars, i.e., power to create, destroy and re-form; and the word Ameshaspand is used in its technical sense, and not as one of the seven Ameshaspands from Ahura Mazda to Amardad. 'Si-u-se Ameshaspand' is a technical phrase, representing what are called '33 Ahu' and 33 Ratu' who are Yazads (angels) and sub-angels possessing the significance of '33', explained above.

Thus the technical phrase 'Si-u-se-Ameshaspand' in the above formula does not mean 33 Ameshaspands, as is erroneously believed in Philology from the literal translation of that phrase, nor is there any error in the composition of the formula because it is in Persian, and evidently of a very later date, for it must be remembered that such formulae are framed according to Staota Yasna, the laws of vibratory colours in which certain set words have mystic power and hence rules of grammar are not always adhered to.

SUPPLEMENT NO. 26

VARIOUS TYPES OF "DRUJI" HIVES OF INVISIBLE MICROBES

For the preservation of Khoreh, personal magnetism or aura, a Zoroastrian has to protect himself from all kinds of "Druji", hives of invisible microbes. In our daily domestic life myriads of invisible harmful microbes are created during bath, partaking of meals, attending Nature's calls etc. Similarly, highly injurious microbes are created by "Druji-e-Hikhra", excreta of cut hair and nails, spit, urine, blood, pus etc; which also impair Khoreh, personal emanation by coming in friction by contact with "vayu-upara-kairya", atmosphere. These microbes and evil "Khastar" electric force thereof, constantly produce in Nature insanitary effects (invisibly but explainable scientifically) by the head kept uncovered and by cut hair and nails thrown carelessly about (in the house).

Moreover, powerful insanitary toxins from such microbes and dangerous "Khastar" (magnetic currents) are generated during "Druji-e-Buji", menstruation, seminal discharges and during unnatural seminal discharges (by self-abuse) and very damaging influence is created on the spiritual as well as physical well-being by such Druji. Similarly harmful effects are created

by 21 different types of Druji of which *four* are mentioned in Khordad Yt. 2, viz., "Daruji-e-Hashi", Daruji-e-Ghashi", "Daruji-e-Peshish" and "Daruji-e-Saeni" which are produced from the human lust etc. Again very powerful but harmful electric forces (Khastars) are produced from extremely subtle envelopment of myriads of microbes produced by clouds of evil thoughts, words and actions.

In order to neutralize harmful effects of all these, numerous respective Baj-rites-based on Nature's laws - for the protection of Khoreh have been enjoined in the Zoroastrian religion.

During the processes of alimentation at meals and when attending Nature's calls, and on other occasions, serious deterioration in our Khoreh is also wrought by invisible microbes naturally generated. Thus, for instance, the vibrations produced by the pronouncement of Avesta formulae of "Meal Baj" help digestion, while in the case of Nature's call, the Baj formulae said in whispering tone, protects our Khoreh and general well being by neutralizing the microbes and enveloping the material body like invisible citadel. The blood of the physical body must be kept unpolluted and of finer grade.

It will thus be understood that in Zoroastrian religion, "Druji", hives of invisible microbes created through numerous causes are neutralized by the observance of respective rites, accompanied with Avesta Baj formulae (said in whispering tone) connected with each. The rigorous observance of these rites makes a person holy for the sake of holiness (Ashim Ashai). In Gatha (Ysn. 46, 10), the holy Prophet promises to lead those across the Chinvat Bridge i.e. to Salvation, who are holy for the sake of holiness (Ashim Ashai), by the practice of such rites. (Condensed from pp. 44-47 "Ilm-i-Khshnum Series No.1" published by the Master).

SUPPLEMENT NO. 27

MAGIANS OR MAGI, THEIR ORIGIN AND SPIRITUAL EMINENCE

The Magians, their origin and their spiritual eminence are not known in philology. A true Magian or Magi (Avesta Magavan; - Ysn. 33,7) is an asexual saintly whole soul. He is asexual

because, his erstwhile spiritual masculinity and spiritual femininity are blended together after both gaining emancipation, meaning, deliverance from the physical body. This is possible only on attaining sin-free state i.e. on both the counterparts succeeding in transmuting their respective Evil into Good before intermingling together. A Magian is not an ordinary celibate, whatever, it may really signify, because the latter is a worldly sinful man or woman leading an unmarried life for some reason or other.

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

After ages and ages, either the masculine or the feminine counterpart (generally the former) succeeds in crossing the felicitous top sub-region of the Chinvat or Requirer Bridge earlier than the other, from which stage the physical body becomes extinct, and then that saintly soul advances higher and higher in the paradisiacal section of the space, and on reaching the top thereof (i.e., on Zareh Vourukasha, where the bifurcation had originally taken place) awaits the arrival of its tardier counterpart. When the latter arrives likewise purified, and the two meet, both the ('Khaetu') counterpart souls 'give themselves up" (-datha'), each to each and soul to soul. This noumenon is called 'Khaetvadatha' literally meaning giving oneself up or self-surrendering to Khaetu, its 'own relative', which own relative is the counterpart soul as stated already. This Khaetvadatha, as will be readily understood, does away with sex-differentiation, and by intermingling forms one asexual whole Soul called Magavan (derived from Maz, great; van or vand,

band, bind; hence binding or unifying of two great ones, i.e., holy counterparts). Thus it will be seen Aka-Chithra and Magavan or Magian are antipodes of each other-the former wicked, the latter saintly. It will thus be understood that Magians cannot belong to a 'tribe', because a tribe consists of women and children also besides men, though our Master said that by a mysterious decree of Nature, the number of Magavans existing at a time on the earth remains constant at 72. They usually remain in a group secluded in mountain recesses, lest they may catch vicarious pollution. Besides, since they are asexual, there cannot be 'sons' of the Magi.

PROF. ZAEHNER'S
DISPARAGING VIEWS
ABOUT MAGIANS

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

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

gods, discourse concerning justice, and condemn graven images; he enumerates further many other beliefs which are elsewhere attested both in Iranian and Greek sources. For further eulogistic accounts of the Magians the reader is referred to Messina and to MM. Bidez and Cumont's great work, *LES MAGES HELLENISES*."

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

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

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

MAGI MOST QUALIFIED FOR INTERCOURSE WITH GOD

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

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

'Another marvelous myth is sung in the mysterious consecrations of the Magi who praise this God as the first and perfect Conductor of the most perfect Wagon. For the car of Helios," he says his younger than this, and visible to the whole world, its course being apparent. The strong and perfect team of Zeus has never been praised so worthily by the Greeks, neither by Homer, nor by Hesiod, but Zoroaster and the sons of the Magi that were the disciples, celebrated it (worthily). Zoroaster is said by the Persians to have left society owing to his love of justice and wisdom, and to have lived a solitary life on a mountain. Then this mountain had begun to bum on account of the huge quantity of fire falling from Heaven, and had continued so to burn; wherefore the King and the Chiefs of the Persians had approached thither, intending to adore the Deity. Then

it was that Zoroaster had come forth unhurt from the fire and approached them gracefully, bidding them not to be afraid (of the awful prospect); but to offer some offerings unto God, since he had visited their territory. Then Zoroaster had intercourse not with all of them, but with those only who were most qualified for truth and most apt for an intercourse with God, and whom the Persians called Magi, i.e. such as understood how to serve the Divine Being, but not sorcerers, as the Greeks called them from their ignorance of the name.....

We see from the above quotation that the Magi "were most qualified for truth and most apt for an intercourse with God". Moreover, the Magi understood how to serve the Divine Being. Consequently, the Magi were not sorcerers, but holy sages, and the mystic spells they employed and the mysterious ceremonies they performed were also holy and belonging to white magic. It is not perhaps known that in sorcery the means or materials employed for creating evil power are loose hair, nails, and certain other impure things, at times accompanied with invocation of devils, whereas in white magic, the functionary agents are fire in a censer with sandalwood and incense burning over it with fruits, flowers etc., possessing holy aura, while the Magi chants sacred formulae and invokes the aid of divine holy Intelligences.

MAGI COULD READ VIBRATIONARY COLOURS OF NASKS LIKE ALPHABET

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

"By the development of powers of Asha, holiness, the Prophet's Farhang of Staota Yasna, i.e., science of vibratory colours could be acquired. Then those 21 Nasks of Fshusho Manthra could be read with the spectacles of Staota Yasna (sublime vibratory colours). When they

were lawfully chanted, a Cinematograph of Nature's concatenation could be seen in spiritual trance. Then the pictures were done into allegorical grammatical language, for making which allegories there were rules. The 21 Nasks of Fshusho Manthra turned into grammatical language are called 21 Nasks of Manthra-Spenta which was all effected by Zarathushtramoto, i.e., higher grade holy Magians who are most like Zarathushtra in the practice of holiness".

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

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

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

In the text, it is stated:

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

MAGI'S MEASURING INTERSTELLAR DEPTHS AND DISTANCES IN TRANCE

Before we cite the extract that follows, some preliminary explanation is necessary In the Memorial Volume in honour

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

"These (mathematical) calculations are of an approximate nature. The exact calculations cannot be obtained by this method, because they are after all of a material type, whereas the planets are roving bodies possessing glory, and emanating currents of internal magnetism and electricity, which effect great changes in their manifest motions. The internal calculations of this Zarvane-daregho-khadat (of 81,000 years) can be made only by a particular 'key' in which the years of augmentation and of the flights of centripetal and centrifugal forces and of the laws of internal motion have to be taken into account. Then alone the exact original Date of an event of the past, as well as the prediction of a great event destined to occur in future can be found.

But for using this key of the "Calculations of the heavens" the internal spiritual aid (of the holy sage) is required, because only according to a certain method, the hidden motions of the planets can be seen in (spiritual) trance, "which" as we have seen above, "is the reward of the Magi initiate."

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

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

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

"How they (Magi) attained to this privileged, position remains quite obscure, but there seems to be no doubt that

their functions passed from father to son right up to the Muslim conquest and after."

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

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

SUPPLEMENT NO. 28

Composition of the Four Elements and of the Human Physical Body.

The human physical body is composed of the four elements – fire, air, water and earth - each having 16 graded electric circlings, making 64, with the permutations and combinations of which is mixed the mixture of the soul's Good and Evil.

The above four elements are produced in Nisti, the evanescent mortal worlds including (1) the invisible ultra-physical planes commonly called the Space (below the heaven of the Moon); and (2) our earthy globe.

The creation of this Nisti or the mortal worlds is based on three things:

- (a) Staota of Nisti, i.e." vibratory colours slightly condensed, and hence comparatively inferior to those of the planetary world, capable of creating mortal worlds. These vibratory colours (Staota) are produced by the rotations and revolutions of the planetary heavens;
- (b) to these slightly condensed vibratory colours are added life-energies (Ushtan) by the two Mino, the coeval twins Ohrmazd and Ahriman; and

- (c) with these life-energies is associated the divine Ahunavar plan for the creation of these evanescent worlds. It may be noted that this Ahunavar Plan is deified, lustrous, possessing consciousness arid_ capable of creative potentialities.

When the above three are combined together, a sort of heat or warmth is produced This heat is of two grades possessing diverse qualities - one, superior, which is energizing or freshening called 'Hararat-e-Gerezia'; the other, inferior, i.e., enervating or producing lethargy, and destructive of good energy, is called 'Hararat-e-Gerevia'. The combination of these two types of heat produces the four elements ('Anasar'), viz. fire, air, water and earth, which are the fundamental, most mysterious, variable things possessing inconceivable terrific force, and each getting 16 electrical circlings, making in all 64. We shall not go further into details of this topic of elements, but only state that with the permutations and combinations of these 64 motions of circlings is mixed the mixture of the soul's Good and Evil.

These 64 motions are said to be the electricities of the intangible four elements. When they intermingle together in their subtle state, they cast a shadow, which as it becomes grosser and grosser, there comes into existence the normal material body as can be known by the senses. It may be noted here that the 'elements' referred to above, may not be mistaken for the 90 odd elements well known to modern science.

Owing to the presence of the above two antagonistic propensities of Good and Evil in the composition of the body, there is incessant conflict within the same (body) at the umbilicus. This conflict, not understood in philology, is referred to enigmatically in Avesta (Ysn. 12, 9) as '-yaokhedra', while the two antagonists (Good and Evil) are called 'Ranoibya', the two contestants (ysn. 51,9_). The- task is to cause complete transmutation of Evil into Good through condign punishments by Nature and through the strict observance by the person concerned, of the Zoroastrian laws of purity, coupled with Truthfulness - a process involving ages and numerous rebirths. When this is accomplished, the Evil having been transmuted into Good, i.e., transfigured, the need for forming the physical body exists no longer, for the soul is now delivered of its Druj (Evil) and consequently freed from re-birth in this material world. Hence the first epithet of the Zoroastrian Faith is 'Fraspa-yaokhedram (Ysn. 12,9), terminator of the (internal) conflict and the second 'Nida-snaithishem (ibid.) deliverer from the instrument of the soul, which (instrument) is physical body. The soul is now saintly. It is able to cross the top sub-region of the Chinvat or Requirer Bridge and to take birth in Pahlum Ahwan in the paradisiacal section or the Space.

SUPPLEMENT NO: 29

King Jamshed, the Brilliant, The Founder of
Jamshedi Naoroze. His so-called 'Pride', a
Great Self-Sacrifice.

The Avestan name of (King) Jamshed is Yima Khshaeta, meaning Yima, the Brilliant. "Yim is Jam in Pahlavi and pazand. The name Jamshed is formed by suffixing the title Shid, (AV. Khshaeta) to the original Persian Jam. He is stated to be the son of (King) Tehmurasp. Some writers mention him as the latter's nephew; in Bundehesh he is stated to be his, younger brother. But in all places in Avesta he is mentioned as the son of Vivanghat, and the epithet Hvanthva, (lit., watching over the subjects) is applied to him. In Yasna; 9, 4-5 it is stilled that when Vivanghat performed the holy ceremony of Hom he was rewarded with Jamshed as his son, who possessed the brightest Glory, having the appearance of the sun (Hvare dareso), and a great protector of his subjects. According to Shahnama he ruled for 700 years, according to Bundeshesh 616, and according to Avesta 1000 years.

It is stated that to commemorate the history of Iran, he laid foundation of the gigantic monument on the mountain, which is known as 'Takht-e-Jamshid'. (Learned Kutar Bros. 'Guj. Trln. of Firdausi's Shahnama).

Three Forms of Yima (Jamshed)

The name Yima is of three categories, viz., 1, Yima Khshae-
ta the Yazadic (angelic) potentiality referred to in Vandidad; 2,22
seq.; 2, Yima Khshaeta, occurring in different Yashts, is the King
Jamshed; and 3, Yima, the potentiality which will function with
Soshyos towards the next World Deluge.

Jamshedi Naoroze.

About Jamshedi Naoroze it is stated in "Shahnama of
Firdausi" (English translation by the learned Warner and Warner)
as under:

".....Jamshid ambitioned
Rang loftier still, and by his royal Grace
Made him a throne, with what a wealth of gems

Inlaid; which when he willed the- divs (demons) took up
 And bore from earth to heaven. There the Shah,
 Whose word was law, sat sunlike in mid air.
 The world assembled round his throne in wonder
 At his resplendent fortune, while on him
 The people scattered jewels, and bestowed
 Upon the day the name of New Year's Day,
 The first of Farvardin and of the year,
 When limbs repose from labour, hearts from strife.
 The noble chieftains held a festival,
 Called for the goblet, wine, and minstrelsy
 And since that time that glorious day
 Remaineth the memorial of that Shah."

Since King Jamshed lived over 11,000 years ago, so the above
 Naoroze has also been of the same antiquity

King Jamshed Supplicating for Boons.

In the Avesta we find King Jamshed, Yima Khshaeta, the
 good shepherd, supplicating to different divine Intelligences such
 as of Avan-Ardvi-Sura, Dravaspa (Gosh Yasht), Ashi Vanguhi,
 Vayu (Ram Yt.), for various boons, which were all granted. Thus
 he prays: "that I may become the sovereign lord of all countries, of
 the Daevas (demons), sorcerers, witches, oppressors and the
 wicked who having eyes see not, and having ears hear not; that I
 may bring immortality down to the world created by Mazda; that I
 may take away hunger and thirst, take away both old age and
 death; take away both hot and cold wind for a thousand years; may
 become the most glorious of the men born, to behold the Sun (or,
 having appearance as of the Sun - 'Hvare dareso' Kangaji Footnote
 Yt. 15,16); may make animals and men undying in my reign, may
 make waters and plants undrying, and the aliments for creatures
 never failing." "In the reign of Yima there was neither old age nor
 death, nor envy made by the Daevas." (Abridged from S B E Vol.
 XXIII Tr. by Prof. Darmesteter). Thus the world passed through
 the Golden Age for three centuries.

Fall of Jamshed,

His so-called 'Pride', A Great Self Sacrifice.

After describing the glorious side of the reign of King
 Jamshed, Zamyad Yasht states:

34 "But when he began to find delight in words of falsehood and
 untruth (of 'Pride' - Kangaji) the Glory was seen to flee away
 from him in the shape of a bird. When his Glory had
 disappeared, then the great Yima Khshaeta, the good she-

phered, trembled, and was in sorrow before he *was* confounded and laid him down on the ground.

35 The first time when his Glory departed from the bright Yima, the Glory went from Yima, the son of Vivanghat, in the shape of a Varaghna bird." (The Glory departed same way twice again).

It is shown above that animals and men were made undying, which means that sorcery, lust, selfishness and other Satanic activities had stopped. However, this does not mean that the Satan was rendered totally extinct, but his devilry was only contracted to embryonic state, i.e., rendered latent for a time. Besides this, when King Tehmurasp (Jamshed's predecessor) had subdued the demons, they saved their life by teaching the arts of writing on mountains by rendering the stone soft and writing by means of stone. Thus alphabets came into existence in the form of hieroglyphics and, other methods of writing and reading. But these arts were not all blissful or of innocent type, for in the knowledge gained from the demons there were Agha-Manthra, evil spells, which engendered sorcery, dissensions, etc. Thus these evil arts became current in the world. In this way the state of immortality and blissfulness created by King Jamshed could last no longer, and selfishness, lust, death, etc., reappeared, which is allegorically expressed as the downfall of Jamshed.

This falling Jamshed is not called Yime-Vivanghat, but Yime-Vivanghusht about which (Vivanghush) there is reference in Gatha (Yasna; 32,8). Now Jamshed assumes the role of wickedness. Certain part of Yima Khshaeta potentiality called simply Yim was severed ('sawed') from Vivangha, and became an ally of Ganamin, and went in the service of Satan who wants to destroy the material world. Ganamin though an angelic potentiality leads or guides and instigates the Satan. In Gatha (Ysn. 53,7) we are exhorted to extirpate the internal lust or avarice and the Evil spirit - the 'beast in man'. There is no teaching of forgiveness for sins in Zoroastrianism. This internal Evil Spirit entices the person to step up the vice which he or she is subject to, i.e., the vice is made to overflow, so that it may meet with retributive punishment, whereby the Evil is transmuted into Good. Yima though a potentiality becomes the charioteer of Ahriman, the Satan. The goal of both Ganamin and Yima is to develop and intensify wickedness by guiles and wiles, so that when wickedness goes to its extreme, it is smitten, and Evil transmuted into Good in the end. Thus the work of Frasho-kereti, spiritual Renovation is made quicker. In this way, Ganamin and Yima give great self-sacrifice, and display their devotion to Ahura Mazda

by the mode of opposition (Jooz). Thus the great service rendered in Nature is enigmatically expressed as 'King Jamshed's pride.'
(Condensed from learned Dr. F. S. Chiniwalla's book 'Khshnoom Nikize Vehdin' in Guj. Vol. I. p. 45-ka seq.)

SUPPLEMENT NO: 30

Law of "Jirm" Planet.

One of the sublimest topics expounded in Khshnoom is that of 'Jirm' planets with which is associated 'Asno Khao'" the progenesis of all planets as distinguished from the earth. Prior to all creation was 'Wahede-Hakiki', Unity, THAT ONE ABSOLUTE, but immediately from the point of the beginning of the Universe set in duality, trinity, plurality, multiplicity and diversity_ as the result of which we see all kinds of wonderful creation around and within us, besides above, below and in all the four directions.

According to 'Mazdayasni Daena', the deified law of In-foldment of Spirit into Matter, after the beginning of the 'Minoi Alam', i.e. Spiritual world (comprising the 9th heaven of the empyrean and the 8th heaven of the zodiac), the next world that follows is what is called the 'Jirmani Alam', planetary world, otherwise known as the 'luminous world'. Of all the varied ceremonies or activities that take place in this Planetary world, the subject of the formation of the seven planets and the differentiation and classification of everyone of the seven planets from each other, is the one that is most worth knowing.

Seven Planets Composed of Light Only.

Planets. Absolutely Free
from Essence of Matter.

The seven revolving planets are Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon. Without entering into details, it is sufficient for our present purpose to remember that the essential of different planets is absolute luminous light, and there is no physical Matter in any planet.

The ponderable physical matter is the essence for 'Jismani Alam', the material world far down below, and the etheric matter

commences from the beginning of the (subtle) elemental world, i.e., the Space.

The varied religions and their differentiations are based on planets; and every Law-Giver enjoins religious rites suitable to the gradation of the respective planet to which his religion is affiliated. Moreover, owing to this fundamental law of Jirm (planets), there exist certain subordinate Faiths or sections of a particular religion with mixed influences of more than one planet. It is the duty of every person to follow the canons of life enjoined by the founder of the Faith concerned, for then alone the advancement of the soul is possible. In fine, the difference found in varied religions is owing to the different grades of respective religions. (Condensed from 'Ilm-i-Khshnum Series No. 1' by the Master - p.2 seq.)

PART II

- (1) Life of Zarathushtra.
- (2) Date of Zarathushtra

Life of Zarathushtra

Prologue

For tracing the advent of Zarathushtra on this earth, it is necessary to gain some idea of the conditions on the known material world prior to the Prophet's descent. It is necessary to know that from the standpoint of Zoroastrian religion, our earthy globe is made up of two main sections, one, what is called in Farvardin Yt. 3 the Thrishva, the unknown holy one-third also called 'Khanirath Bimi', the Golden Shore (Yt. 10, 15), situated in the Arctic region near the North Pole, and the other, the remaining two-thirds which is the wicked known material world called Drujo Deman (Yasna 46.11) or Daozangha, the hell (Vd. 19.47).

We learn from Yd. 19,4,11 that holy Zarathushtra was born in Airyana Vaeja located in the above Thrishva, which is buried under mountain-deep snow since over 10,000 years. Hence scholars do not know of its existence and geography. According to Vd. 2,22 the intense cold resulting in falling of snow-flakes which caused the Ice-age was foretold to king Jamshid by Ahura. Mazda. Owing to this 'ice-age', the population in Airyana Vaeja known as the Aryans, (lit., meaning 'of noble birth') gradually moved down in batches, with Gayomard as the first king, to their ancient original fatherlands in the known material world. These original fatherlands were according to Nature's curriculum, unpopulated since the time of the World Deluge that had occurred some 27,000 years before (on an average). Some idea of the glorious life in Airyana Vaeja and the Prophet-kings that ruled there during these 27,000 years is to be found in "Dabistan" reproduced in this book further on under the head "History of Berossus" in section dealing with the Date of Zarathushtra. The known material world resumed its run of the current Zarvane Daregho Khadat (lit., self-created long Time), which according to Khshnoom is of 81,000 years' duration. It is now over some 14,500 years since that resumption commenced, and Zarathushtra descended some 4,000-5,000 years since this commencement.

However, before the Aryans arrived on the plains of the known material world, inferior souls had begun to appear on the earth as demons and had assumed possession of the lands. Here started great feuds. The Aryan leaders possessed great spiritual powers of the White side, while the aborigines, that is, the demons, were masters of evil arts of sorcery and other great powers of the Dark side. The demons led their lives as robbers, da-

coits, etc. Thus till the advent of Zarathushtra there were only two sections - one, of the White side and the other, of Dark. There was no religion as such till Zarathushtra revealed his Faith, and hence the belief in "conversion of King Vishtaspa" is erroneous. ("Dawn & Twilight", p. 33 by Prof. Zahner).

For over 4000 years prior to the advent of Zarathushtra on the earth, the sky was overcast to immense heights above with the Satan's monstrously inflated body of Darkness possessing consciousness, from which there were most dreadful visitations on the earth of plagues, cholera, and influx of other diseases, spread of all kinds of lusts, locusts, famines, great fires, earthquakes, etc., etc.

When such was the dire condition on the earth, Geush Urva the sub-angelic potentiality, appointed for the protection of souls on earth, raises his plaint to the Creator (Ysn. 29,1) whereupon Ahura Mazda showed Geush Urva the Kehr, invisible body, of Zarathushtra and assured him that He would create him who would show to mankind the path of purity. This appeased GeushUrva who said "I will protect the Creation..." (Bd.4,3). Geush Drva does not mean "soul of the ox" as rendered by Prof. Zaehner ("Dawn...p. 76). As stated above Geush Urva is the sub-angelic potentiality being actually the animated phantom of the collective -blissful side of the totality of Urvans (souls) on earth. It is allegorically called Geush, because it possesses the blissful characteristics in common with the cowkind. Thus the word 'Geush' in Geush-Urva, Geush-Tashan and Geush-aevo-datayao' does not mean the quardruped ox or kine, but the blissful potentiality.

In the warfares between the two parties, Gayomard lost his son, Shyamak, but subsequently kings Hoshang, Tehmurasp, Kershasp and other kings and warrior-saints in their respective ages fought against those demons and kept them under some control. In the golden age, warrior-saint Kershasp, kings Tehmurasp, Hoshang, Faridun, and certain other kings turned the material world into Khanirath Bami (lit. Golden Shore), that is, rendered the world Satan-free and felicitous. Thus there were alternations of success of the White and the Dark powers. The Peshdadian and Kayanian kings though they often succeeded in warfares, could not suppress the demons. They knew about the oncoming of Zarathushtra and eagerly awaited his advent. Dinkard (VII; 1:59-60) informs us that during the golden age King Jamshid forewarned the demons of their destined defeat and overthrow at the birth of Prophet Zarathushtra. At last when proper time arrived, preparations were made in the heavens for the descent of Zarathushtra, with the description of which begins the life of the Prophet in Dinkard. This description, which is in the form of 'Afdi', marvels, is in several places depicted in highly

enigmatical language though often seemingly simple. Many of these instances are elucidated in the delineation of the Prophet's 'biography that follows.. (Condensed from Dr. F. S. Chiniwalla's "'Khshnoom Nikize Vehdin" Vol. I.).

Airyana Vaeja, the Birth-place of
Zarathushtra.

We know from Vandidad (19,4 & 11) Bd. (20 & 24,3) that Zarathushtra was born in Airyana Vaeja. Total ignorance exists in philology with regard to Airyana Vaeja, for which Prof. Henning states:

"The Avesta places them (Zoroaster and Kae Vishtispa) in a country vaguely named Airyana Vaeja".**

He calls it 'vaguely named' because the name of Airyana Vaeja is not to be found in the geography of the known material world, which is Satan-infested. Airyana Vaeja is situated in Thrishva (Yt. 13_3) the unknown holy one-third of the earthy globe situated in the Arctic region and buried under mountain-deep snow. Airyana Vaeja means the land bearing (invisible) noble seeds of blissfulness. In Vandidad (2,22) we find the falling of this snow foretold to King Jamshid by Ahura Mazda as follows:

"O fair Yima, son of Vivanghat, upon the material world, the evil winters are about to fall, that shall bring the fierce deadly frost... shall make snow-flakes fall thick even as aredivi deep on the highest tops of mountains." (S.B.E. Vol. IV).'

In Thrishva is the holy land Airyana Vaeja, where Zarathushtra was born, and which was the cradle of the Aryan race. This Thrishva is the seventh and the only terrestrial Keshvar. Karshvare or Keshvar technically means country or residing place of saintly souls who are referred to in Yt. 10,15 as 'Gava Shayana, Gava Shitimcha', where 'gava' lit., kine, does not mean quadruped kine, but holy souls who have also the philanthropic characteristics as of the kine. Thrishva, otherwise called 'Khanirath Bami' is buried under snow since some 10,000 years and opens up when the known material world is submerged by the waters of the Deluge. Prof. Zaehner being unaware of this assumes Khanirath Bami to be 'Central mythical clime' ("Zurvan." p. 9 footnote) taking the hint from Bd. 11,1.

In the Airyana Vaeja is the holy mountain called 'Haraiti Barez' (Yt. 19,1) or Mt. Alborz. On the top plateau at the highest altitude (bila) of the Mountain (Zbarangh) (Yd. 19,4 and 11) in Airyana Vaeja was the 'Vara' on which was situated the prophet's father Pourushaspa's mansion where Zarathushtra was

** Prof. Henning's 'Ratanbai Katrak Lecture' No.3, 1949, p. 43.

born. Here on this plateau flowed from the far heights of the planetary world Asha-Chithra and Vohu-Chithra, the vibratory currents bearing 'seeds' of holiness and goodness. This flowing of such sublime vibratory currents is allegorically depicted as the river 'Drejya'.

On the slopes of the sides of the above Haraiti Barez, there are said to be several plateaus, on each of which, in those distant ages, there were sublime Markaz, residential places called Vara, such as Demavand, Pairi-Daz, Bahman-daz, Pamar, Siraz, Firdaus, etc., built by different illustrious kings of the Paoiryo-tkaesha class. On its first plateau called Pamar was king Jamshid's Vara which was subterranean (Bd. 32.,2). Vara is a talismanically protected area either subterranean or on the surface of the earth so sanctified that Satan cannot find entry there and desecrate it.

It will thus be understood that Airyana Vaeja is definitely a geographical name on the unknown one-third of the earthy globe, buried under deep snow since over 10,000 years and hence its name and its very existence are unknown to philological scholars.

GENEALOGY OF ZARATHUSHTRA

The genealogy of Zarathushtra commences from King Gayomard. To enumerate briefly, the lineage goes down from Gayomard to king Yima (Jamshed), then to Fraedun, then to Manush-chihr and then to Spitama. From Spitama the lineage runs successively as under:

Spitama
|
Hardhar
|
Arejadharshn
|
Paetrasp
|
Chikhshnush
|
Haechadasp
|
Urugadhasp
|
Patiritaraspo
|
Paorushaspo
|
Zarathushtra

The above line, which came down from Manush-Chihr to Spitama, especially the seed of the forbears of the Prophet from Spitama, was rendered highly purified. In order to cause

the soul of the Prophet to descend on the earth, the fire-energies of his ancestors which (fire-energies) bore influence of Jupiter were rendered finer and finer, on account of which the line of Spitama became more and more sublime in priesthood. From this exalted line was descended the soul Farrokhtum, most auspicious, known as Holy Spitama Zarathushtra.

(Abridged from Pahlavi Dinkard Vol. VII; 1,70 - Sanjana Edition).

SOURCE OF BIOGRAPHY

The original Avestan source of the biography of the holy Prophet was the 13th Nask (Volume) 'Angheush' which is lost. But the summary of 21 Nasks is preserved in Pahlavi of which that of Spend Nask treats 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", etc. (From "Zoroastrianism Ancient & Modern" p 6, by, Ervad P. S. Masani).

Dinkard, begins the delineation of the life of, the Prophet from the descent of glory on Zarathushtra about which it is stated that the glory which was with, Ohmnazd descended from ruler to ruler and from saint to saint till it came to King Kae Khushrow, who through the power of that glory vanquished the Turanian Afrasiyab and his associates and other worst destroyers of the world. Besides this, he joined in the destruction and demolition of the idol-temples of the frightful demonolatry located on the shore of the Lake Chaechasta. Owing to his worthy achievements in the cause of Renovation (of the Universe) he is now on a throne which is, adorned by the halo of that glory, at a secret place wherein there is an immortal preserver of his body until the Renovation, by the desire of the Creator. (Drawn from Dastur Sanjana's. translation of Pahlavi Dinkard Vol. VII, Intro. 39-40);

COMING OF GLORY TO ZARATHUSHTRA

Afterwards it (glory) came to Zarathushtra, the descendant of Spitama, during his conference with Creator Ohrmazd and he accepted from the beloved Omniscient Creator Ohrmazd, from His very throne the comprehensive and also detailed intelligence of the learning and functions of the priesthood and warriorship and husbandry and artisanship, and he accepted the entire responsibility by bringing by command of the Creator the Mazdayasnian Revelation to king Kae Vishtasp, of enlightening the sages of the region through that great light in that

Supreme King of the sacred beings, of propagating that light in the seven keshwars (regions) through the good eloquence of the successive generations of (human) creatures until the Renovation (of the universe). (ibid. 41-42).

SANJANA DINKARD-CHAPTER I

When Ohrmazd had produced the material environment of Zarathushtra, the glory which was at the time near Ohrmazd, fled first on to the Aries, thence to the, Endless tights (zodiac), thence to the Sun, thence to the Moon, thence to the Stars, and thence to the fire which was in the house of Zoish; from that fire it fled on, on to the wife of Frahim-rvana-Zoish,(father of Prophet's mother), when that maiden was born who became the mother of Zarathushtra (Sanjana's translation Vol XIII of Dinkard 1,1-3).

(It may be noted that the above description refers to the Nature's process of purification through the above light, of the womb of the Prophet's mother of Druji-e-Buji, menstrual flow, to ensure immuniton from material desires.)

From that glory that light escaped simultaneously into, the earth and into the sky; then its flight became apparent at a distance, so that it was said by the people in the suburb of Frakht-ravanan Zoish that the light burns through self-combustion, that is, it needed no fuel. (ibid 4,5).

The demons on account of their discomfiture by that glory in causing harm to that maiden, brought on that country dire winter, all kinds of pestilence and other tyrannical enemies; and they impressed on the minds of the people of the country that such a calamity had come to the country owing to the witchcraft of this girl, so that the people of the land awfully quarreled with the parents about the sorcery of the girl which was causing conflict, and about removing her out of that country. (ibid. 6).

The father of the girl remonstrated with the people with manifold reason about the unjust allegation of witchcraft against the girl, that "when that girl was born in my house, her entire halo emanated from behind (her person) as the apparent light of a fire, that is, from the whole of her person superior light set forth in the dark night when this girl was seated in the innermost part of the house where there was no fire (or light); in the house where a large fire was burning and if the girl was seated there, the burning became more dazzling owing to the light (emanating) from her body; a wizard was never known who was so glorious." (ibid 7.8).

But owing to the instigation of the demons and the disbelievers who belonged to the country, the inhabitants were not

satisfied, so the father ordered the girl to go to Patiritaraspō, the father of the family that lived in the country of the Spitamas, in the town situated on the- fiver Arag; and the girl assented to her father's order_ That mischief of the demons was caused with an evil design for removing the girl from her house, but God glouriously made it the cause for the father's sending of the girl to the house of Patiritaraspō the father of Pourushaspō for her marriage with Pourushaspō, the father of Zarathushtra. Here she occupied the highest place in the country of the Spitamas and she was inspired that her duty was to act according to her father's order. Then she performed religious ablution_ and proceeded to Patiritaraspō's village. At that stage the glory came to Pourushaspō, the son of Patiritaraspō. (ibid 9-13).

. "The Creator Ohrmazd passed on the Fravahar of Zarathushtra to the parents of Zarathushtra through a Hom (Haoma) plant, through miracle-producing tillage. (ibid 14).

With regard to the necessity of the advent of Zarathushtra on this earth, we are told that when this material world and mankind first came into existence, human beings for countless ages led holy life. Hence there was no need of Zarathushtra to descend on the earth to teach mankind the anti-demoniacal laws i.e., the laws of purity. But this necessity arose subsequently when inferior souls descended on the earth and Satan succeeded in his guiles. All the above period of countless ages is designated by '3000 years'. The technical exposition of these 3000 years is given under Supplement No.9 and hence it is not necessary to repeat the same here. So it was at this stage that the Ameshaspends formed together the material of Zarathushtra and they seated his Fravahar (Spiritual essence) within. At that time Zathushtra appeared to the archangels as having a, body like their own (Ham Karpih). This means that the Prophet was not like worldly human beings subject to family life, but his body was lustrous like that of Ameshaspends (ibid 15-16).

Then Ohrmazd discussed with Ameshaspends about the achievement of perfect purity and spiritual wisdom and of good aura by the Prophet's mother. He further discussed that since Zarathushtra has a like body as of Ameshaspends, he would be invisible on the earth and hence it is necessary to invest him with Asna Vira powers, i.e. powers to enable him to assume material body at will. For this purpose steps were taken to render both father and mother of Zarathushtra purity-perfect. (ibid. 17-21).

HOM (HAOMA)

The Fravahar' of Zarathushtra is stated to have been conveyed into the stem of Hom (Haoma) by the Ameshaspends because Hom possesses the characteristic of being constantly

attracted to *the* worship of Ahu, the Unnamable Absolute One in oneness. Hom is of three categories: (a) Hom angel who proceeds *from* Ahu and is reattracted to Ahu; (b) Hom, who (in Yasna 9,1) approaches Zarathushtra and whom Zarathushtra addresses as 'Nara', is the lustrous body (Kehrp) of the angel Hom; and (c) Hom in visible form is the plant, mentioned, which can grow only in the soil free from infestation of Ahriman (Satan).

Besides, Hom represents the knowledge of Ahu. Hom is the medium of imparting immortality. Hence it is referred to in Ysn. 9,2 as "Haomo duraosho" lit., repeller of death (by burning up the soul's- evil - 'Akhti; (Vd. 6.43). Such being the characteristics of Hom_ the Ameshaspends modeled together a stem of Horn of the height of a man, beautiful, of a superior colour and juicy where fresh and into that stem was conveyed by them the Fravahar of Zarathushtra from the endless light (heaven of zodiac) to the village of Pourushaspo, and it was produced there with Asna Vira, lit., meaning innate intelligence. Asna Vira indicates possession of the characteristics of an angel and capability of appearing at will in material form, as stated above. (ibid. 22-23).

In paragraphs 24-28, the language is highly enigmatical, as also stated in the beginning, about which (language) Prof. Jackson rightly observes in footnote:

"Much of all this, it is true, has a mythical ring or an allegorical note."

With a view to elucidate these passages we reproduce Dastur Darab Sanjana's translation followed first by footnotes and then, by elucidations.

- (24) "And when 30 years of the 3000 years of the worldly existence of that Blemish-giver (Aharman) remained, then they, Vohumano and Ashavahishto, together arrayed themselves in their pre-eminence, transformed themselves into embodied existences, and came forth there¹ where two birds² were seated longing for progeny³, (since their) off-spring³ in the nest⁴ had been devoured⁵ by setpents⁵ seven years before⁷."
- (25) "(While they were) in that meditation of theirs, Vohumano and Ashavahishto came up (to them) and those birds_ consulted them thus: - "Our salutations (to you) we wish to have that Haoma⁸."
- (26) "Their (the archangels') array with their pre-eminence in such a manner, and their (the birds') longing for the HAOMA (are) a twofold wonder; from them he who was the male (bird)² seized (or snatched off) the Haoma⁸ with

both his legs (and) that one who was next² carried away⁹ the Haoma, and it was set by them there an that tree¹⁰ above in (their) nest¹¹ and they deposited it above (the place) the serpents¹², so that the latter might pass of¹³."

(27) "Up to that nest which (was) of the progeny of the birds the FRA VASHI of Zarathushtra proceeded, and hence also, the serpents¹² in that tree directly rushed on at the demons (as if) that FRAVAHAR of Zarathushtra had smitten them on the jaws and the serpents fell down¹⁴ and died¹⁴ and hence also_ they are even now full of blood¹⁵ as to (their) seed, and that is necessary for such a species."

(28) "That (Haoma)⁸ was engrafted with that tree, and on the top of the tree, (or the en grafting of the Haoma with that tree (was) on its summit), there where were (located) the nests of the birds, it grew evergreen¹⁶ and golden coloured¹⁶."

(Footnotes):

1. there to Nisti, the - evanescent world (Space) including the known material world.
2. two birds Geush Tashan (Ysn. 29,2) and Geush Urva (ibid. 1), the former regarded as the male bird called Amru (Yt. 13,109), and the latter, the female bird called Chamru (ibid). As explained already several times, 'Geush' does not mean 'ox', but the sub-angelic potentiality blissful like the ox or cowkind. Geush Tashan is stationed on Upairi Dakhyu (Yt. 10,144), the 4th region in the Space, which is nature's laboratory of the four subtle elements, each getting 16 electric circlings making in all 64, from the permutations and combinations of which is formed Kehrp, the internal invisible body-form comprising 16 plexuses from which the material body is developed.
3. progeny souls - to turn from vice to
offspring : virtue.
4. nest Space or material world.

- | | |
|--------------------------------------|---|
| 5. devoured by serpents | engrossed in wickedness resulting in being subjected to the rounds of death and birth between the sky and earth (Thwasha Khadata); (Vd. 19,13). |
| 6. Seven years | according to Zoroastrian numerology 7 indicates sway either of good or evil forces - here reference is to the evil. |
| 7. before | the preceding evil period of rank materialism under the influence of Mars during the sway of that planet in the heavens. |
| 8. Haoma | blissfulness - by the advent of Zarathushtra and his Faith resulting in destruction of the demons and their nefarious activities. |
| 9. carried away | imbibed or absorbed the blissful currents of Asha Chithra, Vaha Chithra, whereby those elements gradually became subtle. |
| 10. tree | Geti, the material world. |
| 11. nest | Nisti_ Space (here). |
| 12. serpents | evil propensities - material world was rife with evils from demons and their followers resulting in humanity subjected to re-births. |
| 13. latter (serpents) might pass off | devilry be subjugated. |
| 14. fell down & died. | began to die out. |
| 15. blood | the demoniacal propensities though reduced to embryonic state, still possess the destructive characteristic awaiting their time to grow. |
| 16. evergreen and golden coloured | (Haoma) possessing alchemizing power of turning Evil into Good, which is the characteristic of the Zoroastrian Faith. |

(Elucidations):

(24) When 30 years of the above mentioned '3000' years of the worldly existence of Ahriman remained, (the Ameshaspends descended to the mortal worlds of the Space and the material world. Here Geush Tashan and Geush Urva

were seated longing for souls to turn from vice to virtue, since mankind in the material world had been engrossed in wickedness to an abnormal degree. Hence they were subject to repetitions of death and birth during the preceding evil period of rank materialism under the influence of Mars during the sway of the inter cycle of that planet in the heavens.

- (25) While they (Geush Tashan and Geush Urva) were in that meditation, Behman and Ardibehesht came up to them, and the two Geush welcomed them and wished to have that Hom which could terminate the sway of the demons and spread prosperity.
- (26) Geush Tashan grabbed the Hom, i.e., the subtle elements or 64 grades located on Upairi Dakhyu and from which are formed Kehrps, the invisible body-forms from which material bodies are developed, and Geush Urva carried that (Hom), i.e., those blissful effects to the material world so that the evil effects (serpents) may be undone.
- (27) With the inception of the Fravashi of Zarathushtra i.e. with the spread of the Mazdayasni Law of Infolding of spirit into matter, the force of the evil propensities of the demons was broken and reduced to its embryonic state though only bidding its time to develop.
- (28) With the engrafting of Hom on the earth, which (Hom) bore the Farohar of Zarathushtra, i.e., with the advent of the Jarthoshti Mazdayasni religion and the effects of Reformation (which were concomitant with the Farohar of Zarathushtra) the evil effects began to disappear.

When Pourushaspo was wedded to Dogdo_ Bahman and Ardibehesht together came up to the grazing ground for the cattle of the Spitamas, and they drew their attention to the Hom brought by them. Here the word 'cattle' refers to the individuals possessing goodness, and 'grazing ground', to Mt. Albarz which engenders goodness, to which the blissful currents of Asha Chithra, Vaha Chithra flowed and turned the then Iran into a veritable paradise. Here there was a spot where stood Pourushaspo's house. That spot is said to be in 'Dareji. Zabar' and 'Dareji-Zabar' is said to be in Iran-vej (Airyana Vaeja) (Vd. 191.4,11). Iran-vej was motherland of all people of righteous thought. This Iran-vej was in Thrishva in the Arctic region at the top of which was Har-Barez, the Mount Albarz. Here flowed from the immortal worlds the currents (depicted as flowing of river Dareji) bearing the blissful seeds of Asha Chithra and Vaha Chithra. Iran-vej had two extremities - one to the East, and the other to the West. Towards the West was a city called 'Rae'. In this city was

'Dareji-Zabar' where there was a talismanic place which was consecrated where lived Pourushaspo. Here flowed holy currents from immortal worlds. It was in the fortune of Pourushaspo to bring down those currents to the town of 'Rae'.

EXPOSITION OF CROSSING THE WATERS OF THE RIVER DAITYA

A holy Athraivan (priest) is supposed to possess 16 different spiritual powers. Pourushaspo possessed all these 16 powers in entirety and so he could listen to the Divine Music. By virtue of the possession of those 16 powers, he knew how to perform the holy ceremony. Thus to take which particular type of posture, how to meditate, what pitch to adopt in incantation, how to begin the voice, so that the breath may also be softened whereby it may be possible to listen to the divine music of Ahunavar - all these holy practices are expressed as crossing the waters of the river Daitya. (ibid. 29-30). When a person passes six or seven breaths per minute, his life-energy, etc., become softened. In such a condition the two nostrils through which a person inhales and exhales assume certain motion - these two are expressed as the...rivers 'Ranghu' and 'Danghu' in Avesta. Ranghu (Yt. 5,63) was on the West of Iran-vej and 'Danghu' or 'Daiti' (ibid. 112) on the East. The names of these rivers are taken from the names of the plexuses of Iran-vej soil.

CEREMONY FOR ATTRACTING SPIRITUAL ESSENCES ON EARTH

When the spiritual essences Farohar, Baodangh, i.e., Divine Wisdom, soul and subtle body of Zarathushtra were to descend on the earth, Pourushaspo donned his Sudreh and tied the Kusti and performed the holy ceremony for attracting down the current of Haoma_ which contained the above essences. Thus by performance of the ceremony those essences were attracted to it on the earth. At that time the breaths of Pourushaspo and Dugdaub were attuned with the Divine Music of Ahunavar. (ibid. 32-33).

When Ahura Mazda had produced the material of Zarathushtra, his physical essence fled from the neighbourhood of Ahura Mazda to that material, thence to Khordad and Amerdad, by the power of which Zarathushtra could assume physical body on the earth or rarefy it at will. From thence, it fled to holy clouds (Hu-avra) and thence to the earth as rain-water and caused the plants to flourish. The essence of Zarathushtra's body came from that water to those plants. (ibid. 36-38).

In par. 39 six white cows of yellow ears are mentioned.

Yellow indicates possessing the development of Rae, divine self intelligence. They belonged to Pourushaspo whose sublime

cerebral plexuses were enlightened (in the case of ordinary human beings they are in darkness). These cows possessed particles of the same soul as of Pourushaspo and their Rae (self-intelligence) being elevated they were able to recognize the parent soul in Pourushaspo. Dugdaub milked those two cows which were not impregnated and gave that milk bearing Zarathushtra's essence of body, to Pourushaspo for mixing it with Haoma. When the Haoma and the milk were mingled together Pourushaspo and Dugdaub immediately drank it. Thus were the glory, fravahar and the material essence of Zarathushtra in the two parents (ibid. 47).

After Zarathushtra was conceived, the demons made dire attempts to cause Zarathushtra's death in his mother's womb, and caused her to suffer from acutest and acutely painful diseases, so that she wished to consult the wizard physicians for a remedy of the ailment. And here was manifested a great miracle in which she heard a Divine voice conveyed to her by the sacred beings which warned her to desist from consulting the wizard, for that would cause destruction, and advised her to perform the sacred ablution and bring dry fuel with her hands and for the sake *of* that infant to roast meat with cow's butter and make broth on the fire, and for his sake (i.e., for the sake of the infant) quaff it in time and she would be cured. Dugdaub obeyed the divine instructions and was cured. Here the meat is not the ordinary mutton or meat of any other animal, but that of holy Pasu* referred to in Pahlavi as 'Basariya'. (ibid. 53-55).

FOR THREE DAYS BEFORE ZARATHUSHTRA WAS ACTUALLY BORN, THE VILLAGE BECAME ALL-LIGHTED. AT FIRST PEOPLE FLED IN CONFUSION FEARING THAT THE WHOLE VILLAGE WOULD BE DESTROYED, BECAUSE THERE WERE FLAMES IN EVERY NOOK AND CORNER, BUT AFTERWARDS THEY RETURNED SAYING THE VILLAGE OF POURUSHASPO WILL NOT AT ALL BE DESTROYED FOR IN HIS HOUSE IS BORN THE GLORIOUS MAN-CHILD. (ibid. 56-58).

When the tidings of the birth of glorious Zarathushtra spread in the world through the prophecy *of* Yima (King Jamshed) and other illustrious souls, Yima spoke to the demons that pure and holy Zarathushtra would be born in the world and their destructive activities would be defeated. (ibid 59-60). "In the golden age of the world King Yim (Jamshed) forewarns the demons of their destined defeat and overthrow at the birth of the glorious manchild." (Prof. Jackson).

* This term refers to the holy ceremony of Pasu Pachayen already explained under the head "Technical Significance of Pasu" in Part I.

In par. 62 there is reference to an ox in the reign of Kae_ Usa (king Kae Kaus). Here the quadruped ox is not meant, but the animated Kehrp, invisible body, of the collective White side of the advanced souls of Paoriyo-tkaesha class and other emancipated souls, who have entered Garo-deman, the Satan-free part of the earthy globe, is designated allegorically as 'ox' because ox represents the blissful "Live and let live" principle in Nature. The above advanced souls knew that the vehemence of the Satanic force would be curbed after the advent of Zarathushtra.

In par. 67 there is Pahlavi reference to 'Tora-i-aevag-dat' or 'Gavyodat', Avesta 'Geush aeva datayao' which is rendered in philology as "the primeval ax" is also not the quadruped ox, but represents the collective White side of the souls transferred to the Space and the material world from the planetary world. This Gavyodat tells Ahriman that he will not be successful in his destructive activities when Zarathushtra takes birth on the material world.

(68-69) Before the birth of Zarathushtra, Frasiyav, the sorcerer, thrice sought the glory of Zarathushtra (Yt. 19,82) for which he supplicated to Ardivi Sura (Yt. 5,41) for wresting the glory of Zarathushtra and the fame, prosperity and good qualities of the people of Iran, with a view to crush them all. So he rushed to the six super-ethereal Keshvars (Yt. 10,15) and Zareh Vourukasha (Ysn. 42,4) and also to the holy terrestrial Keshvar Khanirath Bami (Yt. 10,15) situated in the Arctic Region and buried under mountain-deep snow since over 10,000 years. But since that glory was attainable only by the righteous and the great holy souls, Avan Ardivisura did not grant him the boon.

Here it may be noted that Zareh Vourukasha and Caspian Sea have both identical meaning of "wide-shored". But it must be remembered that the two have nothing in common except for their meaning 'wide shored'. Zareh Vourukasha is the inconceivable huge and wide super-ethereal expanse, allegorically called sea getting super-ethereal waves, on the top of the Space, while Caspian Sea on the North of Iran is only a wide material lake which can be easily measured.

The next par. 70 contains the whole genealogy of Zarathushtra which we have already given, partially abridged, in the beginning of this same Chapter I.

We shall now go to Chapter II of the Dinkard.

(Sanjana - Dinkard)

CHAPTER II

Zarathushtra Laughed at Birth.

The marvel is recorded that Zarathushtra laughed outright on being born.

"The tradition is recorded by Pliny, who observes in his 'Natural History' Zoroaster was the only human being who ever laughed on, the same day on which he was born. We hear too, that his brain pulsated so strongly that it repelled the hand when laid upon it, as presage of his wisdom." (Prof. Jackson).

It is stated allegorically that seven nurses were frightened by his laughter at birth. Here the seven planetary heavens are depicted as seven nurses (Dk. VII, Ch. II, 1-2). In the case of ordinary worldly souls_ these planetary heavens act as the veritable "Mills of God" about which the poet sings:

"The Mills of God grind slowly,
But they grind exceeding small,
Though with patience he stands waiting
With exactness grinds he all".

In this way, Nature metes out condign punishments during life on earth according to the rule of 'Akem akai' (Ysn. 43,5), evil to evil, compatible with the soul's degree of sinfulness. In ordinary cases, a child at birth being in communion with Nature, foresees the retributive punishments awaiting it in life through the planetary heavens, and hence it always cries.

But the holy Prophet's soul was Farrokhtum, most auspicious being sin-free, and was not subject to vicissitudes of life, for he took birth as a Saviour, and hence he LAUGHED at his birth. Thus, so to say, the seven nurses, i.e., the planetary heavens were disappointed at his birth, because they would not be able to perform their office of visiting woe to Zarathushtra. (1-3) Paorushaspo called for "soft woolen clothings" for the child. In ordinary case woolen clothing is intended to be for protection from cold. Here wool indicates two things - 1) that it is taken from sheep, which possesses Gava, i.e., blissful characteristic,

and 2) it affords protection. Here protection refers to the protection by Drvasp, the protecting angel who is indicated by "soft woolen clothings". Every child is under protection of Drvasp. Due to this the pollution from the mother at the time of giving birth does not affect the child. Zarathushtra was in direct connection with that angel (Drvasp). Both he i.e., Zarathushtra, and the angel were contemporaneous. This is referred to as "soft woolen. clothings" which stand for Drvasp. The mother Dughdaub was exalted by her bearing within her the glorious child possessing divine connection with Drvasp.

'Biter Bitten'

Demon's Hands Turned Backwards.

When the demons did not succeed in causing the child Zarathushtra's death in his mother's womb, and found that he laughed at his birth, they became very spiteful owing to the glory in Zarathushtra. One arch-demon named Durasrubo who was much skilled in witchcraft went to Paorushaspo's house to see the child with a murderous intent. He wished to crush with his hands the delicate head of that perfectly glorious child; and to cause his death. But immediately when Zarathushtra's eye fell on the demon, his (demon's) hands were miraculously turned backwards towards the ends, that is, quite folded on the back with the result that never afterwards could that demon devour meat by means of those hands. (4-6).

(7-19) The demon saw the marks on Zarathushtra's body, which he misrepresented to be evil (marks), which made Paorushaspo frightfully afraid of the decay of his son's lustre and so he hastened to hide him in some place beyond the sight of the sorcerers. The demon Durasrubo through witchcraft so cast into the mind of Paorushaspo the fear of Zarathushtra, and so poisoned it that he even from the fear of himself solicited the demon for the death of Zarathushtra and the demon advised him to hide Zarathushtra amid firewood and kindle it. But the miracle was that wood did not catch fire and the fond mother carried her son away. This fire does not refer to fire in the hearth, but within the body when a person is lamenting or pining through some vicissitudes or defeat or injustice or from jealousy; for it must be remembered that Paorushaspo was fully conscious of the invulnerability of Zarathushtra's life and body by any power of sorcery. His seeming fear for himself and his solicitation to Durasrubo were only meant to befool that demon. The passage signifies that Zarathushtra was not subject to such lamentations and burning in the heart.

When the above witchcraft failed next suggestion was to hide Zarathushtra in a narrow path and to cause many oxen to pass on the path so that he might be trampled at night under

the feet of the oxen. Then Zarathushtra is said to have been placed near the opening of water-pool and many horses caused to be run towards that water-pool, so that he might be trampled under their hoofs. But a large horse with yellow ears walked before others did, and stood before Zarathushtra whereby he was saved. Here yellow ears indicate the development of Rae, divine self-intelligence in the horse. The fond mother rushed to her son and carried him away.

Next he was placed in a wolf's den, in which the cubs were slaughtered, so that the wolf seeing her cubs slaughtered might devour Zarathushtra in revenge. But the miracle was that when that wolf came to the den, it was much excited but by the miracle of God, it knelt down so that its mouth was down on the cubs. Thus he was saved. In other words, the ferocity of the wolf was turned into docility due to the glory of the child Zarathushtra.

Then Sraosha the Holy and Bahman Ameshaspend came to Zarathushtra and brought to him a woolly sheep, to warm and feed him. The mother came up there, lifted her child, saying that she would not hereafter leave him under any circumstances.

These animals were not the quadrupeds but they indicate the degrees of exaltation of the potentialities of Paorushaspo, where they were either in excess or deficiency. Here the learned Dr. Chiniwalla informs that these writings in the form of parables are not to be taken literally, but they designate the exaltation of those potentialities in Paorushaspo which were either in excess or in deficiency, in which, degrees of exaltation are expressed in terms of bull, horse, wolf and sheep.

(22) Then Durasrubo foretold to the demons of the coming of Bahman Ameshaspend to Zarathushtra, of the Prophet's conference with Ahura Mazda and of the propagation of the Religion in the world.

(23-30) Paorushaspo is stated to be driving in a chariot and four (horses). Here 'horse' indicates power, and 'four horses' means the power of the numeral four, which indicates the power of drawing or developing Evil as well as Good, so that the erstwhile Evil can be transmuted into Good.

Paorushaspo was bringing home to Durasrubo i.e., Tur-baratur, the Satan, the superiority of Good over Evil, and the futility of his sorcery. He asked Durasrubo, "When you were brought before my son, why were you looking from him to the deepest depth and to the sublime height?" To this Durasrubo replied "I was looking for a long time from him up on high to something sublime, then from him to the radiance and glory that he (Zarathushtra) possessed together extending up to the Sun, the radiance and glory that had no end." But Durasrubo did not

understand why Zarathushtra should have been endowed with such lustre which connected him Zarathushtra with the 6th heaven of Garo.deman (Jupiter). The confusion of Durasruba indicates the final success of Good over Evil. Durasruba stated further that owing to the activity of this child, humanity will gain Tatne-Pasin, the final body which is fiery type and subtle. This gaining of the final body (Tane Pasin) will mark the success of Asha, Holiness over Druj, Wickedness. It may be noted that when totality of souls will get Tane-Pasin in the distant future (5th Boundless Time), it will mean extinction of Satan.

(32-33) The demons Durasruba and Bratrugrish were cognizant of the exalted position of Zarathushtra and knew that the world will be enlivened and their activities would be curbed. However, they *did* not desist from continuing their evil activities. They wanted great catastrophes to visit Zarathushtra and put their intent into practice, but they met with defeat at every attempt. So when Zarathushtra became seven years old, the two joined at the village of Paorushaspo. They saw Zarathushtra in that neighbourhood when he was studying with other children, and they strove with evil intention to injure the mind of Zarathushtra through witchcraft and for that reason, fear and terror were cast by them upon the children, who, were highly terrified, but Zarathushtra did not care for it. Here the demons represent the Dark side and materialism in Nature and growth of Zarathushtra indicates the gradual progress of the White side.

(34-35) Paorushaspo offered Mare's milk to Durasruba to worship. Mare or horse indicates power. Here reference is to the development of power of advancing to higher path (milk) through repetitions of rebirths and condign sufferings during material lives. But those that are pure or holy have no need of such mare's milk i.e., of going through rebirths and retributive punishments. The voice of the heart which makes a person conscious of his transgression at each stage is referred to allegorically as the food of mare's milk.

On hearing the words of Paorushaspo which were addressed to Durasruba, Zarathushtra promptly declined to follow his father's advice and said "You should worship (Ahuramazda) who is worthy of (human) worship".

This has created much misunderstanding against Paorushaspo and he has been erroneously charged with the worship of idolatry. The name of Paorushaspo is referred to in 'Afrine-Paighamber Zartusht' (Yt. 23,4) framed by the Raenidar (resuscitator of the faith) as: "Pouru-aspem bavahi yatha Pourushaspem", i.e., May you be blessed with plenty of horses like Paarushaspo, which means plenty of spiritual power like Paoru-

shaspo. This shows that Paorushaspo was not idolatrous as has been wrongly alleged. The name of Paorushaspo has been taken in benediction in the above Avesta, still it is alleged that Paorushaspo was idolatrous, and that he advised Zarathushtra to do the same and that Zarathushtra did not acquiesce. Such is the false allegation. This is inconsistent because in the end Zarathushtra says: "When anyone whatever shall join Paorushaspo where he shall be performing (or celebrating) worship, the worship shall then be suitable to the worshipper, i.e., he shall worship Him (Ahura Mazda) Whom it is necessary to worship". In this worship when through misdeeds a person has to undergo condign punishments, such suffering is called idolatry, because in such cases the misfortune of the sinner is brought on by the propensity of selfishness etc., whereby that person (sinner) becomes oblivious to equitableness, and inclined to the worship of the arch-fiend.

(39-43) Durasrubo threatened Zarathushtra that he would take his life, but the miracle was that Durasrubo instead of succeeding in his threat became disabled for "as long a time as it takes to the milking of ten mares whose milker is only one person". From this he (demon) emerged again and tried to oppose Zarathushtra but got stupefied for double the period. But still he again rose and opposed Zarathushtra for the third time, but was again defeated and stupefied for thrice the first period. Thus he gradually became disabled more and more and fled. This means that Zarathushtra smote the demons, made them conscious of their Evil Propensity, turned their destructive (Khrafastric) propensity into Divine knowledge and wisdom and thereby opened their spiritual eye. Here 'mare' indicates spiritual power, 'milk' shows blissful propensity and numeral '10' stands for perfection, here of blissfulness.

(44) When the sorcerer emerged from the dismay, he utilised his horse, i.e., the evil power and exclaimed that if he did not call his evil power to his aid, Zarathushtra would kill him by his Minthras (holy spells) and by dint of his authority. But in the end both he and his evil power became vanquished and liable to destruction.

(45) In this paragraph, there is allegorical reference to the bursting of the semen from the demon's skin and breaking of the loins from his thighs etc. Semen has reference to the demon's evil and selfish thought-forces. But before the powers of holiness of Zarathushtra, they were rendered futile. We know the function of the skin is to beautify the body and at, the same time, it is the medium for excretion of waste matter from it. Any impairment of the skin is the warning of coming trouble to the body. So if the skin is healthy, there is life and strength and in the healthiness of the waist lies the sustenance

of life. But when both the skin and the waist are broken, the human being collapses. Such dire consequences lead a soul to turn from vice to virtue. In this way the passage under reference shows the transmutation of evil plexuses into good.

(46-50) Zarathushtra besides possessing great Wisdom and other spiritual powers from his birth, also possessed 'Aojahush'. Aoj is the special divine power or potentiality possessed by Ameshaspendas and also by Zarathushtra. ('Aoj' occurs in the group Aoj_ Zor, Niru, Tagi in Pazand Afrin-e-Ardafravash; 13. Though ordinarily all these four terms convey the same meaning viz., power, in Khshnoom, they have distinctive technical interpretations expounded under Supplement NO. 2).

Owing to his possessing the glory called Kyan (Av. Kavaem Kharena, Yt. 19.9) which holy kings and warrior-saints possessed, he had the characteristics of the four professions, viz., priesthood, warriorship, husbandry and fine artisanship. He displayed "best friendliness towards the sacred beings and the good ones and an awful hostility towards the demons and the evil ones".

Zarathushtra was an angelic being (Yazati) among men. His friendship with God is embellished by his excellence of the sacred beings and by perfection through worthiness towards Ahura Mazda so that "the sacred beings on account of his higher exaltedness than that of any one of those that exist, of those that have existed and of those that will exist spread the good report of his advent throughout the world and of his Salvation of the Creations untroubled by the Blemish Giver (Aharman) through the manifold powers of the tongue of the sage, the perfectly virtuous of the age, doing no harm in the world". Here 'tongue of the sage' refers to the holy formulae of Fshusho Manthra and Manthra Spenta employed by the Prophet in spreading the Faith.

The demons even made friendship with the good people with the view that they would join them in confounding and defeating Zarathushtra. They had made feverish attempts to thwart Zarathushtra from his very emergence from the 8th Heaven of the Zodiac down to his advent on the earth, but they were foiled in, their attempts at all stages.

(51-53) Zarathushtra spent 30 years in enlightened practices during which he drew vital energies from the 8th heaven of the Zodiac. With the aid of these, he carried out great Missions of establishing certain holy institutions in the ultra-physical regions above, for enabling fructification of great events during epoch-making ages such as the revealing of other great religions of the world each at its propitious time, and for facilitating the success of the White blissful side in Nature, he carried out great Missions.

When a person is on the righteous Path and practices meditation with concentration with set postures of the body, and repeats or chants special holy incantations and formulae, his breath and Ushtan, i.e., (spiritually) vital energy do not remain commonplace. They become attuned with higher regions of the sky. Such holy breath is allegorically referred to as 'water' from the river. Such breath then comes in contact with the plexuses between the brain and the heart in the proximity of the lungs, and affects every atom of the body through and through, so that it attracts angelic light, and his elements draw currents of blissfulness whereby thoughts become ennobled. Such practices which are of spiritually enlightened nature have been allegorically referred to as going to the river Ranghu or Danghu, and fetching water to the shore, in which 'water' refers to the holy breath, as stated above. Bringing water to the shore also signifies founding great 'institutions' in the skies and bringing them to their consummation.

The above enlightened spiritual practice is of nine types varying according as the person practicing be leading a pious life, or ordinarily worldly, besides other conditions. Thus one may be an ordinary person, whose mind is engaged in worldly thoughts; another also ordinary being but a priest who engages himself in religious ceremonies; a third, over and above these engagements, renders social service, a fourth besides rendering social service undergoes privations for other's sake on altruistic principles and so on. From this it will be understood that the above mentioned spiritual practices are of varied types. In other words, the allegorical rivers Ranghu and Danghu have many effluents, the crossing of which entails severe or mild hardships; and the water fetched signifying the breath inhaled may be said to be muddy or pure i.e., not so holy or sublime, according as the practitioner be an ordinary worldly person or a pious one. In these holy practices when the thoughts are most pure and the breath and vital energy are highly exalted, they became attuned with the Divine Music of Ahunavar. All such practices belong, to the last third group of Nasks called Hada-Manthric, which deal with holy practices for the development of high spiritual powers. In later ages these practices came to be known as 'Sarv-i-Keshmar'. (The entire treasure of Nasks comprises three groups - (i) Gathic, (ii) Datic, and (iii) Hada-Manthric; the first dealing with Gathic hymns, the second with laws and the third with practices, exercises and ceremonies relating to attainment of high spiritual powers).

Zarathushtra spent 30 years in such exalted practices, during which he drew currents of holy vital energies from the 8th heaven of the Zodiac. With the aid of the spiritual power developed by other practices, he fulfilled great Missions for facilitating the success of the White side in Nature and laying

foundations for other Faiths to appear in their respective epoch making ages, during the current long cycle of Time (Zarvane Daregha,) comprising 81,000 years. Passing over four effluents of the river Daitya and bringing water to the shore refers to the founding of the Zoroastrian Faith, under the influence of the central planet Jupiter; while crossing three effluents relates to founding non-Zoroastrian Faiths which are under the influence of planets away from the central (Jupiter). In this 'carrying water to the shore' signifies the initiation and consummation of great Prophetic Missions.

So when Zarathushtra was performing the ceremony of drawing currents from the 8th heaven of the Zodiac (allegorically referred to as "Zarathushtra coming up third effluent and walking upward") he saw Bahman Ameshaspend, as a model of angelic embodiment i.e., he had a body without a parallel, an ideal of virtue and having a great height of three spears. He carried with him a shoot of the cypress tree which represented 'Mazdayasni Religion'. "The idea here represented is that as Vohumana was uninjured by carrying in the hand the symbol of the Revelation so everybody who would carry it, that is, would adhere to the Religion, would be without injury in this world." Anyone who carried such a branch i.e., practiced holy ceremonies, became immune from worldly sufferings or became exalted. It showed that it is the duty of every person to live peacefully without harming anyone in thought, word or action.

(54-62) When Zarathushtra was performing the ceremony of Haoma, Behman Ameshaspend called Zarathushtra. He asked Zarathushtra for what he was undergoing the sublime trouble which, means the practice of drawing holy currents from the 8th heaven of the Zodiac. To this Zarathushtra replied that it was for gaining sanctity i.e., for establishing truth. Thereupon Behman Ameshaspend told Zarathushtra to put off his garment i.e., change the material body or elemental body into one of light because he (Zarathushtra) possessed Asha, holiness. This is nicely expressed by Prof. Jackson as under:

“(Archangel) Vohuman opens his lips and begins to question the enrapt seer..... and after bidding him to lay aside his 'garment' (or the vesture of his material body), the seraphic messenger leads away his soul in ecstatic trance into the glorious and dazzling presence of Auharmazd and the Amshaspands.

No sooner does Zartusht enter this radiant assembly than he ceases to behold his own shadow upon the ground on account of the great brilliancy of the archangels”. (“Zoroaster the Prophet of Ancient Iran” by Prof. Jackson pp. 21-22).

Here ends chapter II of Sanjana-Dinkard Vol. XIII.

CHAPTER III

(1-4) When Zarathushtra returned from the conference with Ahura Mazda, He proclaimed Prophetship and chanted the Mazdayasni Jarthoshti Daena (religion) to which people were attracted. Of these, those that were settled in dwellings, reared the cattle, tied the Kusti, were attracted first because they possessed the propensity of Good in a greater degree than other people. These people, i.e., the former, who were tired of the atrocities of the demons, welcomed the Prophet's utterances whereupon Zarathushtra taught them what righteousness was, and exhorted them to praise righteousness and condemn the demons. In order to gain righteousness and purity (Asha) there must be development of morals whereby the mind gets exalted and the soul is uplifted. For this, living in a settled life is essential, in which self-sacrifice of the family members towards, each other is developed. The propensity of self-sacrifice is increased by mutual sympathy towards each other such as of parents towards children, brothers towards sisters etc.

(5-9) Then Zarathushtra preached the doctrine of Khvae-tukdasa (Khaetvadatha), which implies first and foremost every male and every female to practice the Zoroastrian laws of purity. When both correlative counterpart souls get sanctified and blend, together such blending is called Khaetvadatha and the perfected whole soul so formed is called Magavan. This doctrine taught by Zarathushtra was diametrically opposed to that of the demons. These demons are called Kigs and Karapans because they having eyes see not, and having ears heed not, in other words, they do not follow the holy teachings for the exaltation of the soul. These demons who were next-of-kin relations of Tur, resented the sermon and fled away from him. This Tur was named Aurvaita-deng who was a descendant of Usikhshes, who was a great King and had a large army and much power. To him the demons said that Zarathushtra by his sermon would make them doubtful of their own (demoniacal) doctrine and so they instigated him to kill Zarathushtra. But on hearing them Aurvaita-deng became wrathful and excited for their demanding death of Zarathushtra for he said if we kill Him,

wisdom will cease to exist on this earth for a long time. Thereupon Aurvaita-deng went to Zarathushtra and spoke to him "In my opinion thou art pure, who art sincerely reasonable".

(10-13) Zarathushtra exhorted him to worship Ohrmazd who is blissful. Here a great miracle was manifested viz., the true spiritual lordship and the glorious moral courage of Zarathushtra became conducive to the peace of the Supreme Lord and Creator Ahura Mazda and here was observed the sublime exaltation in the shape of guiding those who were disgracefully gluttons, or of clandestine movements and manifold cheats to good temperament and moderation.

**AHURA MAZDA INSPIRED ZARATHUSHTRA
HOW TO INDUCE THE RECALCITRANT
CHIEF To JOIN HIS PARTY**

(14-15) Aurvaita-deng in the midst of his wrath and excitement against the demons for their demanding Zarathushtra's death, invited them to listen to the Revelation of Ahura Mazda about which he preached to them "Righteousness in this world and Ahura Mazda worshipping religion of Zarathushtra will bring all demonism to an end". Thereupon, Aurvaita-deng said "O Zarathushtra of the Spitama thou shalt not attract me to such a danger as thou too art in".

(21-26) Zarathushtra informed Vaedvoishta- a demon, that Ahura Mazda demands a hundred most vigorous males and females and a team of four horses". If he gives these, he would get splendor and glory and his soul would be exalted and thereby the object of Ahura Mazda of transmuting evil powers into good would be fructified; if not, he would get evil-notoriety i.e., damnation. But Vaedvoishta was puffed up by his successes through evil and declined the offer of Zarathushtra saying that he possessed greater opulence in the shape of a thousand droves of swine which he had not received either from Zarathushtra or from Ahura Mazda. Here the numeral 1000 stands for the innumerable wiles of the Satan. He moreover became vindictive and planned Zarathushtra's death. But Zarathushtra was not vulnerable to any material body or forces of Dark side, so Vaedvoishta was caught in the Veil of Darkness and fell in damnation. (It may be noted that Vaedvoishta was one of the four demons who flourished in the court of king Vishtaspa before the latter accepted the Zoroastrian Faith).

(27-28) Ahura Mazda told Zarathushtra that he (demon) had become arrogant by possessing cattle which are created by us, but when on the third night after death, his soul comes up, the justice dealt out to him would be of an evil life which will bring for him retributive punishments. These punishments are de-

picted as the evil food. Through these he will see the utter failure of opposing Ahura Mazda's will and then improve in life i.e. follow the path of transmuting evil into good. In other words, when persuasion fails to effect transmutation of evil into good, Nature exercises its power of reforming the soul by condign punishments.

(29-30) In these paragraphs there is enigmatical reference to the curing of the 4 year old bull and its illness. Here bull refers to the Good side of the soul, and the disease, the Dark. So Ahura Mazda told Zarathushtra that the Haoma water would cure only those who are anxious to be purified and not those who are demon-worshippers.

(31-35) When Zarathushtra proceeded first into the embodied world there dwelt at the end of Sajastan an illustrious person named Parshid-tora. The latter asked Zarathushtra for giving him the consecrated Haoma water, which he held in his hand. Zarathushtra told him to praise piety and condemn the demons and declare among the evil people his acceptance of the Ahuramazda-worship of Zarathushtra. Parshid-tora carried out all instructions except declaring among the evil people his acceptance of the Ahuramazda-worship of Zarathushtra. Zarathushtra went to him and told him that the Haoma water would cure only those who are anxious to be purified and not those who are demon-worshippers. Parshid-tora who was not a demon-worshipper was completely cured by the Haoma water.

(36-46) Then Ahriman ordered demons to rush upon Zarathushtra and kill him. But Zarathushtra foresaw their secret intentions for his destruction and chanted the Ahunavar aloud, through the holy vibrations of which the demons were made to flee away. They protested to Ahriman against his ordering them without reason to kill Zarathushtra and said that they did not expect to be able to kill him. Owing to the perfect gloriousness of holy Zarathushtra, he foresaw in his superior mind that the evil demons were conspiring to cause his death and contemplating thus he walked forward and chanted aloud the 'Word' Yatha Ahu Vairyo. This is expressed allegorically that "he held aloft the stone in his hand". The chanting of the Yatha Ahu Vairyo broke the bodies of the demons. The breaking of the bodies of the demons and the chanting of Yatha Ahu Vairyo by Zarathushtra became manifest not only to the people of Iran, but even to those of the whole world. On observing his splendor the demons had before that fallen down and their devilish propensities passed away and the licentious proclivities were withdrawn from mankind, on account of which the demons deplored most violently to Ahriman. Zarathushtra chanted to them Ahunavar with the result that the demons got buried and concealed in the earth, that is, their bodies were entirely shattered. It is declared

that after the shattering of their bodies they have been unable to come forward and cause destruction in the world as embodied demons; their concealed nature having been betrayed to mankind, men thoroughly recognized them and knew that they were not angels but demons.

In the above few paragraphs, it is shown that Zarathushtra delivered the world from the sway and atrocities of the demons who till then walked on the earth as ordinary bipeds i.e. human beings.

(47-53) Ahura Mazda asked Zarathushtra why or how it was that mankind regarded demons as exalted as Dasturs (high priests); to which Zarathushtra replied that whatever the people ask of the demons, they are promised to be given. It is on account of those allurements that mankind run to the desert-plain infested with devilish powers and regard demons as Dasturs. They further said that whatever they possessed was through the demons and if anybody received gifts from the good spirits, the demons push him away from receiving the help.

(54-55) Then Ahura Mazda spoke to Zarathushtra, "We are not as to thee, as the demons are to mankind. We give away everything in invisibility but the demons through close connection when they rush out tempt only with pleasantness." (S.B.E. Vol. XLVII-Ch. IV).

(56) When Zarathushtra was about to return to the earth from his conference with Ahura Mazda, the latter forewarned him that when he goes to the earth, Druj (fiend) will rush to him, and request companionship and cooperation from him, and admonished him not to grant the same to him, and commanded him to recite aloud that triumphant (sacred) formula the 'Yatha Ahu Vairyo'.

(57) When Zarathushtra arrived on this world he met the Druj who was seated near a garment – the garment which was deposited there by him when Vohumana was leading, him to the conference with Ahura-Mazda – female, a person ornamented with gold, and full-bosomed; and she solicited from him companionship; and said "I am Spendarmad" (1)

(Footnote 1. by Dr. West (ibid) – The female archangel Bountiful Devotion in whose special charge are the earth and virtuous women; Sls XV; 5,20-24) Sls = Shayast – la shayast.

(58) Zarathushtra said to her, "I have, seen Spendarmad on a bright day that was cloudless and that Spendarmad seemed to me fine behind, and fine in the front, and fine all around – now turn your back, so that I may know if thou art Spendarmad.

(59) She replied, "O Zarathushtra, we are those females that are handsome in the front; and badly ugly from behind, so do not order me to turn my back.

(60) After she had squabbled a third time with him, the Druj turned towards her back, whereupon Zarathushtra observed from behind, when (there) stood hard 'Nasa' matter under, the interior opening, which was full of biting reptiles, and leeches and lizards and centipedes and frogs.

(61) Thereupon the triumphant formula, namely, the 'Yatha Ahu Vairyo' was loudly recited *by* Zarathushtra, then that Druj was confounded.

In the above paragraphs this material world, which is Druj or Evil-infested is personified as female Druj. *Her* enchanting feminine form stands for the worldly transient enjoyments, which human beings mistake for true happiness. *Her* back full of 'biting reptiles' etc., indicate the suffering that the immoderate transient enjoyments bring in their train.

As shown in Dr. West's footnote above, the earth is under the special charge of the female archangel Spenta Armaiti, literally meaning Bountiful Devotion or Humility. Owing *to* this blissful influence, the earth, as an element, displays the characteristic of returning Good for Evil, while fire gives like for like, if sandalwood or incense is put on it, it gives fragrance, and the reverse, if something dirty is put on it; whereas earth or soil turns the dirt or refuse into manure, and gives in return nice flowers, fruits and vegetables.

On account of this at the end of the 'Kemna Mazda' prayer in the Kusti-rite where the word 'Armaitish' refers to the earth and hence 'Nemascha... Armaitish' means 'obeisance to the earth' because she is blissful. On account of this blissfulness in her, we know, she is styled 'mother earth' in English.

(Dk. Vol. XIV; Ch.III; 62) Here, the demon Cheshmak's reference is *to* the vicious circle of death and birth again and again *by* falling into the traps of allurements *by* the Ahriman.

(63) Zarathushtra declared unto mankind the danger of vicious temptations in this world, and the test of the good people in the midst of such temptations; and their protection from such temptations by the necessary warning and commandments of the Mazdayasnian Religion. The survival, of this Religion upto the present time seems certainly due to its purity, piety and truth. (Sanjana Dinkard Vol. XIV-Ch.III - Footnote 4).

Here reference is *to* the fact that before the present Zarvane Daregho Khadat (comprising 81,000 years) commenced, over 14,000 years ago, before the Aryans descended from the heights of Airyana Vaeja to the plains of the known material world, the demons had descended to it, from the regions above and walked on the earth in the guise of bipeds. They were leading

a life of marauders and of destructors of crops and causing much havoc by fires, murders etc. When Zarathushtra descended on the earth, he shattered their bodies by the loud chanting of the Revelation declared by the Avesta, which King Vishtaspa and the people of his age accepted as truth. If this had not been so, i.e., if the king and his people had not accepted the truths of the Avesta, it would not have come down to us to-day.

(64) When Zarathushtra presented himself in the court of King Vishtaspa, there existed the perverted religion of demon Zag, who was full of damnation and many other Kigs and Karapans, oppositionists of the Good Religion. They schemed his death by spreading all kinds of scandals against him and incited Vishtaspa for causing his death.

(67) In this paragraph Zarathushtra is depicted to have stated: "I have thoroughly replied to their 33 enquiries". Here '33' represents numerological mysticism. $33 = 3 \text{ plus } 3 = 6$ which refers to the talismanic power of the numeral 6 denoting the six stages of a soul born on the earth as male or female, in which eventually the Evil of the soul is transmuted into Good. The first four refer to (1) birth, (2) growing, (3) shaping and (4) entering the adult stage at which the soul i.e. the person concerned shoulders the responsibility of its thought, word and action in life. By the time (or whenever) that person in one or more lives on earth, is about to complete the fourth stage and enters the fifth if it has succeeded in spiritual bargaining i.e. balancing of obligations with human, animal, vegetable and mineral kingdoms as well as Nature's forces, it is then freed from re-birth and physical body by having succeeded in the transmutation of its Evil, into Good. When all these obligations are balanced, the soul is said to have entered the stage of Mailyarem Gahambar, which is transitional to the soul's advancement in paradisiacal regions. In the sixth, the soul enters the final stage of ascending to the heaven of the Moon, which is the lowest of the seven revolving planets and in the distant end, the soul enters the 8th heaven of the Zodiac, the sidereal home from which it (soul) was erstwhile exiled for its purification to the mortal worlds, both subtle and material. Such is the power of the numeral 6 relating to the sixth gahambar, which exalts the soul from its sinful condition to the state of holiness, which is referred to in the text as '33' enquiries.

(68) However, great as was this success of Zarathushtra over the demons, greatest still was the reaction on Zarathushtra's body itself which temporarily brought loss of consciousness in him which was restored by Bahman Ameshaspend.

(69) It is stated that King Vishtaspa sentenced Zarathushtra to imprisonment. This has reference to occasions when Zarathushtra had to change his subtle body into corporeal, in order to

make himself visible to the people of the world. The Prophet's body was composed of second grade light of the potentiality of Gatha in which light, there is always a mixture of Druj (Evil) in latent form. As soon as the subtle body was turned visible there was onrush of the liberated Druj, which on some occasions rendered the Prophet temporarily unconscious. On such occasions the Prophet ejaculated in a helpless way "Kam nemoi zam, Kuthra nemoi ayeni" (Ysn. 46,1) i.e., where may I go, whither may I take a turn? On such occasions archangel Bahman used to hurry to his succour, and restore him to consciousness by removing the Veil of Darkness from him. Such occasions were instances of 'Azeh' type of sin, in which there is vicarious suffering by one mixing with sinful person, though pure personally.

The above statement of the Prophet's imprisonment sounds quite ordinary, but yet it has a hidden meaning. The temporary unconsciousness which deprived the Prophet of his Prophetship is allegorically depicted as 'imprisonment'. It was not possible in the case of Zarathushtra to be shut up in a worldly prison, for nobody could touch his person which gave a shock if touched, and besides he was capable of rarefying his body and making himself invisible and free, whenever he desired.

During this temporary loss of consciousness_ he was deprived of the sublime wisdom of Bahman Ameshaspend and hence he is allegorically stated to have been 'starved'. This starvation is not of the physical body but of Wisdom which he was otherwise constantly receiving from Bahman Ameshaspend.

(70) Then there is reference to "enlivening the Bull" by Zarathushtra. This bull is not the quadruped. Gava, lit., among other meanings signifies Life. Death of the bull signifies the preponderance of Evil over Good. Inversely speaking when the bull is said to be enlivened, it means subjugation of Evil by Good or preponderance of Good over Evil. So when the prophet became temporarily unconscious in the act of transforming himself from invisible to visible state, he is stated to have been imprisoned and starved and when his body was rendered to its normal shadowless state, it is stated that Zarathushtra brought the bull back to life.

Here there is also the mention of 'the miracle about the shining horse of Vishtispa'. In the footnote, the learned Dasturji informs us that the passage here alludes to the marvelous curing of Vishtispa's horse by Zarathushtra. This miracle is described in detail in the Persian Zarathusht-Namah. This Zarathusht-Namah was written in verse by Dastur Zarathusht Behram in A.C. 1278 (Sanjana Dinkard; Vol XIII: Intro. P. xiii). With due deference to the learned author of the above versical work, it may be stated that the narration of the 'black

steed' parable is said to have been given in full romantic style taking the parable in its literal sense because the un-riddling of the allegories relating to the Prophet's life was unknown till Khshnoom came to light and our spiritually enlightened Master Behramshah Naoroji Shroff revealed the true interpretations of those allegories for the first time in India. The elucidation of these allegories has been given by Dr. Chiniwalla in his 'Nikiz' Vol. I, besides in other Khshnoomic literature. The following is translated from "Amar Jyoti Zarathushtra" written by learned Ervad S. M. Bhada (pp. 21-22)

"A parable is connected with the life of Zarathushtra in which it is stated that the demons poisoned King Vishtaspa's ears by misrepresenting him as a sorcerer by throwing hair, nails and other impure things in his bed caused him to be imprisoned. And, when war arose between Gushtasp (Vashtasp) and his enemy Arjasp, it is stated that the legs of King Vishtaspa's black steed got retracted in its body which Zarathushtra restored to their natural condition, whereupon King Vishtaspa accepted the Revelation of Zarathushtra and spread the same in the whole world. So says the parable. We are aware by now that Zarathushtra had a luminous body, he was not approachable closely, his body was of a fiery nature and gave a shock if touched, which body was transparent* and shadowless and besides he possessed the music of the Divine songs of the Gathas and implements of talismanic power, and moreover, could render his body invisible at will - being all these how can it ever be possible for any Human being to catch him or strike him or imprison him.

King Vishtaspa was misled by the instigations of the demons, and by their holding him under their control through spells of black magic. In the, above allegory, four of the King's mental powers were deficient or latent, while others were shining, i.e., active. The bright powers are represented as a horse, but since there were defects also, that horse is stated to be black.

It is further stated that the King was so misguided that he ordered Zarathushtra to be imprisoned. By this is meant that Vishtaspa so managed that Zarathushtra may not come out from his residence in the holy talismanic mountain (Harbarez) so that the demons may have their own way. This is referred to as imprisonment. Then it is stated that the demons spread putrid things like loose hair, nails, skulls and corpses in his bed. Here Zarathushtra's bed is the earth on which the task of Zarathushtra was to spread blissfulness. So the demons are stated to have deposited the above mentioned putrid things in the earth so as to defeat Zarathushtra's activities.

"" Even today there exist a species of small fish the flesh of which is quite transparent. It is called glass fish. So there is nothing unbelievable if the holy Prophet's body was transparent.

Now just as the demons were practicing their witchcraft, there were in the royal court of Vishtaspa holy leaders also who on their part were endeavoring to defeat the demon's power. Thus there was great rivalry between parties of the Dark and the White sides. This is given the form of a warfare, which it certainly was. Owing to this tug-of-war, the King's intervention was absolutely necessary, but he could not decide which party to support. He consulted the wise for restoring the horse to its natural state, but no one could effect it. Thus chaos reigned supreme In the Court of Vishtaspa, which Zarathushtra could perceive from his residence in Harbarez by his spiritual powers. He declared that he would be able to clear the haze of uncertainties. Upon this Zarathushtra was invited to the royal court. This is expressed as Zarathushtra 'liberated from imprisonment'.

Thereupon Holy Zarathushtra presented himself in the Court by moderating his highly lustrous fiery body. Owing to this lustre the whole mankind and animals rejoiced. This is aptly stated in Farvardin Yasht 93-94 as under:

"In whose birth and growth the waters and the plants rejoiced;

In whose birth and growth the waters and the plants grew;

In whose birth and growth all the creatures of the good creations cried out, 'Hail; Hail, to us! for he is born, the Athravan Spitama Zarathushtra'....."

The King himself forgot his own condition by the Prophet's mere presence, and thus peace and joy spread everywhere by his advent as if the divine message of Ahura Mazda was received. Everyone became anxious to follow his commands, whereby the power of the demons was nullified for they were convinced that Zarathushtra had 'extracted the four legs', that is, cleared the ambiguity in the King's mind, and they realized that Vishtaspa would order the annihilation of the demons and level them to the dust. When such a situation arose, most of the demons surrendered to Zarathushtra and accepted his message.

(71) Reverting to Dinkard par. 71 we find that Zarathushtra foretold and disclosed through his spiritual insight what was in the minds of King Vishtaspa and of the people of his country, and likewise, several other valuable private matters.

(72) "One miracle was that several objects of vicious delusions which had been practiced by means of sorcery by Dahaka in Babylon - through the greediness whereof mankind had come to the worship of idols and consequently there was destruction of the world - were entirely dispelled and rendered inactive through the proclamation of the triumphant words of the Religion by Zarathushtra, namely, those words that were opposed to that sorcery".

(73) One of the miracles attributed to Zarathushtra was that "in the controversy on the Religion with the famous sages of the region (of Khaniras)_who were-well-known in the world for their learning and contributions to the sacred texts, and who were among those that were the most awful opponents of the most deceitful doctrine, and whose desire was for freeing themselves from that most deceitful religion of theirs; to them there was then the intelligible manifestation of the truth by Zarathushtra, and the making of King Vishtaspa and of all those sages certain as to the truth of the Religion".

We have seen above the allegorical narration of Zarathushtra's advent in the royal court, and the difficulties he had on occasions of changing over from the invisible body to the physical garb. We have also seen un-riddled the allegories regarding enlivening of the bull and extraction of the black steed's legs. These marvels subjugated the King, and the Kigs (demons) were annihilated. In other words, the defects in the King's mind were removed. He (Zarathushtra) then disclosed to them the knowledge contained in the 21 Nasks (volumes). He taught them the philosophy, the talismanic spells and the sacred ceremonies, which are technically called practices of a tree "Sarv-e-Keshmar". King Vishtaspa by the exaltation of his mental condition imbibed the holy Teaching. Not only that, he also began to attune himself with Ohrmazd and Ameshaspends. Thus the Jarthoshi Din spread on the earth and the demon worship was extirpated, both from the material world and the ethereal regions above. The accomplishment of all those great feats commenced with the 'extraction of the black steed's legs'.

(74) After this, Ohrmazd sent Vohumana and Asha Vahishta (Bahman and Ardibehesht Ameshaspend) and the propitious Fire energy (of two grades) called Adar-Burzin-Meher, the higher operating on the heaven of the Sun and the lower on that of Moon for producing a stronger conviction in Vishtaspa and for helping him and his council of sages to believe in the truth of Zarathushtra's prophecy, and spreading the same throughout the world.

(75-76) Then the Ameshaspends came down from the sky to the earth, and Ohrmazd instructed them to proceed on to the residence of Vishtaspa who was a great possessor of blissfulness and cause acceptance by them of Zarathushtra's words, which the Ameshaspends did (proceed). Owing to the awe-striking radiance of the Ameshaspends, Vishtaspa and all his courtiers were highly wonder-struck and they began to tremble with awful fear.

(77-79) Then the Fire Energy of Adar Burzin Meher addressed the king in a manly speech: "O exalted Kae Vishtaspa! There is nothing to fear about for these Ameshaspends have not come to

frighten you in your residence nor have they come to frighten you as the envoys of Arjaspa who demand tribute from you nor have they come as a robber. We three have come to thee from our heavenly residence. If you use your spiritual wisdom, you will find that this world requires the good Mazdayasnian Religion, which proceeds in its purity through the recitation of him who is Zarathushtra of Spitamas."

(80) Adar Burzin Meher further exhorted the king to chant the Ahunavairya, praise piety which is best, that is, chant Ashem-vohu prayer, and utter no worship for the demons because the will of Ahura Mazda, Ameshaspends and Yazads (sacred beings) regarding thee is the exaltation by thee of this Religion.

(81-82) If you praise the good and pure Religion of the holy Zarathushtra, then as the blessing and recompense thereof, we will give to you a kingship and sovereignty of a long duration and a long life of 150 years; we will give you the righteous speaking and a glorious existence and we shall constantly help you in your sublime progress. Moreover, we will bless you with a son, named Peshotanu, who will be immortal, who will be so without old age, without hunger and without thirst and who will be alive and powerful in both the lives of the embodied and spiritual existences. If you do not praise the good and pure Religion of the holy Zarathushtra, we will not carry you to heaven, but we will order for you at your death, the vultures who are always awaiting to devour a dead body when your blood will reach the earth, i.e., you will die like unbelievers, without leaving any male progeny behind you and no waters will then reach your body, i.e., no water at death will be available for the purpose of purification.

(83) Arjaspa and his envoys, the enemies of Vishtaspa were ready to attack Iran, but on the one hand, Arjaspa was awe-stricken by the talismanic powers of Zarathushtra, and on the other, was afraid of Asfandiar Ruintan (son of Vishtaspa). Ruintan ordinarily means 'body of metal'. It also means protection through holy formula. Body of metal is absolutely impossible in nature. The fact is the elements of Asfandiyar's body were rendered so invulnerable by the holy formulae that no attacks of any implements could harm him permanently.

"One miracle was that which was connected continuously with the intelligent vision exhibiting spiritually unto Vishtaspa his future victory over Arejataspa and the Khyaonians".

(84) On account of the most pre-eminent position and harmless sovereignty and splendor and glory owned by Vishtaspa, Ahura Mazda sent Yazata (angel) Nairyosangha to the residence of Vishtaspa as a companion to Ardibehesht Ameshaspend to make Vishtaspa drink the spring of life in order that

his spirit may become exalted and he may be able to look into the sublime abodes of the spirits in heaven. (Nairyosangha is the name of the divine messenger of Ahura Mazda. It is also the name of a fire that dwells in the hearts of kings, and helps them in their royal functions). On account of that ambrosial drink, Vishtaspa beheld the great glory and splendor of heaven.

(85-87) Then Ahura Mazda bade Nairyosangha to hurry to the residence of Vishtaspa and tell Asha Vahishta, archangel Ardibehesht, to take the finest of the goblets and carry in it our excellent Haoma and sacred narcotic and make king Vishtaspa drink it up to the brim, which the King did. King Vishtaspa retired to his private chamber and spoke to his Queen Hutaosa that she would receive, besides this Religion, a skill of prompt acquiring of that Religion through perseverance so that she would expound the Religion of Ahura Mazda and Zarathushtra.

(88-90) When Vishtaspa accepted the Religion and praised piety, the demons were rendered inactive in hell, i.e., in the deceitful material world, and the demon Aeshma rushed, towards the territories of Arjaspa, the cruel ruler of Khyaona and he instigated them all to battle by the most terrible clamour "as the rise of Zarathushtra and his religion would practically mean the downfall of idol and demon-worship. The hand of God directed the operations against Arjaspa, and his Khyaonians, and Vishtaspa's army marched successfully through their territory, spreading a knowledge of the tenets of the faith". The prompt skill was at one time a gift of the Khyaonian Arjaspa when he was predominant. But that skill was of evil type; but now it has become the gift of the Iranian Zarathushtra.

Here ends Chapter III of Sanjana Dinkard Vol. XIV.

STORY OF THE BRAHMAN

'Cangranghacah' (Changraghach)

[Reproduced from Prof. Jackson's work "Zoroaster the Prophet of Ancient Iran" (pp. 85-86).]

"The most interesting episode, perhaps, of the foreign conversions is the later Persian story which is told of Cangranghacah, a Brahman sage who comes from India to Vishtasp's court in order to refute Zoroaster's doctrines; but the Hindu teacher himself is taught by the greater master and becomes a devoted convert of the Priest of Iran. This picturesque narrative is recounted with other matters, in the Cangranghacah Namah, a modern Persian political work of the thirteenth century. The author of this treatise is stated to be Zartusht Bahram Pazhdu of the ancient city of Rai, who also composed Zartusht Namah; and like the latter work it is claimed to be drawn from Pahlavi sources, if we may agree with Anquetil du Perron, who is our

chief source of information on the subject. This story of Brahman's conversion is briefly repeated in the Dabistan and it is alluded to incidentally in the text of the Dasatir and described in its commentary. All this implies some currency of the tale. A brief abstract of the narrative, so far as it relates to the main event, is worth giving and it is here presented, being based, on the fuller account of the Cangranghacah Namah found in Anquetil.

. *Sketch of the Incident:* The aged Brahman sage Cangranghacah is a philosopher whose learning and wisdom were far-famed throughout India and known in Iran. He is reported even to have been the teacher of 'Jamasp, minister to King Vishtasp whose devotion to Zoroaster is regarded as a fall from grace, Accordingly the Brahman writes to Vishtasp a letter remonstrating with the monarch for believing in the upstart Prophet. At the proposal of Vishtasp; he finally comes himself to 'Balkh' with a great following of devoted disciples, in order to debate with Zoroaster, and to put the imposter to confusion. But he who came to scoff remains to pray. Zoroaster is prepared by premonition to answer all the seer's questions before he asks them; and amid a great assemblage of learned men who have gathered from many parts of the country to listen for days to the religious debate; the chosen Priest of Ormazd disarms his antagonist before the latter has time to lift his weapons in discussion and conflict. By reading a Nask or Book of the Avesta, in which every difficult question prepared by the Hindu controversialist is already answered, he astonishes and utterly confounds the Brahman; So completely is the Hindu philosopher vanquished and convinced that with remarkable candour he forthwith acknowledges his defeat, is converted, adopts the Faith, receives a copy of the Avesta from Zoroaster's own hands, becomes a zealous adherent, and joins in spreading the Prophet's teachings in Hindustan and the adjacent countries, so that eighty thousand souls in this way receive the enlightenment of the true Faith. A festival is instituted to commemorate this important event."

MARVELS PERFORMED ON DAY MARESPAND OF MONTH SPENDARMAD

In the Master's book entitled "Ancient Zoroastrian Educational System" (pp. 87-88) there is mention of other marvels noted below.

"The day (Roj) Mino Marespand of the month (Mah) Spendarmad being very auspicious in Nature the Holy Prophet crossed on that day the river Zahun of Iran by causing its waters to shift."

This is also mentioned in "Zoroaster, the Prophet of Ancient Iran". (p. 39) by Prof. Jackson, as under:

"On the way the party passes through a sea whose waters are lowered by a miracle so as to allow a free crossing". On the same day the Holy Prophet also performed the following miracles:

- (1) 'pulled out' the allegorical four legs of the black steed of king Kae Vishtasp, said to have been retracted in its body_i.e., illumined the four latent cerebral powers of the king by giving him to drink the consecrated Sherbet saturated with his (Prophet's) blessings, whereby the king was able to see the demons in their true colours.
- (2) showered his blessings and developed the spiritual powers of (a) Peshotan, (b) Jamasp and (c) Asfandiar through consecrated milk, flower and pomegranate respectively, on account of which they became famous in history as under:
 - (a) appointed Peshotan (king Vishtasp's son) as the chief of Kangdez, Peshotan was a Saoshyant, i.e., a Saviour, a spiritual guide risen from this world. Saoshyants are of two categories; among the first grade are those who, like the angels belong to the class of Saoshyants from their very origin; among these are the holy Zarathushtra; Shah Varjavand, entitled Behram; Hoshedar-mah; Hoshedar-bami and others. In the second grade of Saoshyants come those holy souls who have progressed from this world, and take part in helping other souls in spiritual advancement. For this reason Peshotan has been designated as the Saoshyant advanced from this world. Since he is instrumental in transmuting the effects of Darkness into Light on Kangdez (the middle sub-region of the Chinvat i.e., Requirer Bridge), he has been known as Peshotan of Kangdez;
 - (b) Made Jamasp, the wise premier of king Kae Vishtasp 'Phi' which is a term of the ancient Kyan dialect. 'Jamasp-phi' means 'said or predicted by Jamasp'. Hence is derived the term 'Jamaspi'. 'Jamasp-phi' is explained under the topic of "Nav Gereh." Thus 'Jamasp was not the worldly son-in-law of the Holy Prophet as erroneously believed in philology;
 - (c) Made Asfandiar (the warrior son of King Kae Vishtasp) 'Ruin-tan', by which is meant that his body-elements (except the eyes) were rendered

quite invulnerable to the attacks of poisonous arms. Thus it will be understood 'Ruin-tan' or 'Royin tan', literally meaning 'body of brass' allegorically so called was not of metal which is absolutely impossible in Nature:"

DIN AND MARESPAND, TWO AUSPICIOUS DAYS

for Commencing Child's Education

(The following is condensed from P. 82 seq. *ibid.*)

Din Yazad (Av. Daena) is the superintendent over the two deified laws, viz., Mazdayasni Daena and Zarthoshti Daena. The first (Mazdayasni Daena) is the law of Infoldment of Spirit into Matter_ according to which a soul possessing deficiency of divine knowledge trails down from the immortal worlds to this earth, infolded in material body for its Reformation; the second (Zarthoshti Daena) is the law of Unfoldment of Spirit from Matter, according to which the erstwhile wicked soul, by observing the Zoroastrian laws of purity, becomes sanctified, and gets repatriated to the immortal worlds over which two laws (Infoldment and Unfoldment) Din Yazad is the superintendent.

Mino Marespand (Av. Manthra Spenta) is the superintendent over 'Staota Yasna' – the basis of the Universe, which has come into being by the inter-attunement *of* the invisible original colours produced from the divine Musical Note of Ahunavar, the WILL of Lord God Ahu, the light of lights.

From the above it will be understood that Mino Marespand is concerned with the creation of the Universe, and Din Yazad with the path of purity which a Zoroastrian has to take during life on earth, so as to gain deliverance from the repetitions of birth and death on this earth by the observance of Truth coupled with the Zoroastrian laws of purity and of the Zoroastrian anti-microbe Baaj rites. Consequently, it is enjoined in the Teachings of our Faith to commence the school education of a child on either of the two days of Din Yazad and of Mino Marespand of any Zoroastrian month, so that the child may remain in tune with Nature and may receive the combined blissful currents of these two angels. However, the day (Roj) Mino Marespand of the month (Mah) Spendarmad Ameshaspand is the most auspicious in the whole year. It may here be emphasized that the training of a Zoroastrian boy or girl must not be confined to economic learning only, but must be conducted side by side with the practice of the religious observances mentioned above.

GRADATIONS OF DIVINE INTELLIGENCES

Regarding Din and Marespand mentioned above, it would be well to show below the gradations of the divine Intelligences:

Ahura Mazda:	the Holy Creator of the Universe (on 9th and 8th heavens of empyrean and Zodiac).
7 Ameshaspends	: Hormazd, Bahman, Ardibehesht, Sheh-rever, Spendarmd, Khordad and Amardad (the name of first Ameshaspend is also Hormazd with its seat on the 6th heaven of Jupiter);
8 Mino	: Ram, Ashishvangh, Asman, Marespand, Aneran, Spentamino, Spentotemo-Mino and the untrue Angra Mino;
3 Dae	: Dae-pa-Adar; Dae-pa-Meher; Dae-pa-Din;
1 Farrokh	: Farrokh Farvardin;
13 Yazads	: Adar, Khorshed, Mohar, Tir_Gosh, Meher, Sarosh, Rashne-Rast, Beheram\Govad, Din, Ashtad, Jamyad;
1	: Avan Ardvi Sura Banu.

SEVEN AMESHASPANDS
(BLISSFUL
ARCHANGELS) AND
TWO DATA (DEIFIED
LAWS)

The seven Ameshaspands, blissful archangels and two Data which are deified Laws, i.e., potentialities, are 'Baga', meaning parts of Ahura: They emanated or manifested themselves from Mazda Ahura, and help the Creator (Dadvao; Yt.13,83) Ahura Mazda in the administration of the Universe. They all have their respective functions. These functions are called their Humata, Hukhta, Hvarshta (ibid. 84). The functions in the immortal worlds (comprising the empyrean, zodiac and the seven revolving planetary heavens) are called their Humata, those performed in the, Space, their Hukhta, and those performed in this material world, their Hvarshta.

In the Pazand Patet-Pashemani prayer (Kardeh; 8) are given the-respective Hvarshta' (deeds i.e. creations) of the seven Ameshaspends. Thus –

1. Hormazd : man and mankind;
2. Bahman : cow-kind and other blissful species;

3. Ardibehesht : fire and other kinds of fire energies;
4. Shehrevan : metals and their different kinds;
5. Spandarmad : earth and its different kinds;
6. Khordad : water and its different kinds;
7. Amardad : vegetable and vegetable Kingdom.

All the above nine Baga, parts, are inter-dependent, and are said to see each other, i.e., they are intermingled, because they are Asha-perfect. Asha comprises three potentialities, viz., Yaon, Rashnu, Armaiti mingled together. Yaon means connection with Ahu, the light of lights. Rashnu is order divine; and Armaiti, perfect humility towards Ahu. On account of these three powers they are of talismanic numeral 9, which indicates perfection (in Good or Evil, here Good), i.e., every Ameshaspand possesses the seven respective qualities of all the seven Ameshaspands and of two Data. Still in each of the nine, one respective quality is manifest, while the rest are dormant.

Thus, in Bahman the qualities of all the Seven Ameshaspands and two Data do exist in latent condition and only Baod, i.e. perfect divine knowledge and divine Wisdom, is manifest, and it is called Vohuman. Similarly, in Ardibehesht (7 plus 2=) 9 exist, of which Moral Order divine of Asha is manifest, the rest all dormant. Likewise in Shehrevan all the nine qualities do exist, but that of Shehrevan, the desirable Sovereignty is manifest, the rest dormant. Again in Spenta Armaiti all the nine qualities exist, but only that of perfect humility towards Ahu is manifest the rest are latent. Similarly in Khordad all the nine qualities do exist, but only that of Khordad of effecting and spreading well-being or right nourishment, affording health and happiness is active, the rest inactive. Again, in Amardad all the nine qualities do exist, but only that of imparting long life or immortality is manifest, the rest are dormant. In Mazdadata also the qualities of seven Ameshaspands and of Ahuradata of divine Love are latent, but its chief tendency to bring about limit of everything by gradual transmutation of Evil into Good is predominant, though it has also the power of bringing about the Reformation of the souls by smiting Evil and transmuting it into Good, but its quality of effecting gradual Involution (Infoldment) of Spirit into Matter is prominent. Similarly in Ahuradata all nine qualities exist, but the propensity of the laws of divine attraction is manifest, the rest are all dormant.

Thus the 'tree' emerges from Mazda Ahura, which (tree) has (7 plus 2 =) 9 main branches. In this way the Creator Dadva Ahura Mazda has set the Universe into motion through the potentialities of seven Ameshaspands and two Data.

NAME ZARATHUSHTRA

The name Zarathushtra is given to the unique sub-angelic soul called Asne-vir that descends on this earth some 4,000 to 5,000 years after this known material world resumes its run of one Zarvane daregho Khadat (lit., cycle of long time) comprising 81,000 years. (It may be noted that between two such cycles of Zarvane Daregho Khadat there is an interval period of about 27,000 years on an average, and the holy prophet Zarathushtra descends on the known material world some 4,000 to 5,000 years after the inception, of every Zarvane. Daregho Khadat of 81,000 years when the demoniacal powers are at the highest.)

In Avesta, the name Zarathushtra is used in two significances, 1st person and 3rd person. 'Azem yo Zarathushtra' meaning 'I Zarathushtra' (1st person) and 'Ya Ahuirish Zarathushtrish' i.e., Zarathushtra of Ahura' (3rd person). The latter is the sub-angelic potentiality belonging to the sixth heaven of Jupiter called Zarathushtra Gatha, from which the Prophet draws his name. The suffix 'ushtra' (lit., a camel) in Zarathushtra stands for (spiritual Divine) Knowledge and practices pertaining to 'Baodangh', divine Wisdom. The zenith of spiritual and divine knowledge and wisdom and spiritual practices show old age, which commands respect. This agedness is assigned yellow colour. The potentiality of Zarathushtra-Gatha has the power of transmuting and alchemizing Evil into Good, which is operating in the ethereal regions above, and Prophet Zarathushtra executes this in the material world.

SEEMING BALL OF FIRE IN PROPHET'S HAND

Regarding this seeming ball of fire in the Prophet's hand, it must be stated that there was no material ball of fire of any kind held by the Prophet in his hand, nor was there any shining chemical composition applied on the palm to hoodwink people. The fact is that the Prophet's body being composed of the subtle element of fire, it (body) was transparent, and had no shadow. This fiery element related to the creative fire-energy called Adar-Burzin-Meher of two grades operating in the planetary world, the higher on the heaven of the Sun, and the lower on that of the Moon. The current of this Adar-Burzin Meher was constantly circulating in his body, and was flowing as aura through his right hand, which gave the appearance of the Prophet holding a ball of fire in his hand.

Firdousi rightly refers to this fire-energy in his Shah Nameh as under:

"Ke mehr burzin bi dood bood
Munauvar na az hizamo ood bood"

(translation) this fire Mehr Burzin was without smoke, and was bright without wood and incense.

Thus the seeming ball of fire was no exterior or material object held in his hand but was due to the fire-energy of Adar Burzin Meher flowing through his right hand, as aura. In certain modern pictures smoke is shown emitting from his hand, which is imaginary and erroneous, because the brightness of his hand was due to his aura. Firdousi has depicted this in the above couplet.

UNIQUE CASE OF LIGHT
SHINING UNDER HOLY
ZARATHUSHTRA'S FEET

It is well known that halo, i.e., disk of light appears around the head of a holy person when he is exalted to the saintly state. In the case of ordinary saints this light appears around the head only. In others of higher grade, the light shines also from the back of the body. Even in the case of the Prophet's holy mother, the halo emanated from behind her person (DK. VII, 1,8).

The inspired painters of other religions correctly show the halo round the head only or around the head and the back i.e., from half of the upper parts of the body over the pit of the navel because the 'Chakhras', plexuses, of the lower half of the material body are of a lower grade in purity from which no light can emanate. However, only in the case of Holy Zarathushtra, light emanated even from under his feet, because his entire body from head to feet was of a fiery type, and was transparent and had no shadow.* This could be so because he was not an ordinary saint that had advanced from this material world, but he belonged to the angelic grade called the Gatha potentiality. On account of this angelic status, he could assume or rarefy his body at will. The Prophet draws his name Zarathushtra from the leading Gatha Potentiality which is Zarathushtra. It was on account of this that the Holy Creator refers to him Spitama Zarathushtra - as "the only one (aevo) who will listen to our revelations". (Ysn. 29,8).

With regard to the Holy Prophet's unique status it may be recalled that in the description of the pre-cosmo-genesis world we saw that there were two types of lights in Ahunavar: One,

* (Zoroaster ... pp. 21.22 Prof. Jackson).

deficient in divine knowledge called 'Urvans' (Ysn. 55,1) and the other, perfect in divine knowledge called 'Baodanghs' (ibid). Zarathushtra belonged from very beginning to the Baodangh class to which constellations also do belong. (Baodangh it may be reiterated does not mean, 'intellect' as erroneously rendered in philology). It was on account of this unique status of Holy Zarathushtra that the halo shone even from under his *feet*, and hence it has been so shown in his picture from the earliest times.

'NAV-GEREH' THE NINE-KNOTTED
STICK SHOWN IN THE PROPHETS
HAND

The holy Prophet Zarathushtra has been shown in his pictures as holding in his hand a nine-knotted stick called Nav Gereh, referred to in Vandidad; 19,4 as 'Asano Zasta', meaning 'stick in the hand. Nav-Gereh literally means nine-knots. The word 'Gereh' written in Pahlavi can also be read as 'Gena', which means a maiden. These Nav-Gereh, nine knots, represent nine potentialities in the form of Nav-Gena, nine maidens comprising the allegorical three wives, three sons and three daughters of the Holy Prophet, each potentiality bearing a Kehrp, phantom body-form of a maiden, but no physical body. These maidens possess life, consciousness, spiritual self-intelligence and divine knowledge and are quite obedient to their holy procreator. So it means that these Nav-Gena, nine maidens or potentialities have been represented in the Prophet's pictures in the shape of Nav-Gereh, a nine-knotted stick, since a stick represents strength or power to its holder.

The above nine maidens were the animated phantoms of the nine grades of holiness - Nava-Karshem (Yt. 4,6) possessed by , Zarathushtra where according to Zoroastrian numerology, the numeral 9 indicates perfection which in this case is in holiness. The Holy Prophet performed with the aid of angel Sarosh, the spiritual marvels of procreating nine potentialities in the shape of nine maidens *from* the nine grades, of holiness possessed by him, and employed *for* the continuation of his Faith, as also of those of other Law-givers, during the distant ages *of* the current Zarvane-daregho-khadat, self-created long Time, which according to Khshnoom comprises 81,000 years. Of these only some 4,000 to 5,000 years had elapsed when Zarathushtra descended on the earth some 9,000 years ago from now.

The above potentialities have been referred to in Bundelesh XXXII, 5-9, and in Vajarkart-i-Dinik (pp. 21-22).

5. Again, I say, by Zaratusht were begotten three sons and three daughters; one Isadvastar, one Aurvatad-nar" and one Khurshed-Chihar; as Isadvastar was chief of the priests he became the Mobad of Mobads, (and) passed away in the hundredth year of the religion; Aurvatadnar (was) an agriculturist, (and) the chief of the enclosure formed by Yim, which is below the earth; Khurshed-Chihar was a warrior, Commander of the army of Peshyotanu, son of Vishtasp, (and) dwells in Kangdez, and of the three daughters the name of one was Fren, of one Srit, and of one Poruchist.
6. Aurvatad-nar and Khurshed-Chihar were from a serving (chakar) wife; the rest were from a privileged (patakh-shah) wife.
7. By Isadvastar was begotten a son (whose) name was Ururvija; and they call him Aranj-i Biradan ('fore-arm of brothers') for this reason, that, as they were from a serving wife, (she) then delivered them over to Isadvastar through adoption.

(Footnote 1. Instead of this sentence the Vajarkard-I-Dinik (pp. 21-22) has the following, which appears to rest upon a misinterpretation of the text: -

'And Zaratusht the righteous, had three wives; all three were in the lifetime of Zaratusht; the name of one was Hvov, of the second Urvij, of the third Arnij-bareda, and from Urvij, who was a privileged wife, four children, were born; one was the son Isadvastar, and the three daughters, namely, Fren, Sritak and Puruchist; these four were from Urvij. And from the wife Arnij-bareda two sons were born, one Aurvatad-nar, and the second Khurshed Chihar; and Arnij-bareda was a serving wife, and the name of the former husband of Arnij-bareda was Mitro-ayar. And from Hvov, who was a privileged Wife" (were) three sons, namely, Hushedar, Hushedar-mah and Soshans, as it says' etc. (as in par. 8)."

8. This, too, (one) knows, that three sons of Zaratusht, namely, Hushedar, Hushedar-Mah (I) and Soshans (II), were from Hvov, as it says that Zaratusht went near unto Hvov three times, (and) each time the seed went to the ground; the angel Neryosang received the brilliance and strength of that seed, delivered (it) with care to the angel Anahid, and in time will blend (it) with a mother.

9. Nine thousand, 'nine hundred and ninety-nine, and nine myriads of the guardian spirits' of the righteous are

intrusted with (its) protection, so that the demons may not injure it.

(Footnote I. Av. Ukhshyad-ereta and Ukhshyad-nemangh of Fravardin Yt. 128).

(Footnote II. Av. Saoshyans of Vend. XIX, 18, Fravardin Yt. 129, etc.)

It will be noticed from above par. 8 that angel Neryosang is stated to have received the "brilliance and strength" of Zarathushtra's seed. This shows that this word 'seed' used by the Pahlavi writers conveys some meaning other than of the commonplace human seed (semen), because we know if the latter falls on the ground it is dirty, stinking and creative of Druji, microbes, but never displaying brilliance. Besides this, the three 'sons' Hushedar, Hushedar -mah and Soshyans are to take birth in future ages remote by thousands of years. This could never be possible if Zarathusht were a worldly married person, having three wives, three sons and three daughters. This again proves that these entities were not of the worldly life. Many philological scholars and others, in the absence of knowledge of Zarathushtra's unparalleled eminence, take the above Pahlavi writings literally. It is, therefore, necessary to give the correct idea of the uniquely exalted status of the Holy Prophet.

UNIQUE STATUS OF HOLY ZARATHUSHTRA

It must first be remembered that bifurcation into sexes, marriage, wife, husband, children - all these are meant for Urvans, souls with deficiency of divine knowledge for their Reformation" while Zarathushtra was Magavan-Magav, Holy of holies and most perfect of the perfected souls and therefore he could not have family ties in the worldly sense. The quotations given below will give some idea of the Holy Prophet's unique status. The Kingly Glory is praised in Jamyad Yt. 9 followed by numerous paragraphs in which that Glory has been traced from divine Intelligences to illustrious kings and saints, till in paras. 78, 79 it is stated:

"We sacrifice unto the awful kingly Glory (of) Mazdadata . . . that clave unto the holy Zarathushtra, so that he thought according to the Law, spoke according to the Law and did according to the Law; so that he was the holiest in holiness in all the living world, the best-ruling in exercising rule, the brightest in brightness, the most glorious in glory, the most victorious in victory."

(S.B.E: Vol. XXIII).

(ibid. 80) "At his sight the Daevas rushed away; at his sight the (Demoniac) malice's were extinguished; at his sight the Jainis drew back their ways from the mortals, and lamenting and wailing, laid violent hands on the Daevas."

(ibid. 81) "And that one prayer, the Ahuna Vairya, which the Holy Zarathushtra sang, and repeated four times, with a song that waxed louder and louder, drove back all the Daevas beneath the earth, and took off from them sacrifice and prayer."

During some 4,000 years prior to Zarathushtra's advent on the earth, sorcery and witchcraft were most rampant, and the sub-angelic potentiality called Geush Urva (appointed for the protection of the souls of this known wicked world) raised his plaint to the blissful Creator Ahura Mazda for succour, where upon the latter replied:

(Ysn. 29" 8) "This (one) known to me here, who alone shall harken unto our doctrines (is) Zarathushtra Spitama; (he) himself on behalf of Mazda and Asha shall desire to declare our principles. Hence unto-him shall-I-give the good self-command (Hudem) of-the-Prophet." (K. E. Poonegar).

In the last line of the above stanza (29,8) occurs the term 'Hudem' which is not correctly understood in philology. The prefix 'Hu' in this word technically stands for 'Ahu' the Light of lights. Hence Hudem means 'breath devoted to Ahu, the Light of lights only'.

So Zarathushtra alone was selected for the prophetic office. In Khordad Yasht Ahura Mazda tells Zarathushtra :

"We befriend him who may attune himself with thee (through holy ceremonies) as he would attune with the Ameshaspendas Bahman, Ardibehesht, Shehrevan, Aspandad,. Khordad and Amardad."

Thus Zarathushtra is shown on a level with Ameshaspendas.

Again in Dinkard (Dastur Sanjana Edition Vol. XIII) Pahlavi Vol. VII, 1,16 it is stated:

"Then Zarathushtra seemed to them (the sacred beings)..... through having a like body-Ham-Karpih as of sacred beings".

This Pahlavi term 'Ham Karpih' is often misread as 'Ham-Karichih' meaning 'sheltering with (Ameshaspendas)'. In either reading can a worldly person ever have a like body as of Ameshaspendas or shelter with them? Since Zarathushtra possessed a body like the Archangels, it means that he possessed Asne-vir power, i.e., he could remain invisible by rarefying his

body like archangels, or assume body at will when required for appearing before the people of this material world, which is never possible in the case of human beings.

Again in 21, *ibid.* it is stated:

"We shall convey there, to the village of Paorushaspo, him whom they will call Zarathushtra of good lineage in both ways, both of Nairyosanga (who is) from the Ameshaspend, and of Yima (who is) from mankind."

Thus we see that the Holy Prophet was like an Ameshaspend and not a worldly human being. We need not add any more references. We shall now deal with the Nav-Gereh, representing the nine potentialities.

THE THREE WIVES (POTENTIALITIES)

URVIJ, ARNIJ-BAREDA AND HVOVI

Urvij: We have stated above that the Holy Prophet had nine potentialities bearing phantom body-forms comprising 3 wives, 3 sons and 3 daughters. The names of the three wives are Urvij, Arnij-bareda and Hvovi. The first two were for advancement of alien religions and the last Hvovi for the Zoroastrian

Regarding the three potentialities styled 'wives' it may be stated that in ancient Iran there were five categories of brides;

1. Shahzan, obedient to parents in choice of husband;
2. Khudrazan, self-determining in choice of husband.
3. Satarzan, also a Shahzan, but giving her son for adoption to another person;
4. chakarzan, a widow re-marrying; and
5. 'Aaibzan, a disreputable woman.

Urvij was meant for other Law-Givers, but they being absent (dead?), Zarathushtra took her. Thus, so to say, Urvij was a Chakarzan, a widow re-married to Zarathushtra. She (of the phantom body-form) had holy connection with Zarathushtra, who functioned for them (other Law-Givers). By her, will be born Urvatat-nar and Khurshed-cheher.

Urvatat-nar literally meaning power-giver of Spiritual Unfoldment, is appointed the chief of agriculturists of (king) Jamshed's Vara, the subterranean enclosure situated in Airyana Vaeja, which is like a talismanic citadel, so sanctified that Satan cannot find entry there. (Yd. 2.43). This Vara of Jamshed which has been buried under mountain-deep snow since some 10,000 years will open up some 66,000 years hence at the end of the current Zarvane-daregho Khadat, i.e., self-created long Time, which according to 'Khshnoom is of 81,000 years, followed by the next World Deluge. However, before this Deluge actually over-runs the whole of the known material world and submerges

it_ Soshyos, Prophet's son will carry to safety on Jamshed's Vara, a pair of each of the creations of human beings and of animal, vegetable and mineral kingdoms, under the influence of the five planets (except the Sun and the Moon) so that their species will grow up when the next known wicked material world commences its run once again.

Thus he (Urvatat-nar) is appointed the agriculturist (Vas-triosh) i.e., developer of those species, and giver of help to the Law-Givers of other religions.

The second son Hvare-Chithra (Khurshid-cheher) literally meaning Propagator of the Fundamenta of Staota (Vibratory colours) like the Sun' will be the warrior-saint, residing in Kangdez. He will be the deputy of Peshotan (King) Vishtasp's son, who is its chief.

Urvatat-nar will work as the blissful agriculturist (not of the land), but for uplifting and advancing the souls of all the religions and Khurshid-cheher as the warrior-saint (Ratheshtar) will effect reformation of souls by dealing out punishment through power (Khshathra) to those souls which could not be reformed under Urvatat-nar.

Arenaj Bareda: Arenaj Bareda is also Shahzan, but with this distinction that she binds herself to give her children to others for adoption.. When Zarathushtra will attune himself with Arenaj bareda through his glory, one son Isat-vastar, and three daughters Freni, Thrity and Pouruchisti will manifest themselves.

Isat-vastar literally meaning 'Right Willed Actor' was the chief of the Priests. He became the Mobed of Mobeds and passed away in the hundredth year of the religion (Bd. 32.2).

The names of the three daughters are Freni *Crt.* 13,139) literally, Spiritual Love, Thrity (ibid) or Srit, literally, Spiritual Nourishment, and Pouruchisti (ibid.) literally perfect Spiritual knowledge and Wisdom. In Gatha Vahishtoisht (Ysn. 53,3) it is stated allegorically that Pouruchisti was wedded to Hakim (Dr.) Jamasp referred to in Avesta as De-Jamasp and technically called Jamasp-phi, in which the suffix '-phi' literally means predictor. The Holy Prophet was 'Shahud', i.e., perfect in the knowledge of the seven tenses or times, viz., (1) eternity of dead past, (2) past, and (3) present, (4) near Present, (5) future, (6) future of future (ages), and (7) Ghaiban, infinity, i.e. futurity lost in dim future.

This potentiality of Pouruchisti the Prophet bestowed upon Hakim Jamasp, who was one of his foremost holy pupils, and a great Asne-nar, i.e., highly advanced holy soul. Owing, so to say, to this spiritual wedding of Pouruchisti with Hakim. Jamasp, the latter became a great Master-astrologer and super-seer of all the above said seven tenses and hence in Avesta (ibid.) he is referred to as De- Jamasp, the all-knowing predictor.

Hvovi: Hvovi (Yt, 13,139) literally means 'one's own' (Hva. Sva, own). Hence Hvovi means the potentiality employed by the Holy Prophet for his own Faith. As stated in Bundelesh; 8 "Zaratusht went unto Hvovi three times", by which is meant that the Holy Prophet effected subtle holy contact with the potentiality, Hvovi, who was within the field of his glory with which he was surrounded, and produced three seeds. But since the functions of these seeds have been designed to take place in distant ages, they have been intrusted to Ashaunam-Fravashis for protection from the demons. These seeds or potentialities will then be developed into Kehrps, subtle body-forms, each at its right time. They (seeds) did not go into Hvovi, but went to the ground, i.e., the earth, by which is meant Airyana Vaeja, where Zarathushtra was born. By the consecration or holy ceremonies between Zarathushtra and Hvovi, will be procreated three holy potentialities, allegorically regarded as 'wives', viz., Srutat-fedhri (Yt. 13,141). Vanghufedhri (ibid. 142) and Eredatfedhri (ibid.). These three potentialities will, in three respective age_ procreate, three sons Hoshedar-bami, Hoshedarmah and Soshyos, the three respectively referred to in Farvardin Yasht; 128 as Ukhsbyat-ereta, Ukshyat-nemangh and Astavat-ereta.

Visitations of Wicked
Millennia In Distant Ages
and Manifestations of the
three *Saviours* (Sons).

With regard to the distant ages mentioned above, it may be explained that in the current Zarvane daregho khadat (of 81,000 years) this known material world will thrice pass through extremely wicked millenniums shown in column 3 below, during which mankind will be more beastly than human, and the duration of life and man's height will be stunted.

Wicked period during major cycle of	Duration of wicked period.	After how many years from 2,000 AD.
Mars	2,000 years	3,000 years (Hoshedar-bami)
Venus & Mercury	9,000 and 13,000 years.	40,000 years (Hoshedarmah)
Saturn	12,800 years 1,100 years.	64,000 years (Soshyos)

On the expiration of each of the above three respective millennia shown in the last column, this known material world

will witness glorious periods in which the three Saviours, Hoshedar-bami, Hoshedar-mah and Soshyos, marked against each will manifest themselves.

Significance of 99,999 Fravashis.

In Farvardin Yt. 62 it is stated that 99,999 Fravashis watch over 'Khshudra' the seed of the Holy Zarathushtra. According to Zoroastrian numerology, 9 indicates perfection or excellence; it (9) is expressed 5 times, because 5 stands for perfect divine knowledge and divine Wisdom. So 99,999 Fravashis mean Ashaunam Fravashis who possess perfection of divine Knowledge and Wisdom. Hence this figure group is not to be rendered as 'many myriads' as done by learned Dr. Mills in his book "Our Own Religion in Ancient Persia" (p. 20 foot note). In his rendering of the above par. 62 the same scholar has not understood the real significance of the term 'Khshudra', seed. It is true that in the case of worldly sinful men, their Khshudra, seed (semen) represents the essence or virility. But when this seed is exposed, it is stinking and creative of Druji, microbes. In the case of the Holy Prophet there was no such secretion of semen. His (Prophet's) seed i.e. (Spiritual) essence-Khshudra-consisted of 21 Nasks or volumes of the Avesta. Dr. Mills does not understand this allegorical use of the term 'Khshudra' and in his misconception, criticizes in the footnote:

"Compare this drivell with the grandeur and simplicity of the Gatha S.B.E. XXXI pp. 1-194.
He does not know why the Gathic style differs from the other Avesta.

Allegorical Reference to "Maiden Bathing in Lake Kansava"

In footnote to his translation of Yt. 13,62 Prof. Darmesteter states:

"A maid Eredat-fedhri, bathing in Lake Kansava, will conceive by that seed and bring forth the Saviour Saoshyant; his two forerunners Ukhshyat-ereta and Ukhshyat-nemah will be born in the same way of Srutat-fedhri and Vanghufedhri (Yt. XIII, 141,142).

Then in footnote below the name Srutat-fedhri (whose Fravashi is worshipped) in par. 141 (ibid.) it is said:

"Ukhshyat-ereta's mother... The Saddar Bundahish ... states that bathing in lake Kansava, she will become pregnant from the seed of Zarathushtra, that is preserved there ..., and she will bring forth a son, Oshedar-bami".

Lake Kansava is referred to in Avesta (Yt. 19,66) as Zrayo Kansum, technically called 'Zareh Kyanse' explained in this book under 'Cosmography of the Space'. Zareh literally means a sea, which signifies expanse of salt water. Kyanse is called Zareh, because like sea it is a vast expanse, but ethereal. Thus normally, it is the ethereal interlink between the four lower ethereal planes (Dakhyus; Yt. 10,144) in Space. So it will be understood Zrayo Kansu or Kyansai is not "the present Zareh or Hamun Sea in Seistan" as erroneously conjectured by Prof. Darmesteter in philology. In the above quotations it also signifies the interlink between the termination of the wicked ages and the emergence of the pure. So on the arrival of the interlink period (referred to as 'lake Kansava'), the maiden, i.e., the potentiality Srutat-fedhri, will go for bathing, which means she will be purified. At this propitious stage she will come in holy contact with the seed (Khshudra) of Zarathushtra protected by Ashaunam Fravashis mentioned above. As the result of this contact Hoshedar-bami, the first of the three prophetic place-takers and Saviours will manifest himself after 3,000 years as shown in the tabulation above, and the pure Zoroastrian Teachings of the 21 Nasks (volumes) will spread in all their glory.

Similarly, Vanghu-fedhri will come in holy contact with the second seed of Zarathushtra (some 40,000 years hence) preserved by Ashaunam Fravashi, and as the result Hoshedar-mah will manifest himself and the holy teachings of 21 Nasks will again flourish in all their glory.

Still again, according to calculations of the heavens, after about 51,000 years from now will commence the rulership in the heavens of 15,000 years of the king or major cycle of Saturn (the seventh and the last, within the current Zarvane daregho khadat of 81,000 years which will be terminated by the next world Deluge). After a lapse of 12,778 years of dire wickedness in this king cycle will follow the placid minor cycle of the Moon of 329 years (under the inter-cycle also of the Moon).

Manifestation of Soshyos.

In the interlink between the above mentioned wicked and the glorious periods the third potentiality of maiden will come in holy contact with the third 'seed' (Khshudra) of Holy Zarathushtra, resulting in the manifestation of the exalted Saviour, Saoshyant named Soshyos (Av. Astavat-ereta). -In this connection it is stated in Farvardin Yt. 142, as under:

"We worship the Fravashi of the holy maid Eredat-fedhri, who is called Vispa-taurvairi. She is Vispa-taurvairi (the all destroying) because she will bring him forth (i.e; Saoshyant),

who will destroy the malice of Daevas and men, to withstand the evil done by the Jahi". (licentiousness).

Soshyos possesses the potentiality of "Yim" with the aid of which he will select good souls of all religions, as well as a pair of every kind of species of animals, vegetables and minerals. These selected human souls and, other creatures he will carry to safety on the indestructible heights of Airyana Vaeja on Mt. Alborz at the North Pole, where the climate will then be habitable and pleasant. The above selected human souls and other creatures saved from the waters of the Deluge are called Maabadians.

In later ages after the time of Soshyos, a horrible period of wickedness will follow again culminating in the next World Deluge, which is dealt with under the head "Un-fettering of Azhi Dahaka" in Supplement No. 10.

In conclusion, it must be emphasized that the nine entities designated as three wives, three sons and three daughters are none but the nine fully developed spiritual divisions, for explaining the functions of which the analogies of wives and their offspring have been employed, for as shown already, Holy Zarathushtra, though born of holy parents, was an angel on earth.

Miraculous Passing Away of Zarathushtra.

At the outset it must be distinctly understood that Zarathushtra had no worldly death, i.e., his body had not fallen on the ground as in the case of human beings. In *Sanjana-Dinkard* (Vol. XIV, Ch. IV) we are informed that "the passing away (vikhiz) of Zarathushtra of the revered Fravahar to the best abode (Pahlum Ahwan) took place when he attained the age of 77, i.e., 47 years onwards from conference (with Ahura Mazda) and 37 years onwards from the acceptance by Vishtaspa of the Religion."

With regard to the Prophet's passing away, the parable in Pahlavi states:

"While Zarathushtra was offering his prayers in an Atash Behram, he was killed by a Tur who pierced a dagger in his back, but Zarathushtra threw his rosary on the Tur which killed the assailant".

It is explained further on, how inconsistent this statement would be if taken literally, because according to Khshnoom, the 'rosary' mentioned there was not a material one of beads, but was the lustrous holy ring of the Prophet's halo.

Zarathushtra's Passing Away by
Lightning Or A Flame From Heaven

In Greek and Latin accounts cited by Prof. Jackson, there is reference to lightning or some such luminous phenomenon connected with the passing away of Zarathushtra. Since such occurrences are normally impossible and incredible in the case of worldly people, they are mentioned as 'fabulous' by the illustrious scholar (Jackson). He gives them in his book "Zoroaster" the Prophet of Ancient Iran" as under:

"From the fate of Empedocles we are not surprised to find a miraculous departure attributed to a great sage; and the Greek and Latin patristic writers give a fabulous account of the passing of Zoroaster. His is no ordinary end; he perishes by lightning or a flame from heaven, which recalls the descent of the fiery chariot and the Whirlwind in the apotheosis of Elijah: For such a description our principal source is the Pseudo-Clementine RECOGNITIONES and the spurious Clementine HOMILIES, whose statements are followed by later writers.. All these passages are given in Appendix V, so they are simply summarized here. 1

(Footnote 1. The best material on this subject from the classical side, is to be found in Windischmann, ZORO-ASTRISCHE STUDIEN pp. 306-309 (accessible now in translation, Darab D. P. Sanjana, "Zarathushtra in the Gathas" pp. 131-135.)

(a) A passage in the "Clementinae Recognitiones (dating about AD. second century, and existing in the Latin translation of Rufinus) identifies Zoroaster, with Ham or Mesraim of the family of Noah, and anathematizes him as a magician and astrologer. To deceive the people, it is said, he was wont to conjure the stars until finally the guardian spirit or presiding genius of a certain star became angry at his control and emitted a stream of fire in vengeance and slew the arch-magician.

(b) The later Persian work Dabistan (beginning of 17th century AD.)...A Turk named Turbaratur, or Turbaratur-hash (i.e., Tur-Bratur-Vakhsh) having entered Zardusht's oratory, the Prophet received martyrdom by his sword. Zardusht, however, having thrown at him the rosary (Shu-, mar Afin or Yad Afroz) which he held in his hand, there proceeded from it such an effulgent splendor that i'ts fire fell on Turbaratur: and consumed him."³

(Footnote 3 - Dabistan pp. 371-372)

When we put together the above accounts by non-Iranian writers, who were not necessarily eulogistic of the Iranians or their faith, one thing becomes evident that the Pahlavi tradition of a Tur killing Zarathushtra is not literally true, but is only an enigmatical and allegorical statement which modern scholars have not understood. From the above accounts of patristic writers, one thing that comes uppermost is that the passing away of the Prophet had connection with lightning or some such luminous phenomenon in the sky which those (patristic) writers did not know in its genuineness, and consequently presented it mixed with their own erroneous conjectures. At the same time, it also proves that the Prophet was not killed by the piercing of a dagger by the Tur (or Turk).

Demons Could Not
Kill Zarathushtra.

It will be understood from the following arguments adduced by Ervad S. M. Bhadha in his book "Amar Jyoti Zarathushtra" (pp. 45 seq.) that the Pahlavi statement mentioned in the beginning would be quite inconsistent if taken literally. In Tir Yasht 44, it is distinctly stated:

"Neither Ahriman (the Satan), nor sorcerers nor witches nor all the demons collectively can strike or dare to strike Prophet Zarathushtra."

When we put the above Avestan passage and the traditional Pahlavi statement side by side, we can understand that the latter has some allegorical meaning because Avesta are the most authentic.

It must be stated that the Prophet's passing away is related as a simple parable. Here Tur or Turk does not signify member of the Turkish race, but stands for "Tur-bara-Tur", the Satan. Tur-bara-Tur represents the invisible, monstrously inflated, gigantic cloud of the Dark side, which was the veritable body of Darkness that rained dire havoc on the earth with plague, cholera, lusts, famines, floods, earthquakes, warfares, robberies, sorcery, murders, etc., during some 4,000 years prior to the advent of Zarathushtra on this material world. These gave cause to Geush Urva to raise her appeal for deliverance from all those catastrophes. Geush Urva is the blissful phantom arisen out of the White side of the totality of souls of human beings of the earth appointed for their protection.

The above terrific condition had reached such limitless proportions that just as water overflows during floods in rivers, so had Druji, i.e., Evil crossed all bounds. This overflow of Evil i.e., the dire inflation of the Body of Darkness is allegorically

called Tur-bara-Tur. Zarathushtra alone possessed the power of shattering this body of Darkness with the aid of the divine Aoj power of holiness which he, Zarathushtra, possessed in common with Ameshaspendis and Yazads.

Zarathushtra Shatters
Tur-bara- Tur's Body
of Darkness.

When Zarathushtra completed the work of spreading the divine mission, he undertook the task of smashing the Body of Darkness and so he darted the ring of his halo full of lustre to the sky towards the above Tur-bara-Tur's body of Darkness. This agrees with the note in Dabistan above referred to, where it is stated that "there proceeded from it such an effulgent splendor that its fire fell on Tur-bara-Tur and consumed him", (though actually it did not consume but shattered it to pieces and reduced it to its normalcy).

From the Tir Yasht 44 cited above, we find that no demons with all their witch-craft powers could kill Zarathushtra. Hence it is easy to understand that it was quite impossible for a Turk to have murdered him. In the Avestan passage cited above, it is also stated that Tir Yazad is appointed as the guardian of the stars, and Zarathushtra as the chief and protector of human beings. Thus holy Zarathushtra was not an ordinary human being, whom a Turk, could have killed by piercing a dagger, but was the deputy of Sarosh Yazad and of the potentiality called 'Gatha (which is distinct from the Gatha prayers in the Avesta).

Zarathushtra Master Astrologer.

The holy Prophet was sent to this world endowed with great powers and authorities. He was Master Astrologer who could predict the events from dead past to the dim future, and as such he possessed the knowledge of all ages. So is it possible, that he could not have foreseen his own death by a Turk? Ahura Mazda and Ameshaspendis constantly rendered him succour and saved him on all occasions during which the demons left no stone unturned to kill him by their great powers of sorcery. Would those holy divine Intelligences not have saved him at such a critical juncture of attack on him? This proves that a Tur was not a man, but represents Tur-bara- Tur, the Satan.

Angelic Power of Zarathushtra.

Zarathushtra had unique and limitless powers compared to those of demons and human beings. Nobody could approach him. Owing to the talismanic currents flowing through his body,

it gave a shock when touched_which has been testified by Pliny also. His body, composed as it was of solid aura, was lustrous and transparent. No implement of any kind had any effect on his body. In fine, his body was not composed of flesh and bones. If we remember all the extraordinary facts about his angelic powers and the composition of his body, we would realize that the Prophet could not have undergone ordinary, worldly death, because it is utterly impassible that a human being Tur could have killed him when all the combined powers of the demons did not succeed in effecting his death by their dreadful sorcery.

NO Mausoleum of Zarathushtra.

Had Zarathushtra been killed by a human being as alleged, the great Iranian empire would have erected in his memory, lofty mausoleum and we would have had at least the ruins of that monument, just as we have various ruins existing to this day like those of Persepolis. Nay, such place and the monument would have become the holy centre for pilgrimage by Zoroastrians. Moreover, the narrations of the events of his death, the attendance of the King and the courtier in the funeral and speeches delivered by them would have been preserved in Avesta-Pahlavi writings and such books in the form of Nask or Nasks would have been referred to with great reverence by the community. But as we know, nothing of this sort has happened. On the contrary, we find indirect proofs of his becoming invisible.

The Greatest Ordeal

As stated before, Zarathushtra darted his lustrous ring of halo towards Tur-Bara-Tur's body of Darkness with his divine Aoj power and shattered it to pieces, and voluntarily drew its rebound shock on his purity-perfect body, whereby, on the one hand, the Prophet's luminous body elements were dispersed and drawn back to their respective paradisiacal ethereal regions above and on the other, reduced the power of Darkness, i.e., of Satan, to its normalcy. So dire was this shock, that had Zarathushtra not drawn it upon his body, but allowed it to strike against the earth, it (earth) would have been pulverized.

Thus Zarathushtra did not have a worldly death, but his passing away (Vikhiz) was spiritual ordeal of the highest degree.

PROLOGUE

The subject of the Era of Holy Zarathushtra, over which there has been much controversy among the philological scholars of the world for over a century past, can be easily found to be B.C. 7,551 or over 9,000 years remote from today in the light of "Khshnoom".

It is pertinent to remark that while all the eminent and illustrious philological scholars and savants of the West and the East with all their high academical qualifications and knowledge of worldwide literature have failed in their attempts to solve the puzzle of the Era, a practically unlettered prodigy in the person of our Ustad-Saheb (revered Master) the late Seth Behramshah Naaraji Shroff, cleared the haze with the light of Khshnoom. It is in the light of this heart-rejoicing esoteric knowledge that the subject of the Era of Zarathushtra has been attempted in the pages that follow.

Since the approach to the question by the Parsi scholars has been confined to an antiquated system of bare linguistic study of Avesta-Pahlavi-Pazand without the illuminating "Zand-Akas" of Khshnoom, the heart-rejoicing commentary knowledge, it will never lead any one to find out the true Age of the Holy Prophet because philological scholars are not aware of the mystery behind the 300 "years" enigmatically mentioned in Pahlavi, which they erroneously believe to be the "traditional period of the life-time of Zarathushtra" nor are they in possession of the true knowledge concerning the ancient history of Iran prior to B.C. 2000. In both the above basic view-points the philological scholars have been misguided.

The learned scholars, for whom my respect is second to none, will find their efforts rewarded, if they but take pains to drink at the fountain of Khshnoom. Otherwise their search would be but a search in the wilderness, as it has been till now. In no way will it harm them if they study Khshnoom, but on the contrary, if they look outside their shuttered philological window upon the wide vista of Khshnoom, they would be able to find the Age of Zarathushtra in its true retrospect, and would be charmed to see a wide expanse of Zoroastrian true knowledge in its pristine purity.

It is a great misfortune of the Zoroastrian community that though there has been in existence in Bombay a regularly constituted Association for "researches" into the Zoroastrian religion since nearly a century past, its activities in that field are cons-

picuous by the absence of approach to Khshnoom, which, has thrown considerable new light on the Zoroastrian religion. This research body does not seem to realize that as scholars of the holy scriptures, they enjoy a high position of honour in the community, particularly an account of their microscopic number.

However, high as this position is" it is also accompanied by the grave responsibilities of enlightening the ignorant masses of the community that depend upon them for religious light. It then becomes amply evident that our scholars should play the game, and prove faithful to the trust reposed in them, because they are expected to be on the quivive for search of fresh light on the Zoroastrian Faith, wherever it may be found, no matter what its source. Had this been done with an unbiased mind, and with a zeal for exploring into Khshnoom, which is the sister-branch of the study of their religion for elevating their knowledge,- they would have long since came out of the mire of their linguistic stagnation by being disillusioned on the question of the Era themselves, and would have been able to enlighten the Iranian scholars with the same in particular, and the scholars and savants of the world in general. In spite of all the facilities existing for gaining true knowledge, the above said Research-body have failed in their duty of exploring into their religious literature by remaining aloof from the new light.

It is not intended to say that they must accept everything without any question. If, after a fair-minded study of Khshnoom without any prejudice of aversion, they find it's teaching, to be un-Zoroastrian or alien in character or antagonistic to the doctrines of the Avesta, they can expose the same. But, otherwise the present inertia is highly derogatory, and displays utter apathy to duty particularly, on the part of the scholars of that "Research" body concerned. Besides this, such attitude is highly detrimental to the cause of the study of the religion in all its aspects, of which philology and Khshnoom are but sister-branches requiring a conjoint study.

With regard to the Date it is intended to show:

- (a) how the oldest Greek writers who reported that Zara thushttra lived in B.c. 6000 were right;
- (b) how the scholars the world over have been misled for a century past by the enigmatical mention in Pahlavi of the 300 'years', an account of which they have erroneously placed the Era in question between 600 and 1000 B.C. or so, though historical records exist at least as far back as B.C. 2458.
- (c) how the philological school is entirely innocent of the Huafrut and Kudarvand dynasties of Iran that combined ruled for over 3200 years prior to B.C. 2000; and
- (d) how is it possible to find the era in the question approximately by mathematical calculations of the heavens, independently of any evidence of writings or chronicles of ancient Iran, both of which have been instrumental in misguiding the scholars.

INTRODUCTION

The controversy over the date of Zarathushtra has arisen from the fact that certain oldest Greek writers have stated that Zoroaster lived 6,000 years before Christ. However, when the modern philological scholars set themselves to calculate and verify that distant date, they found a huge gap of some 5,500 years, for which they could not find any historical chronicles, but on the contrary, they found mention in Pahlavi of the religion having been disturbed after 300 "years." Coincidentally, this period of 300 years was seemingly almost "synchronous" with the destruction of Iran wrought by Alexander the Great in B. C. 320 or so. Thus this statement of the Pahlavi writer supported the paucity of historical chronicles, and strengthened the misguided belief of the scholars in a much nearer date, and so they came to the conclusion that Zarathushtra lived in the neighborhood of 600 B. C. Such, in brief, is the idea of how the controversy over the date of Zarathushtra arose, and how its true distant antiquity of over 6,000 B. C. came to be reduced to 600 B. C. According to 'Calculations of the heavens' this distant antiquity is of 7551 B. C.

While modern scholars thus scale down the era to 600 B. C. other foreign sources declare the same to be 8,900 years remote or very near to it. Thus in "Oahspe, The Kosmon Bible" (p.1) it is said:

"Zarathushtra erroneously called Zoroaster a Persian Law Giver who lived in the cycles of Fragapatti eight thousand nine hundred years ago, the farthest back of all historical characters" .

According to the above, the date of Zarathushtra comes to (8900 minus 1955 =) 6,945 B.C. Similarly in September 1957 number of the "Mazdaznan" magazine (p. 2) published in Los Angeles, California, we find the following under the heading "Zarathushtra" :

"On September 19th, the family of Mazda throughout the world again celebrates the birthday of the thrice blessed Zarathushtra, who according to our extant records, was born 6,900 B.c."

From the two quotations cited above it is clear that the ancient Greek writers were not the only ones to have reported the era to be beyond 6000 B.c.

SCIENCE SUPPORTS
DISTANT DATE

(The following is an extract from the Presidential address delivered by the learned Mr. Jamshed C. Tarapore. at the Iranian section of the All India Oriental Conference, the XXth Session (Bhubaneshvar) in October 1959). (pp. 12-13).

"The main difficulty in the way of scholars who assigned a very early date to the Avesta was the question as to when people in Iran and adjacent countries adopted a settled agricultural life, as so clearly shown in the Avesta literature. It was difficult to put such a settled life very far back in human history.

Now science has come to the aid of the archaeologist and students of ancient languages and history. Radiocarbon tests are now used to determine the age of articles found buried in mounds for many centuries. The atomic signals given out by such articles are measured on delicate instruments and their readings help the scientist to determine the age. All organic things have in their composition what these atomic scientists call Carbon 14. The presence of Carbon 14 makes all these things radioactive. The life scale of these radioactive particles is measured and determined and it is found possible to determine the age of an article up to 30,000 years.

These tests are likely to, revolutionize our ideas of the ancient world and the life in ancient times. The age of Hammurabi, the ancient law-giver of the first dynasty of Babylon was differently stated by different scholars. Excavations carried out in the ruins of the ancient city of Nipar yielded some pieces of charcoal from the roof beams of a house. These pieces were subjected to reading to ascertain their age. The conclusion reached was to fix age of Hammurabi much later than was formerly supposed.

Dr. Robert Braidwood of the Chicago University Oriental Institute, carried on some excavations in Jarmo, a village in the Kurdish Hills of Northern Iraq close to the Iranian border. A very early agricultural village was unearthed. When radiocarbon tests were applied to the articles found by the ruins it was ascertained that they were about 9,000 years old. "*Some 4,000 years before historic times, Jarma's people grew barley and two kinds of wheat*", says Dr. Braidwood "We are sure they had the domesticated goats, pigs, dogs, cattle and horses."

If it is thus established that people lived in settled villages and led an agricultural life in such a distant past, we shall have

to revise our ideas about the age of the Avesta and the time when Zarathushtra propagated his religion in Iran. These revelations go to prove that Dr. Geiger was not wrong when he placed the age of the Avesta in "remote antiquity".

The age of Avesta being the age of Zarathushtra, Mr. Tarapore's belief expressed at the end in the above quotation regarding Dr. Geiger is surprising, since that illustrious savant does not believe the distant date of 6,000 B.c., on the ground that "chronicles could not have been available in those distant ages" and at the end of his enquiry he declares as under:

"After a review of the different statements recorded in Western writings, it will not surprise anyone, if we give it as our opinion that neither Occidental nor Oriental testimony yields us any sure ground on which to fix the age of Zoroaster."

(Geiger-Sanjana- "Civilization of Eastern Iranians" pp. 184-85).

HISTORICAL RECORDS REFUTE NEAR DATE

When we look to the historical side we find that in B.c. 2,027 (or in B.C. 2,000 as shown by Dr. West) king Zarathushtra (Oxyartes) was defeated by the Assyrian monarchs Ninus and Semiramis. Still further back, according to the history of Berossus eight Median kings had ruled over Babylonia for 224 years, and in a schedule given by Rawlinson* also, eight Median kings have been shown to have ruled over Babylonia for 224 years, from 2458 B.c. . the name of their first ruler, as given by M.C. Muller quoted by Dr. Geiger was "Zoroaster"**. Thus there are historical records at least up to B.C, 2,458, compared to which also the so-called traditional date "600 B.C." is absurd and incorrect.

MISGUIDED DATES GIVEN BY SCHOLARS

Before proceeding further it would be well to take a note of the misguided dates given by different scholars as furnished by Dr. Unvala. In his Presidential Address at the Iranian Section of the All India Oriental Conference 1955, it is stated in the printed pamphlet of that Address (pp. 9, 10) as under:

"As to the date of Zarathushtra".....I have placed it tentatively between the fifteenth and eleventh century B.c. on

** "History of the Kings of Iran" Vol. I p, 357 (in Gujarati) by Mr. P. B. Desai.

** Eastern Iranians-by Geiger-Sanjana Vol. II (p. 185).

archaeological grounds. I may add that Prof. Carmoy of Liege places it with Bartholomae not later than nine hundred B.c., whereas Prof. Henning fixes it categorically at 588 B.c.....taking the traditional date in the neighborhood of 600 B.C. According to the Syriac writer Theodore Bar Quoni, Zarathushtra lived 628 years and seven months before Christ."

Then in the "Kaiser-i-Hind" weekly of Bombay dated 29-4-56 (p. 22) in his article headed "Brief History of the Zoroastrian Religion" under the sub-head 'Controversy over Date' the learned Doctor observes:

"The Greek writers have..... placed him (Zarathushtra) at 10,000 B.c. and later. The Parsis would place him at least at 6,000 years from today. The majority of Western scholars, including Jackson, whom Dr. Mody follows, place him at 600 B.c., following therein the late Sassanian tradition, according to which Zarathushtra lived 300 years before Alexander the Great. Herzfeld has declared precisely 576 B.C. as the date of the birth of Zarathushtra.

.....Dastur Dr. Dhalla (is for) 1,000 B.c."
Besides the dates given above Prof. Zaehner fixes it (date) at 628-551 B.c. ("Dawn & Twilight....." p. 33).

FAIRLY CORRECT DATES GIVEN BY ANCIENT GREEK WRITERS

With regard to the ancient Greek writers Dr. West mentions the facts as under: (S.B.E. Vol. XLVII, Intro. par. 71):

"Singularly enough the oldest writers, those who lived only two to four centuries after the traditional period of the life-time of Zarathushtra are those who report that he lived some 6,000 years before that period. Pliny the elder (Natural History XXX, 2) quotes Eudoxus (368 B.C.) as stating that Zarathushtra existed 6,000 years before the death of Plato that is B.C. 6,347, which is also confirmed by Aristotle. And he quotes Hermippus (about B.C. 250) as placing him 5,000 years before the Trojan war, that is B.c. 6,184. A third mode of describing this period seems to have been used by Xanthus of Lydia (B.c. 500-450?) who stated that Zarathushtra lived 6,000 years before Xerxes as quoted by Diogenes Laertius, that is B.G 6,485."

Thus it will be seen that the above-mentioned Greek writers connect the era of Zarathushtra with different events, and it is not on the authority of one and the same writer that the remote periods of 5,000 and 6,000 B. C. have been stated for that age.

These distant dates have been given independently and from their connections with different events. Still it is a matter of surprise that the modern scholars do not see the possibility of some link or links missing in the chain of information they themselves possess. On the contrary, they treat the dates given by those Greek writers as "extravagant". And on this fundamental misconception Dr. West and others base many more erroneous calculations of dates.

For their calculations of the era of Zarathushtra the scholars mainly depend on two considerations - one what they call "the traditional date of 600 B.C.", and the other, the historical chronicles. In both these they suffer from lack of knowledge of true and full facts, and consequently whirl round and round the parochial pool of the scrappy information they possess; and because they fail in their attempts to arrive at the distant antiquity, they conveniently imagine the distant Date as "extravagant", as stated above, and cut down its true antiquity from about 6,000 B. C. to about 600 or 1,000 B. C.

Such being the case, the contents of this book on the question will be found to be a complete departure from the attempts of the philological scholars on the subject of the Date inasmuch as it is not based, merely on the writings of Greeks or Iranians or on the known history of Iran, but on the true and original knowledge possessed by the holy saints in seclusion in Mt. Demavand in Iran conveyed to our Master during his stay in their secluded paradise-like colony. On the strength of the above knowledge our Master has thrown new light from three different angles, namely, (1) the mystery behind the word "years" mentioned in Pahlavi writings, (2) New light on the history of ancient Iran and clues to two ancient Iranian dynasties unknown to scholars; and (3) scientific method of finding the era of Zarathushtra by "Shumar-i-Falak", calculations of the heavens.

We shall take a brief idea of the above three items.

(1) The Mystery Behind "Years"

With respect to the "years" mentioned in Pahlavi writings it may be stated that modern philological scholars, like the Arab writers of old, are unaware of the intricacies of different types of "years" of varied lengths calculated from different planets, and these again reduced to 30 or 360 times by the Iranian 'Kar' and 'Far' year systems of reckoning mentioned in "Dabistan" also. Thus 300 years mentioned in Pahlavi are Lunar 'Kar' years, each of which is equal to 27 normal years, because Lunar year is 0.9 of a Solar year. So a Lunar Kar year is $(0.9 \times 30 =)$

27 normal years. Hence 300 years which are stated in round figures are equal to $(300 \times 27 =) 8,100$ years, which represent the period from the revelation of the religion up to the time of Alexander the Great. And since the latter lived in 300 B. C., we must add 300 to 8,100 to arrive at the beginning of the Christian era. The great Iranian doctors of ancient times, who were past masters in astronomy and astrology besides several secret sciences, could from their profound knowledge ascertain which type of the year was meant in a particular connection.

(2) New Light on the History
of Ancient Iran

In the matter of the ancient history of Iran unknown to modern scholars, our Master not only gave clue to the two new Iranian Dynasties but also showed how long the Kayanian dynasty continued and how it was terminated. The period of this unknown history is shown below:

- (A) 40 years; birth (B.C. 7551) to Revelation of Holy Zarathushtra (B.C. 7511); Rule of Kayanian king Kae Gustasp (or Vishtasp) 90 years from above Revelation (shown in Bd. 34;3); (B. C. 7511-7421).
- (B) 2,000 years; Kayanian dynasty continued (B.c.7421-5421). History completely destroyed by enemies of Iran;
- (C) 40 years; Birth and Revelation period of Lord Shri Krishna (B.C. 5421-5381);
- (D) 100 years; Indian rule over Iran (B.c. 5381-5281);
- (E) 1,626 years; Huafrut dynasty (B.C. 5281-3655)
- (F) 1,629 years; Kudurvand dynasty (B.C. 3655-2026) terminated by defeat of king Zarathushtra (Oxyartes) at the hands of Assyrian monarchs Ninus and Semiramis in B.c. 2026.

5,435 years; representing the period of history unknown to scholars.

The historical chronicles of the Kayanian dynasty after Kae Gustasp pertaining to (B) above have been completely destroyed by the enemies of Iran, while those of the Huafrut and Kudurvand dynasties against (E) and (F) above have been rendered sacrosanct, to be disclosed only at the proper time and by the proper authority, as stated by our Master.

The name of Huafrith appears in Aban Yt. 130, but the scholars being unaware of the existence of a dynasty of that name treated the name Huafrith etymologically in S.B.E. Vol. XXIII. A reference to 'the good rule... by the descendants of Huafrith' is to be found in MSS Dinkard Vol. XI Rehetseck's App. II cited by the late scholar Ervad S. D. Bharucha. As shown above this dynasty ruled for 1,626 years. The king of the same Huafrith dynasty who succeeded to the throne after the above period called himself "Kudur-Na-Na-Vandi", meaning the servant or devotee of Na-Na, the holy individuals who have entered the Garo-Nmana, the abode of (divine) Music, which is the sublime heaven of Jupiter. Thus the birth date of Zarathushtra comes to B.c. 7,551 as under:

		,90 years rule of Kayanian king Kae Gustasp since the Revelation (Bd. 34; 3);
5,435	"	shown above, and
2,026	"	from defeat of King Zarathushtra to the Christian era.
7,551		B.C birth date of Zarathushtra.

A complete schedule indicating the break-up of the known and unknown periods right from the year of birth of Holy prophet Zarathushtra upto the beginning of the Christian Era is given below for the benefit of the readers: -

1. 40 years (7551 to 7511 B.C.) period from the year of birth of Holy Prophet Zarathushtra up to the Revelation of religion;
2. 90 years (7511 to 7421 B.C.) period of rule of Kayanian king Kae Gustasp (or Vishtasp) from the year of Revelation upto the end of his rule. (shown in Bd. 34;3);
3. 2,000 years (7421 to 5421 B.C.) period of continuation of the rule by Kayaniam dynasty after king Vishtasp, the history of which is completely destroyed by enemies of Iran;
4. 40 years (5421 to 5381 B.c.) birth and Revelation period of Lord Shri Krishna;
5. 100 years (5381 to 5281 B.c.) Indian rule over Iran;
6. 1,626 years (5281 to 3655 B.C.) period of the rule of Huafrith dynasty;

- | | |
|--|---|
| 7. 1,629 years (3655 to 2026 B.C.) | period of the rule of Kudurvand dynasty which was terminated by the defeat of king Zarathushtra (Oxyartes) at the hands of Assyrian monarchs Ninus and Semiramis in B. C. 2026; |
| 8. 1,561 years (2026 to 465 B.c.) | period after the defeat of king Zarathushtra upto the Achaemenian king Behman called Ardashir Longimanus, B.c. 465. |
| 9. 465 years (465 B. C. to the beginning of Christian Era) | period from king Behman or Ardashir Langimanus to the beginning of the Christian Era. |

 7,551 B.C. Birth date of Zarathushtra.

Since there is proof in existence of the Iranian rule at least as far back as B.C. 2,026 as shown above, the periods of Assyrian, Median and other later dynasties are ignored as also of the Persian King Cyrus, because they do not help in determining the earlier antiquity of the Date of the Prophet.

(3)' Shumar-i-Falak" The Calculations of the Heavens

For finding the era of Zarathushtra the ancient Iranian doctors had not to resort to vague speculations based on incorrect data, either of the enigmatical Pahlavi writings, or of the extant meagre history of Iran, but they possessed the knowledge of the independent laws of Soteriology - the science concerning Saviours - embodied in the mystic science of Shumar-i-Falak, "calculations of the heavens'. Thus they realized by their knowledge that each of the five great Saviours and his Faith is under the influence of a particular planet, that each Law-Giver descends on the earth at the time pre-ordained in Nature during the respective conjunction of Time cycles most propitious for his divine, Message to flourish, and so on. From this it will be understood that finding the era of Zarathushtra or any other great Law-Giver is not a subject for speculation.

Shumar-i-Falak, the Reckonings of the heavens, is a scientific method based on Zoroastrian astro-numerological mysticism - connected with eternal verities. The special value of this system lies in the fact that its workings are independent of any writings

of old, or of the historical chronicles both of which data have been the sources for misguiding the modern philological scholars for a century past.

The above system of reckoning forms part of what is called Tawil-i-Zarvane-daregho-khadat", i.e., commentary on the self created long cycle of Time. This long cycle of Time is, according to Khshnoom, of fixed 81,000 solar years, which comprise the seven planetary ruler-ship_ each ranging from 4,000 to 17,000 years, and called a royal or major cycle. Each of these royal cycles is divided into seven smaller cycles under the same seven planets, each such division being called a minister or inter cycle. Again, each minister cycle is also sub-divided likewise into seven still smaller cycles under the same seven planets, each such sub-division being called a magistrate or minor cycle. The above figure group 81,000 is a mystic numerological number, each of which numerals, viz., 8,1,0,0,0 has its own distinctive significance based on eternal verities explained further under Chapter III.

The Tawil or commentary is the veritable mirror of the Ages influenced by the rotations and revolutions of the planets above, whose periods (major, inter or minor) are worked out by mathematical computations, called Shumar-i-Falak mentioned above. Thus this Tawil constitutes the readings of the horoscope of the earth, in which _he whole past history, not only of Iran but of the whole world of some 14,000 years since the restoration of the known material world is reflected, cycle by cycle, and the expert adept of that science can also picture to himself in that horoscopolical mirror the great future events of worldwide or nationwide importance, a very few of which are given under Appendix II.

From the ready-reckoner chart of the planetary Time-Cycles given against pp. 364, 365 the birth-cycles of different Law-givers can be seen at a glance. The Chart shows the respective era, and not the actual year. However, where the birth of a Law-giver takes place at the very inception of the magistrate cycle concerned, the result comes correct even to the year, or very close to it.

Thus we know the 2,500th anniversary of Gautam Buddha's Pari-Nirvana was celebrated in 1956. Gautam Buddha and his Faith are under Mercury. So going back up to the Mercury magistrate cycle (j) from (a) at the bottom of the chart, we get by addition the total period 2,560 years, which is the birth-year from 1,940 AD. So naturally in 1,956 AD. it would be 2,576. Pari-Nirvana indicates Buddha's departure from the earth, which is said to be at the age of 79. So the 2,500-year works out correct to a trifling difference of (2,576 minus 79 = 2,497 i.e.) only 3 years or so.

Again B.C. 2,026, the year of defeat of king Zarathushtra (Oxyrates) by the Assyrian monarchs Ninus and Semiramis works out correct to the very year by adding up the magistrate cycles from (a) to (1) and deducting 1940 of the Christian era. This date is stated variously by different writers. In this connection Dr. West says (S.B.E. Vol. XLVII, Intro. par. 74):

"The time in which this Bactrian (Oxyrates) lived is also very uncertain for though Semiramis has recently been placed about B.C. 800, her position in Albiruni's tables is certainly 1,200 years earlier."

This means her position is (800 plus 1,200 =) 2,000 B.C. which though stated only approximately, is yet very near the true date 2,026 B.c., the year that marks the change in the heavenly minister (inter) cycle from Moon to Saturn (under Jupiter royalty) unfavorable to Zoroastrians and their Faith. The above observation of Dr. West discloses at the same time what reliance can be placed on the dates estimated by modern scholars.

Still again, Oxyrates was the last king of the Kudarvand dynasty which scholars do not know to be Zoroastrian, just as they do not know about its preceding dynasty founded by Huafrut (Yt. 5,130) over 2,000 years after the Kayanian king Kae Vishtaspa in whose royal court Zarathushtra revealed his religion. The Kudarvand dynasty commenced at the inception of the intermediate Time-cycle of Moon (under Jupiter major cycle), and ruled for about 1,629 years between B.c. 3656 and B.C 2,027. During the last two centuries of this Lunar ministry, idolatry flared up in Western Iran due to its last magistrate (minor) cycle of 260 years being under Mercury, which supports idolatry. Gautam Buddha and Jain Mahavir whose cults are likewise idolatrous of the White side of Nature were both born under the Mercury magistrate cycle. Similarly, in the remoter age Shri Krishna, whose Faith is also idolatrous (of the White side) also appeared under the minister as well as the magisture cycles of Mercury (under Jupiter royalty) between 5,421 and 5,381 B.c.

Coming to the immediate past, the Jupiter magistrate cycle (a) of 261 years shown at the bottom of the Chart terminated in 1940 AD. Parsis and Zoroastrianism are under Jupiter. So they prospered during that period of over two centuries in India and to a certain extent in Iran as well, chiefly under king Rezashah Pahlavi. This same epoch-making magistracy brought about Zoroastrian religious upheaval; the new occult light of "Khshnoom" came to be shed for the first time in the beginning of this century, through which the genuine teachings of the Zoroastrian religion were revealed in their pristine purity, faith-shattering :misconceptions of the philological school got automatically ex-

posed and refuted, and the darkness in the field of Zoroastrian religious knowledge was dispelled.

All the above instances show on the one hand that the main activities of worldwide or nationwide importance are engendered by planetary influences, and on the other, that the science of the "reckonings of the Heavens" taught by our Master is proved to be true and the time cycles worked out mathematically correspond with the actual events, that happened on the earth during the past 4,000 years, dates of which are well known.

Thus the Master lifted the Veil of Darkness that shrouded the Date of Zarathushtra ever since the philological school came into existence, while the Pahlavi Dasturs (high priests) of yore knew the mystery behind 300 "years". It may also be stated that of late Parsi Philological scholars refer to 8,000 or 7,000 years for the date, depending on the reports of the earliest, Greek writers, well knowing that they would not be able to fill up the gap in Iranian history of nearly 5,500 years, without the aid of Khshnoom.

CHAPTER I

Mystery Behind The Word "Years" Mentioned in Pahlavi Writings

The enigmatical mention in Pahlavi writings made by Dastur Zadsparam and Dastur Arda Viraf of the religion having been disturbed after 300 "years" has been the main source of misguiding the modern philological scholars and throwing them completely off the track of the true Era of holy Zarathushtra. They are not aware that in ancient Iran it was customary to reckon varied type_ of years not only of different planets for different purposes, but to compute them besides by three different methods explained further on. It was not till our Master disclosed the mystery that those "300" were not Solar but Lunar "years" of the old Iranian "Kar" system of reckoning, each of which years is equivalent to 27 Solar years, that the tangle of the Prophet's era was unraveled. Thus those 300 years are really 8.100 Solar years. This is only one of the numerous instances in which the Dasturs of Pahlavi periods have expressed themselves in such an enigmatical way that the simple looking language entirely deludes an ordinary scholar innocent of the mysterious methods of writings and computations employed by them.

The "Enigmatical Veil"

In connection with this enigmatical mode of writing by ancient Iranian doctors the esteemed scholar, Anthony Troyer thus makes a reference in his 'Synopsis of the Dabistan' (Vol I pp. xlvii/viii):

"The Dabistan informs us that Zand-books are of two kinds: the one perspicuous and without enigmatical forms of speech is called the 'Mah-Zand', 'great Zand, the second abounding in enigmatic or figurative language is entitled 'Kah Zand' 'little Zand'. The first in most points speculative and practical agrees with the Desatir; the second is intended to prevent philosophy falling into the hands of the ignorant, to whom an enigmatical veil is offered, whilst the sages know the true purport of the pure doctrine. To king Gustasp, his brother Jamasp, his son Isfandiar, and to

Bahman, the son of the latter, were attributed the interpretations of Zoroaster's religious system and many ingenious parables which for their moral sense, may be reckoned among the best specimens of this kind of popular instruction."

With respect to the Era of Zarathushtra modern scholars depend on Arab writers of old, who were equally ignorant of the secret methods of the Pahlavi writers. And that is why in the absence of the essential knowledge innocent philological scholars who deal with such Pahlavi writings without being on the quivive for linguistic mazes are caught in the tangle of the 300 "years" mentioned by Iranian Dasturs.

MISCONCEIVED "SYNCHRONISM"

Thus Dr. West (in his introduction to S.B.E. Vol. XLVII) deals with the Era at length (pp. 27 to 47) and on the basis of the misconceived. "synchronism" compiles a 'synopsis' of Zoroastrian chronology, in doing which that illustrious scholar observes as follows in paragraph 55 :

"If we now adopt the abbreviations A. R. (for anno religionis) and B. R. (for before the religion), we are prepared to compile the following synopsis of Zoroastrian chronology according to the Millennial system of the Bundahish, extended to the end of time, but dealing only with traditional matters, combined with the European dates of the same events, deduced from the synchronism of A.R. 300 with B.C. 331."

In his abovesaid synopsis Dr. West has relied on two Pahlavi writings, in both of which he has deceived himself. One of them is from the 'Selections of Zadsparam' (ibid. p. 166) in which it is stated that after 300 years, the Zarthoshti Daen "is disturbed". The other is from Chapters. 1 and 34 of Bundehesh, which deal with the millennial system referred to above.

Because the two numbers of years, namely 300 (given by Dastur Zadsparam) and B.C. 331 (the European date of devastation of Iran by Alexander) appear close to each other, the said 'synchronism' is erroneously assumed between them. Almost all philological scholars have likewise been misguided in accepting such seeming synchronism. In ancient Iran three methods of reckoning years called the "Nimoor Sal", the "Kar Sal" and the "Far Sal" were current. Of these the method of the Nimoor Sal has 365-1/4 days in the year, and in this it resembles the modern system of Solar years. That one or the other of these three methods was current in Iran of old is also supported by the Dabistan, (Vol. I, p. 26 et seq.).

The European date B.c. 331 given for the ruination of Iran by Alexander is of the ordinary Solar year, whereas the 300 years mentioned by Dastur Zadsparam are according to the Lunar Kar-Sal (years) each of which is equivalent to 27 solar years as explained further on. And as such the said 300 years spoken of by Dastur Zadsparam are equal to $(300 \times 27 =) 8,100$ Solar years.

PAHLAVI TESTIMONY OF "27"

Testimony to this fact is indirectly to be found in the Introduction (p. 18) to the book of translation in Gujarati (published in 1901) of the Bundelesh by Dr. Modi, who while discussing the date of the writing of Bundelesh quotes the following from the ancient DH and TD MSS of Dastur Hoshang (Jamasp-Asa) and Ervad Tehmuras (Anklesaria) respectively - ".kun panj beesto haft shante parsik" meaning 'now, five twenty-seven years of the Parsees'. Here this Pahlavi writer does not mention the name Lunar 'Kar Sil', but informs that each of those five years is equal to 27 years. And Dr. Modi also takes them as $(5 \times 27 =) 135$ normal years. However, in S.B.E. Vol. V Dr. West has translated the above Pahlavi sentence as 'now (it is) the Persian year 527', and with respect to "527", the illustrious savant gives the following footnote:

"The last date is doubtful, as the Pahlavi, text gives the ciphers only for 'five and twenty-seven' omitting that for 'hundred'.
..... The Persian year 527 was AD. 1158."

It is evident that Dr. West has misinterpreted 'five twenty-seven' as '527', though he has stated that the cipher for 'hundred' is omitted in the original Pahlavi Text. Thus this Pahlavi evidence testifies to the fact that in ancient times there did exist a system of expressing a period of time in terms of Kar Sal mode of reckoning in which a Lunar Kar Sal (year) is equivalent to 27 Solar years, and as such 300 years mentioned by Zadsparam are actually 8,100 years.

"KAR-SAL", "FAR-SAL" IN 'DABISTAN'

In "Dabistan"* a certain amount of description is to be found about the "Nimoor Sal", the "Kar Sal" and the "Far Sal" referred to above, but its learned writer seems to have been confused in the calculation of the Saturnian Kar year which may be ignored. Moreover, there is no mention of Lunar Kar-Sal (year) and its relation to the antiquity of the holy prophet, and

* Published in 1843, translated by David Shea and Anthony Troyer (Vol. I, p. 26 et seq.), the original Persian work being by Mohsin Fani who preceded Anquetil Du Perron by 120 years.

hence the attention of the scholars has not been drawn to the utility of that description. However, the value of that book of many antiquities, as Prof. Jackson has observed in one place, lies in the fact that it provides some evidence which goes to show that the Kar system is not a fabrication of the Khshnoom school.

The proper description, as explained by Our Ustad Saheb (Master), concerning the Nimoor-Sal, Kar-Sal and Far-Sal systems is given by the learned Dr. F. S. Chinivala, in his great masterpiece (in Gujarati) entitled "Khshnoom Nikiz-i-Veh Din" Vol. I, (pp. 658/61), where it is stated that a Lunar Kar year is equal to 27 Solar years. How 27 is arrived at is explained further on. This can be found from certain information given in :

- (1) "Sky Is The Limit", by Llewellyn George, Los Angeles, California (p. 21 and p. 67); and
- (2) "British Encyclopedia" Vol. VII, (p. 233) under the item Month.

In ancient Iran it was customary for the learned doctors to express the years of different planets and the earth, based on the following three methods:

FIRST

The first is our usual Solar year - called 'Nimoor-Sal' which is the period of $365\frac{1}{4}$ days taken by the earth in completing one circuit. This circuit, as is well known, concerns the movement of the earth through the 12 signs of the Zodiac, with the Sun as the centre each sign being divided into 30 degrees, thus making in all 360 degrees. On p. 21 of the "Sky Is The Limit" it is said :

"The Moon revolved around the earth completing the earth's circuit in approximately $27\frac{1}{3}$ days, thereby going around the earth about $12\frac{1}{2}$ times, while the earth swings around the Sun once."

So one Lunar year is equal to $(27\frac{1}{3} \times 12.5 =)$ 341 days or 0.9 of a Solar year according to the above method.

In the British Encyclopaedia above mentioned three types of Lunar months are mentioned, of which, what is known as the "Synodical" Lunar month" which represents the time between New Moon and New Moon, averages a little over 29.5 days, that is, this Lunar year is of 354 days, or also 0.9 of a Solar year, though longer by 13 days than that given in the preceding quotation. In both the cases a Lunar year is 0.9 of a Solar year.

SECOND SYSTEM

In ordinary (Nimoor) Solar year when the earth traverses one degree of a sign we call a "day", and when it traverses

30 degrees we call a "month". But in the "Kar" system, when the earth or a planet completes 30 degrees it is called a Kar day instead of a month as in a Solar year. Such 30 Kar-days make one Kar month, and 12 Kar months make one Kar year (Sal). This means that a Solar Kar year is equal to 30 Solar years. So the Lunar Kar year is equal to $(30 \times 0.9 =) 27$ Solar years. In this way it will be understood that 300 "years" mentioned by Dastur Zadsparam are, as stated before, the Lunar Kar years equivalent to $(300 \times 27 =) 8,100$ Solar years, or about 6,150 B.c., which is very near to 6000 B.c. mentioned by the oldest Greek writers.

THIRD SYSTEM

The third system is what it known as "Far Sal". We have seen above in the second system of Kar-Sal that when the earth or a planet traverses 30 degrees it is called a Kar day, whereas in the Far system when an orb completes the whole circuit of 360 degrees it is called a Far day, 30 such Far days make one Far month, and 12 Far months, one Far year (Sal). This means that 360 Solar years make one Solar Far Sal.

Besides the above three graduated systems of expressing years, the ancient Iranian Hokma (Doctors) of the religion, who were past masters of Zoroastrian religious interpretation and sidereal science, reckoned the years from different planets, the respective periods of which years naturally vary according as the orbit of the planet concerned be short or long.

10,800 SOLAR YEARS
MAKE 1 SATURNIAN
"FAR" YEAR

Thus in Dabistan it is said "one revolution of the regent Saturn is allowed to be 30 years, and Jupiter describes his period in 12 common years." This may be verified from the sidereal periods of the planets and the earth given on p. 67 of "Sky Is The Limit" mentioned above, where the earth's period is 365 days, Jupiter's 4,332, Saturn's 10,759, and so on. These sidereal periods are also given in the Master's book entitled "First four days' ceremonies of a departed soul" (p. 145). So by dividing 4,332 by 365 days we get nearly 12 years for Jupiter; and by dividing 10,759 days by 365 days we get nearly 30 years for Saturn as stated in Dabistan, which means that while the earth traverses the whole circuit of 360 degrees nearly 12 times, Jupiter does so but once; and similarly, when the earth goes round 30 times, Saturn does so but once. In this way the above two books agree, though they express the same thing in different ways. This proves that the astronomical calculations based on

observations through spiritual illumination by the ancient holy doctors, referred to as Mubads in Firdausi's Shah Nameh, were in accord with the modern astronomers observations through telescopes.

Under the "Third System" mentioned above it is stated that 360 normal Solar years make one Solar Far year. Therefore one Saturnian Far year is equal to $(30 \times 360=)$ 10,800 Solar years. Thus by the Kar and Far Sal systems the ancients had devised to express numbers of years running into many digits by contracting them in the ways shown above.

DIFFERENT TYPES OF YEARS BASED ON RULES

The methods of mentioning a year as Nimoor or Kar or Far Sal and with relation to different planets as explained above were based on certain rules, which the holy doctors of the Faith, understood by their knowledge which type of the year was meant in a particular connection. Thus in the case of the earth a "Zarvane daregho khadat", which signifies the self-created, i.e. self-returning long Cycle of Time, always comprises 81,000 Solar years. Certain other matters were referred to in terms of Lunar Kar years of which we have already noted one instance in Pahlavi DH -and TD MSS. - The era of Zarathushtra is likewise expressed as 300 "years", which years signify Lunar Kar years and not the normal Solar years, as has been erroneously assumed by the modern philological scholars. The years of the "Nisti" (Av. Daman; Ysn. 57,2) the Evanescent world (or the Space) - in comparison to which the earth is said to be but a drop in the sea - were expressed as Saturnian, Far years, in which, as has been shown above, one such Saturnian Far year is equivalent to 10,800 Solar years.

In the case of the "Hasti", the Immortal worlds (Haithyeng astish; Ysn. 43,3) where, though Time and Space are merged together, yet the inconceivable clock-work of Nature's Divine Time-Table comprises seven stages called "Zarvana Akarana", cycles of Boundless Time, in each of which seven, Nature has its own colossal programme for the transmutation of Evil into Goodness, as laid down in Ahunavar, the Will of the Lord God AHU (Ysn. 19, which is distinct from Yatha-Ahu-vairyō formulated by the holy Prophet, though based on the same Celestial Note of Ahunavar). We are living in the fourth Zarvana Akarana in which the strife of Ahriman against Ahura Mazda continues, and the good creation of Ahura Mazda and the destructive creation of Ahriman are co-existent (Ysn. 30, 3-4-5; Bd. 1:2,7). At the end of Bundelesh; 1, 2 it is stated that the evil creations of Ahriman will cease in the Boundless Time (Zaman Akanarakih) when the souls of the departed ones will attain

"Tane Pasin", final body. This reference to the Endless Time in Bundesh is to the 5th (of the 7) Zarvana Akarana, in which all the souls descending on the earth will be so purified that the five senses from which vices originate at present, will then have so reformed that they will be the sources of all virtues. We shall not go further into this subject here.

We have thus seen that in ancient Iran it was customary to use the sidereal periods of different planets for specific purposes, and to apply the Kar-Sal or Far-Sal mode of calculations as required.

THE DEVICE FOR SECRECY

As stated already our Master was the first to reveal the mystery of the above 300 "years" mentioned by Dastur Zadsparam and Dastur Arda Viraf. On being asked about the very close era shown in Pahlavi, our Master explained that after the conquest of Iran by the Arabs when the true knowledge of the religion began to fade away, there were still left some learned doctors. However, the latter did not possess complete knowledge and afforded no proofs for what they asserted, because those proofs were destroyed. So with regard to the era of Zarathushtra they employed a device by which although this era would appear small to the layman's eye, the true doctors knowing the mystery thereof would be able to ascertain the real point of time with the aid of the "Tawil-i-Zarvane Daregha Khadat", the commentary of the self-created long cycle of Time (of 81,000 years) unknown to modern scholars. So they (Pahlavi writers) expressed the era as 300 "years" reckoned by the method of the Kar-Sal of the Moon, but did not disclose the mode of computation employed, nor the nature of the Sal (year).

ERA OF 6,900 B.c.

NOT EXTRAVAGANT

From what has been stated above it will be understood that the oldest Greek writers who declared the age of Zarathushtra to be 6,000 B.C were right, and not "extravagant" as imagined by modern scholars, whereas the latter who in the absence of proper knowledge of true facts declare that era around 600 or a little more are mistaken, though according to the system of calculations of the heavens the era comes to 7,551 B.C.

"258" YEARS ARRIVED AT

FROM BUNDEHESH 34 ERRONEOUS

Besides the reference in Pahlavi of the enigmatical 300 "years" already dealt with, there is one more source of confusion to be found in Bundesh; 34 which has been the source of misleading many scholars, particularly those inclined to scale down

the era of Zarathushtra as much as possible. The latter reference, which deals with the periods of rule of the kings mentioned below, reads as under:

"Kae Gustasp 30 years upto the time of Revelation. Total 120. Behman of AsFandiar 112 years. Homae, daughter of Behman 30 years. Dara, son of Cheherazad, daughter of Behman 12 years. Dara of Dara 14 years. Alexander Rumi 14 years."

In the above the total period of king Kae Gustasp's rule is stated to be 120 years. So from the time of the Revelation his reign continued for $(120 - 30 =)$ 90 years more. Hence according to the above information the total period from Revelation to the conquest by Alexander the Great seemingly comes to $(90 \text{ plus } 112 \text{ plus } 30 \text{ plus } 12 \text{ plus } 14 =)$ 258 years.

This period of 258 B.C has been taken as the date of Zarathushtra by several scholars in spite of the fact that there is historical record of the defeat of king Zarathushtra at the hands of the Assyrian monarchs Ninus and Semiramis in B.C. 2026 or $(800 \text{ plus } 1200 =)$ 2000 B.c. as shown by Dr. West (S.B.E. Vol. XLVII, Intra. par. 74).

The above period of 258 years is incorrect, because Behman, who is otherwise called Ardashir Longimanus (Darazdast) and his successors Homae, Dara and Dara's Dara, though all belong to the Achaeminian dynasty have been shown after Kae Gustasp of the Kayanian dynasty. However, it must be stated that names of Gustasp and his predecessors of the Kayanian dynasty bear the prefix Kae (name of glory) while the names of Behman and Aspandiar do not. Hence they are not of Kayanian dynasty.

Between the death of Kae Gustasp and Behman, i.e., Ardashir Longimanus (B.C. 465) there exists the tremendous stretch of 6956 years as shown below:

- (A) 2000 years continuation of Kayanian dynasty, after Kae Gustasp;
- (B) 40 years birth and Revelation period of Shri Kae Gusrnsp ;
- (C) 100 years Indian rule over Iran;
- (D) 3255 years joint period of Huafrut and Kudarvand dynasties (1626 and 1629 years respectively); the latter terminated by the defeat of King Zarathushtra (Oxyartes) by Assyrian monarchs Ninus and Semiramis in B.c. 2026 noted in Greek history;
- (E) 1561 years from defeat of king Zarathushtra to Achaemenian King Behman called Ardashir Longimanus, B.C. 465.

6956 years

Thus it will be seen from the above that between the death of Kae Gustasp (B.C. 7421) and Behman (Ardashir Longimanus) there is a tremendous gap of 6956 years i.e. nearly 7000 years. Hence "258" years arrived at from Bundeshesh; 34 are incorrect, and have no relation with the era of Zarathushtra, because they do not include the periods of Huafrit and Kudurvand dynasties and the period of continuation of the Kayanian dynasty after Kae Gushtasp.

CHAPTER II

Clues furnished by our Master to Huafrut and Kudarvand Dynasties Unknown to Scholars

In the matter of the history of ancient Iran our Master not only gave clues to the two dynasties of Huafrut and Kudarvand unknown to scholars, but also showed when and how the Kayanian dynasty was terminated. The absence of chronicles pertaining to these three dynasties which ruled combinedly for some 5375 years has been the second principal cause that has misguided the scholars and led them to the belief in a very near date. According to the method of calculations explained in the next chapter, the said date comes to 7,551 B.C. This long period may be broadly divided into three categories, which may be reproduced from the schedule given at the end of the foregoing chapter:

- (1) the period of some 2,000 years marked against (A) represents the period after king Kae Gustasp, during which the Kayanian dynasty had continued to rule, but its history has been completely lost by destruction at the hands of the enemies, both outside and inside Iran as will be seen from same evidence given hereunder:
- (2) the period of 3,255 years shown against (D) is not destroyed, but has been rendered sacrosanct, as our Master informed, for valid reasons to be revealed at the proper time and by the proper authority; and
- (3) the period of 2,026 years B.C. including 1561 years shown against (E) plus 465 years from king Behman (Ardashir Longimanus) to the Christian era, the history of which exists in the writing of Greek and others.

Destruction of Records Alexandrian Library Burnt By Christian Priest and Monks

The following quotation is taken from "Oahspe The Kosmon Bible" (p.1).

“Zarathushtra” erroneously called Zoroaster, a Persian Law Giver, who lived in the cycles of Fragaratti, eight thousand nine hundred years ago, the farthest back of all historical characters. Both Buddhist and Christian religions are said to be made up chiefly from the history and miracles of Zarathushtra. It was to obliterate such history that Coatus, a Christian priest, burned the Alexandrian library in the year 390. And for the same purpose and more effectually, did three Christian monks again burn it in the year 640. ZARATHUSHTRA WAS OF ENORMOUS SIZE, AND OF NEITHER SEX, being an i-e-su.”

Alexander Consigns the Zoroastrian
Scriptures to the Flames.

"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 PersepolisFire, the most sacred emblem of Iran, was wantonly utilized in consuming the word of Ormuzd, 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 fulness the holy works of her great Prophet."*

Burning of Zoroastrian
Religious and Historical
Writings by the Arabs

With regard to the destruction by the Arabs, the learned Mr. J.D. Daruvala, who is a deep student of Iranian literature and was a representative to Iran of the Iranian Zoroastrian Amelioration Society of Bombay, in his article (in Gujarati) in the "Jam-e-Jamshed" weekly edition dated 9.10. 1955 writes as follows:

* "Zoroastrian Theology" p. 184 by Dastur Dr. Dhalla quoted by the learned Ervad P. S. Masani, in his book entitled "Zoroastrianism Ancient & Modern" (p. 45),

"After the subversion by the Arabs of Iran's crown and throne and the extinction of the Sassanian dynasty, books relating to the Zoroastrian religion and history were burnt by the edict of Khalifa Umer....It was ordered that everyone who desired to adhere to one's own religion must, for declining to accept Islam, surrender one maund of one's own religious books to the Arab chiefs, besides the payment of a per caput tax per annum of one hundred gold Dinars as Jazia. Only those that could fulfill these conditions were allowed to observe their own religion.... Of course in fulfilling these conditions what religious books were left were consigned to the flames

The rich Iranians purchased their religious books at any price, and handed them over to the chiefs according to the orders of the Arabs and remained as Zoroastrians, while those that had no money, but yet were unwilling to accept Islam, surrendered their heads to the Arab sword. Every Sunday the Arabs used to make a burning festival of religious books received from Zoroastrians. In doing this the object of the Arab leaders was to obliterate from the minds of the Iranians all memories of their religion and culture."

Besides these, during certain periods the new converts to Islam from the Zoroastrians who had become bitter enemies to their own race and religion, weeded out every available writing, displaying the ancient Zoroastrian religion and history or glory and fame, and fed the flames with the same.

In this way not only the ancient Zoroastrian libraries but also books in possession of private individuals relating to history and religion, after king Kae Gustiisp, comprising a period of some 2000 years were wantonly and completely destroyed by the enemies of the Faith, without and within Iran, after the down fall of the Iranian empire.

100 Years' Indian
Rule Over Iran

After 40 years of Shri Krishna's birth, during which he got revelation, there was Indian rule over Iran for about a hundred years. In Dastur Peshotan Sanjana's Dinkard Vol V (p. 311) and in S.B.E. Vol. XLVII (p. 84 & Intra. p. xii) the names of kings Karishak and Rashne Rish occur, which seem to be Indian rather than "Rumi" as stated in the footnote, yet it cannot be said with certainty that they were the two kings that ruled over Iran between B.C 5381 and B.C 5281. Then Huafrut arose, and defeated the Indians, and founded the Huafrutan dynasty.

(1) Huafrut Dynasty

Huafrut is the name of a king who founded a new dynasty over Iran some 2,000 years after Kayanian king Kae Vishtasp in whose royal court the holy Prophet revealed the Zoroastrian Faith (in about 7,551 B.C.). The term Huafrut, occurring in Aban Yt. 130 being not known to the scholars as the name of a king (and hence a proper noun) has been treated otherwise and rendered - etymologically - as "after my own pleasure" in Spiegel-Bleeck's translation. Though Prof. Darmesteter has also treated Huafrut as an adjective in S.B.E. Vol. XXIII his rendering "fully blessed" is nearer to the true sense of the exalted name, and that too of the founder king of an Iranian dynasty entirely lost to modern history.

How a proper noun misconstrued as a common, becomes ridiculous would be understood if we substitute the name, say, Gladstone, the Prime Minister of Queen Victoria of England for Huafrut and render the former (Gladstone) etymologically as "a jubilant piece of rock" from the literal derivation" of the word 'glad' plus 'stone'. The above Aban-Yasht passage would then read "I, jubilant piece of rock may protect wide realms"?

It appears the only scholar who understood the word Huafrut correctly was the late learned Ervad Sheriarji Bharucha, as is evident from his contribution in the Sir Jamsetjee Jeejeebhoy Madressa Jubilee Volume pp. 223-225, which is also re-

ferred to by Dr. Modi in the book entitled "The Influence of Iran On Other Countries", published posthumously in 1954. Ervad Bharucha has referred to Huafrut as the founder of a new dynasty after Kayanian.

Ervad Bharucha contends that "The Avesta word (Huafruto) must not be considered an adjective of "azem" (i.e. I) (preceding the word 'Huafruto'), but as a proper name of some particular person."

Ervad Bharucha's Quotation
from Rehetseck's Appendix II,
Manuscript Dinkard No. 11

In support of his opinion Ervad Bharucha gives also the Pahlavi reference from Manuscript Dinkard No. 11, (Rehetseck's Appendix II, in the Mulla Firuz Library of Bombay) as under:

"Hukhudaih been Jam-tokhmagan akhar min Fredun pavan fradum pavan Manushchiharam u dadigar pavan Kayan u cidigar pavan Huafritan e min ham Kayan e Sasanan".

(Translation). "Among the descendants of Jamshed, there was good rule after Faredun first by the successors of Minocheher, and secondly by the Kayanis and thirdly by the descendants of Huafrut, - and the Sasanians descended from the same Kayanis."

After citing the above Pahlavi reference Ervad Bharucha observes, "Here we find the trace of a certain dynasty of kings established by a person named Huafrut. Now if the prayer in the above Avestic passage befits any person, it is most likely that the person Huafruto was the founder of a dynasty or a descendant of a certain royal dynasty after Kae Gustasp (Aban Yt. 130) who must have asked this boon from Ardvi Sura. Thus we find that besides the well-known dynasties, of ancient kings of Persia there was one more dynasty of Kings of Persia in the Avestic rimes after that of the Kayanians and preceding that of the Achaemenians."

Ervad Bharucha then discusses over the phrase "Masa Khshathra" which means 'large kingdoms' and erroneously believes that the kingdoms concerned were those of "Masra" meaning Egypt and that Masra was corrupted into "Masa" meaning large by the dropping of Av. letter "r". This supposed corruption he attributed to careless recitations and erroneous writings of Manuscripts in the later periods. This mistaken conception is probably due to the fact that the learned scholar was not aware that 100 years prior to Huafrut, Iran was under the yoke of Hindu kings whom Huafrut defeated and himself sat on the

ancient patriarchal Kayanian throne. Thus the kingdom referred to by Huafrut in his supplication to Ardivi Sura cannot be "Masra", Egypt, but Iran herself, and thus the word. "Masa" meaning 'large' is not corrupted as that learned scholar believes, but is correct.

This Huafrut dynasty continued for about 1626 years, on the termination of which period the king of the same dynasty that came to the throne assumed the title of "Kudarvand".

(2) Kudarvand Dynasty

Now with respect to the Kudarvand dynasty the late Mr. P.B. Desai, has under the heading "Zoroastrian kings of Babylonia" (p. 497) of his book entitled "History of the Kaianians" quoted from Godspeed's "History of Babylonians and Assyrians" which runs as under:

(Translated from Gujarati). "There was a race called Elami that invaded Southern Babylonia in about 2,400 B.c. and assumed mastery over that territory. The name Elam which occurs in the Bible is also found in the Babylonian inscriptions and the race above-named ruled over the same territory. It is known to be a very ancient race that had come in contact with the Sumerian and Accadian races since 4,000 B.c. These two races were masters of the territory between the Tigris and the Euphrates in ages much remoter than 4,000 B.C

This Elam is the modern Khujistan known in ancient times as Susa (Susiana). We believe that the eight kings that ruled over Babylonia are the same as those referred to by Berosus, and according to Rawlinson and others these eight kings mentioned by Berosus ruled from 2,448 B.C. to 2,224 B.C. that is, for 224 years. According to Godspeed (p.67) this rule of those eight kings extended over 200 years from 2,450 B.C. to 2,250 B.C. Elam brought the rule of Ur (in Babylonia) to an end in about 2,300 B.c. and established its independent sovereignty. This very nearly agrees with what Berosus has stated.

"Ham and Media"

"But the question arises that Elam is not Media. Hence how can it be said that the rule of the Medians referred to by Berosus was identical with the Elami kings mentioned in the inscriptions? The reply to this is that Elam and Media are not much removed from each other and in the time of Berosus the rule of Elamis might have gone out of memory and that of Medians must have remained fresh.

Hence Berosus must have reported the rule of Median kings instead that of Elamis."

"Now if it be proved that the rule of Medians was that of Elamis, then the Elami kings must be Zoroastrian by religion, and they must belong to the Iranians of the Aryan race. The Elami king who terminated the rule of Ur kingdom has been known by the name of Kudur-Nankhundi (Kutir - Nakhkhunte, Kudur--Nakhunta) who must have conquered Babylonia between 2,285 and 3,000 B.C* Just as the first word in the name of this king is 'Kudur', so it is in the names of other kings also who ruled over Babylonia after him; for instance, Kudur-Nankhundi, Kudur-Lagmar, Kudur Mabug, * * etc. Could the names of these Kings be such from the beginning? These names are what have been mentioned in Babylonian writings. These are Semitic names. If Elamis be of Zoroastrian race, then the names of their above mentioned kings must be quite different. If they be Iranians, these are not Iranian names. The only possibility of finding those names lies in future excavations carried out in Elam proper. But the Elami rule has furnished a clue to the gap of 300 years in Babylonian history."

"This proves that what has been stated in Pahlavi writings concerning the termination of Zoroastrian religion 300 years after king Gustasp was not true; that the religion was in currency simultaneously with the Kayanian rule for many many years. And during that period the Zoroastrian race had ruled over Babylonia, for three centuries. Still more proofs are essential in this matter."

Mr. Desai then refers to the existence of Zoroastrian nation after the name of Huafrut, which has already been dealt with above. With respect to the above mentioned footnote concern-

* "According to Godspeed, this occurred in 2,290 B.C. (p. 67). Others give the year as 2260. According to Mr. Regozin the Elami rule extended over Babylonia for 285 years between 2285 and 2000 B.c.Chaldea (p. 219)."

** (Mr. Desai's Footnote)

"At present it is not known what these names convey, but Nankhundi is the name of Babuli Nana or Goddess Ishter, and Kudur means "Servant" so the whole name Kudur-Nankhundi ought to mean "the servant of Goddess Nana", just as amongst the Hindus, Ambaidas is taken from Goddess Amba and "Kalidas" from Goddess 'Kali', similarly, "Kudur-Nankhundi" from 'Nankhundi' means 'Nana-das', i.e., servant or worshipper of Nana. All the other above names should have prefix meaning "servant".

ing the names beginning with Kudur, it may be stated that Kudur-Nankhundi is the corrupt reading of Pahlavi Kudur-Nanavandi. Mr. Desai believes it to be the name of some Babylonian goddess like that of Ishtar. Na-Naa are the holy individuals of Garo-Nmana which literally means the Abode of Songs, and refers to the sublime 6th planetary Heaven of Jupiter where the Celestial Note of Ahunavar pervades (Ysn; 51:15; Ardvi Sura Nyaish; 8). The above said holy individuals are those that follow the "Das Andarz", the Ten Commandments of Ahura. Na-Gena (Ysn. 46,10) and Na-Nairi (Ysn. 35,6) are rendered in philology as (ordinary worldly) man and woman. But correctly speaking they are terms for holy man and holy woman. This becomes amply clear from Farvardin Yasht; 18 where "Na" is used for the "holy man" and "Mashyanam" for worldly people ('Yo' na sasta hamokhshathro", holy man who (is) all powerful king). In those ancient times kings of Paradat (Pishdad), Paairyotkaesha and other dynasties were not ordinary temporal kings, but belonged to the highly advanced holy class of souls next below the Nabanzdishtanam, the highest class, (lit. nearest to the centre which is the seat of the Creator). Thus it will be seen that Na-Gena (Nairi) do not stand for ordinary worldly man and woman. The kings of the Kudarvand dynasty were not merely worldly emperors but also highly advanced souls, many of whom belonged to the Magava class, i.e., those who were most advanced perfected saintly souls, by which is meant those whose Spiritual Masculinity and Spiritual Femininity are merged into one. Holy Zarathushtra was the foremost amongst these Magavans (as referred to in Ysn. 33,7), and styled Magavan-Magav or Magapatan Magapat, the Magapat of Magapats. Such being the case the term Magavan in Sanskrit means a deity as referred to by Dr. Mills in footnote to the above stanza in S.B.E. Vol. XXXI, where he compares Magavan to "Indra and other Gods". Such highly advanced kings of Iran of the Kudarvand dynasty assumed their regal title not of worldly pomp or grandeur, but of great spiritual exaltation as the followers of Na-Naa explained above. It will thus be understood that Kudur-Nanavandi or Kudurvandi was the regal title assumed by those exalted kings and not their personal names, the seeming queerness whereof surprised Mr. Desai. However, the reference made by Mr. Desai provides a proof of the Kudarvand dynasty, the clue to the existence of which was furnished by our Master, Behramshah.

This Kudarvand dynasty ruled for almost the same period as the Huafrut, namely 1629 years. According to planetary Time cycles this dynasty began with the inception of the ministry of Moon, which exercises placid influence on the earth. But in its last magistrate (minor) cycle of Mercury of 262 years,

idolatry gained strength on the far western borders of Iran, because that planet influences such worship. Consequently, there were rebellions in these western borders including Babylonia and Assyria, but they were put down in large battles, because of the inter cycle of the Moon and the major cycle of Jupiter. However, with the adverse planetary change in the heavens from the Lunar to Saturnian ministry, king Zarathushtra otherwise called Hukhshathra (oxyartes) was defeated by the Assyrian monarchs, Ninus and Semiramis in B.c. 2026. As stated already, the history of Huafrit and Kudarvand dynasties has not been destroyed, but rendered sacro-sanct. However, what sparse history exists with the Greeks pertains to the terminal Mercurial period of 262 years mentioned above.

HISTORICAL EVIDENCE EVEN UP TO. B. C. 2,458
DISPROVES THE GENERAL BELIEF OF SCHOLARS IN ERA
OF 600 B.C.

It has been shown that the scholars of philology have been unaware of the two dynasties of Huafrit and Kudarvand, which two combinedly ruled over Iran for 3,255 years. The former draws its name from its founder, while the latter came to an end with the defeat of its king Zarathushtra, also known as Hukhshathra (Oxyartes) by the Assyrian monarchs Ninus and Semiramis in B.C. 2026.

In the history Of Berossus" 8 Median kings are mentioned to have ruled over Babylonia for 224 years, and according to M.c. Muller, quoted by Dr. Geiger, the name of their first ruler was "Zaroaster".* Mr. P. B. Desai, the Parsi historian, mentioned above, has in his "History of the Kings of Iran" Vol. I (in Gujarati p. 357) cited a schedule given by Rawlinson of seven dynasties that ruled over Chalde (Babylonia) between B.c., 2,458 and B.c. 536. The first, that is the earliest of them, was Median, eight kings of which ruled for 224 years from B.C. 2,458 to B.c. 2,234. The founder of these Median kings was a Zarathushtrotemo (lit. one most like Zarathushtra). Thus we find that there is historical record of Zoroastrian rule over Iran at least up to B.C., 2,458, out of the correct date B.C. 7,551.

However, even B.C. 2,458 when placed vis-à-vis the modern scholars' so-called traditional date of 600 B.c., the gross incorrectness of the latter becomes self-evident.

0 Geiger-Sanjana-"Eastern Iranians" Vol. II (P. 185).

CHAPTER III

"SHUMAR-I-FALAK", CALCULATIONS OF THE HEAVENS FOR FINDING THE ERA OF ZARATHUSHTRA AND OTHER GREAT LAW-GIVERS

While philological scholars have been speculating over the era of Zarathushtra, our Master has disclosed a scientific method for finding that age without having to depend on the statements of any ancient writers or on historical chronicles, both of which have been instrumental in misguiding the scholars. This method is based on astronomical and astrological calculations technically called "Shumar-i-Falak", reckonings of the heavens.

Before proceeding with the treatment of this method it would be well to take some preliminary idea of the sidereal science. In "The Sky Is The Limit" (By Llewellyn George; p. 12) it is said:

"It has been found that each star (or planet) has its own particular rate of vibration_ wave-length, intensity, duration, frequency, direction, quality and - most important of all - its INDIVIDUAL INFLUENCE. It is to those influences we are mainly reacting in our experience of daily life. hearing, seeing, feeling, tasting, smelling, these are the senses which designate our response to vibration. In Physics it is known that A-L-L is vibration. Things differ in color and form due to differing rates of vibration."

Then with respect to the planetary aspects it is said (on p. 23; *ibid.*):

"An aspect is the angle formed between two or more planets at some place in their orbits in the zodiac, and their focusing relation to the earth. The influences are registered by those individuals who are receptive or attuned to particular vibrations, according to the impulses cast in their body at the moment of birth by the vibrations operating at that time and place."

Then regarding the effect of the planets transiting through the signs it is stated (on p. 25 *ibid.*):

"As the planets transit through the signs they stir up the qualities or tendencies of a sign and, in combination with their own nature, impart those vibrations to the earth by means of the focus of the angles (aspects) they form with other planets, which may be in other signs. As they do this through the HOUSE space coincident with their position, the influence of the houses are also brought into operation.

The SIGNS indicate life's functions, attributes and capacity in given trends.

The HOUSES indicate life's affairs, conditions" things and environments.

The PLANETS produce experiences, events and opportunities for expression.

The ASPECTS qualify the influence of the planets and TIME the manifestations."

With respect to Zarvan, the Time factor or Father Time it may be stated that our earth, as we know it, is directly influenced by the planetary cycles of Time constituting a "Zarvane-daregho-khadat" (Siroza Yt.21), the self-created long cycle of Time, which according to Khshnoom is of the fixed period of 81,000 Solar years, as explained further on, and which comprises the seven ruler-ships of the seven planets. These planets, namely Jupiter, Mars, Sun, Venus, Mercury, Moon and Saturn play their distinctive roles according to the various characteristics of each influencing on the earth, which (latter) is not a planet according to Khshnoom and ancient and modern astrology. To these planetary influences, races and individuals, their religions, cultures and civilizations and all major upheavals of worldwide or nationwide magnitude react in rise or fall, peace or war, weal or woe according as the "aspects" of the movements of the planets are favourable or otherwise.

While such are the vibratory wire-pulling effects of the planets above, this material world below runs its course for 81,000 Solar years followed by a World Deluge, which submerges this known material world which is Satan-infested and which comprises two-thirds of the whole earthly orb. The remainder one-third (Thrishva; Yt. 13,2) which is holy, is described, in its own place.

After the Deluge a long pause or an interval period of inactivity extending over 27,000 years (on an average) prevails on this two-third known wicked world. On the expiration of the long pause the earth resumes once again its run of a new Zarvane Daregho Khadat of 81,000 years followed by another Deluge; and so the curriculum of Nature's Plan repeats itself

from one Zarvane Daregho Khadat to another, which is aptly described in "Dabistan" (Vol. I pp. 10, 11) as follows:

"On the expiration of this great period the sovereignty reverts to the First King the state of the revolving world recommences; this world of formation and evanescence is renovated, the human beings, animals, vegetables and mineral productions, which existed during the first Cycle, are restored to their former language, acts, dispositions, species and appearance_ with the same designations and distinctions, the successive generations continually proceeding on in the same manner."

In all these repetitions of come-and-go of the innumerable long cycles of Zarvane Daregho Khadat of 81,000 years each, Nature's Plan of redeeming individual souls from Druj (source of Evil) proceeds on, and will proceed on slowly but ceaselessly till the termination of the present (4th) Zarvana Akarana, Boundless Time. With this preliminary explanation of Nature's working, we shall take an idea of the astro-numerological exposition of the figure group 81,000 connected with the period of a Zarvane Daregho Khadat mentioned above.

ASTROLOGICAL COMPOSITION OF '81' IN 81,000

The above mentioned figure-group of 81,000 is a compound numeral expression made up of 81 and three ciphers. Of this 81, 77 is the sum total of the respective degrees at which each of the six planets (except the Sun) in its revolution around the Sun merges its lustre in that of the latter (Sun). Such merging of the lustre is known in astrology as the "setting" of the planet concerned. Thus, Jupiter sets at 11 degrees, Mars at 17, Venus at 9, Mercury at 13, Moon at 12 and Saturn at 15 degrees, totaling in all 77. The Sun as the executor of the Divine Plan is represented by the numeral 4 on grounds explained below. Thus $77 \text{ plus } 4 = 81$.

NUMEROLOGICAL SIGNIFICANCES OF DIFFERENT CARDINAL NUMBERS CONCERNED WITH 81,000

In Zoroastrian Numerology each cardinal number from 1 to 9 has its own distinctive mystical significance based on eternal verities. For our present purposes it may be stated that the numeral 3 stands for the 3-stage Ahunavar Plan (Yasna 19) mentioned further on, and the numeral 4 stands for the execu-

tion of that Plan by the Sun. The working of the whole Universe especially during the 4th and 5th Zarvana Akarana, i.e., inconceivably huge cycles of Boundless Time is for the Emancipation and further advancement of the soul. The human soul - Urvan (Ysn. 55,1) it may be stated, was originally a light in a free state in the planetary world, but it is a light possessing deficiency of divine knowledge, which is the source of all Evil. For the transmutation of this Evil into Goodness, AHU, literally 'it IS', (the second word in Yatha Ahu Vairyo prayer) the Light of All Lights, the Absolute One in Oneness who is the First Great Thinker (Manta Pouruyo; Ysn. 31.7) has devised the 3-stage colossal Plan above mentioned embodied in Ahunavar (Ysn. 19), the Edict or the Word Celestial of AHU.

In Ahunavar, the Will or the Edict of the Lord God AHU, the Light of Lights, it is laid down (1) that there shall be Hasti (Haithveng Astish, Truth-pervading world; Yasna 43.3), (2) that from Hasti there shall be Nisti, the Evanescent world (Daman, Creation; Yasna; 57.2) for the Emancipation of Urvan and (3) that from Nisti there shall be Hasti again. This 3-stage Grand Plan Divine concerning the three manifestations of the Creation (Bundehesh) is represented by the cardinal number 3. A hazy idea of the Nature's Plan embodied in the above three manifestations is given further on.

The next step after the devising of the above Plan is its execution. So the next cardinal number 4 represents the implementation of that Divine Plan. Human beings are chiefly concerned with the Nisti, the Evanescent world (Space), which is created for the correction of their Evil. The administration of this Nisti is entrusted to the Sun as the Deputy Divine of the Creator Ahura Mazda. Just as Ahura Mazda is the Spentotemo Mino, the most Bountiful or Blissful Divine Spirit of the whole Universe (Mainyush Spentotemo; Yasna; 1,1), so the Sun too is styled Spentotemo Mino of the Nisti and He (Sun) is represented by the numeral 4. In this way, this 4 plus 77 make 81 as stated above in which all the seven planets are represented.

NUMEROLOGICAL ASPECT OF '81' IN 81,000

Now with respect to the numerological aspect of 81 followed by three ciphers, the numeral 8 stands for human souls (Urvan; Yasna; 55,1) who all lack in Divine Knowledge. The next figure, is 1 in 81. 8 and 1 added together make 9, which is the highest among the single cardinal numbers, and stands for excellence or perfection. So it means that from our present state of imper

fection represented by the figure 8, we have to rise to the excellence, i.e., perfection represented by the figure 9.

PHILOSOPHY OF THE WHOLE CREATION EMBODIED IN FIGURE GROUP 1001

There is also another way of reading 81, in which the numeral 1 in the first digit stands for the Creator Ahura Mazda. This figure 1 in different places has different significances; thus (in Aban Yt; 101) we have Aredvi Sura and Her 1000 channels forming 1001, and in Yasna; 57,21 Saroshā and the 1000 pillars of his mansion, also making 1001. Here 1 in the fourth digit stands for AHU, the Light of All Lights above mentioned. Then the expression 10 in the same group (1001) stands for Ahura Mazda the head of the Ameshaspends and for other Yazadic Existences (Yt. 1,21; Yt. 8,24 etc.), while the remaining expression 01 (in the same group 1001) indicates certain amount of imperfection in superior souls, and stands for the Gao-Chithra Souls (Mah Nyaesh; 7,8), who though followers of the blissful principle, namely, "live, advance and help others in advancing" - and as such are philanthropic and altruistic in character, still display certain lack of perfection in them. Such Gao-Chithra souls are represented by "01". Still again, the figure 1 in the first digit (in 1001) represents the Creator Ahura Mazda Himself, in Whom the whole humanity has to merge One Glorious Day (Roshan-Rooz). It will thus be noticed from the above that AHU (occurring as the second word in Yatha Ahu Vairyo prayer) who is the Light of All Lights (Noor-ul-Anwar) and the Absolute One in Oneness is the Impersonal Divinity who is Unthinkable and Un-nameable, whereas Ahura Mazda is the Creator, Who manifested Himself after Mazda and Ahura, and Who bears numerous Divine names found in Hormazd and Ram Yashts and is thus conceivable. So in the above four numerals (1001) We have, in a nutshell, the philosophy of the creation of the Universe. Besides this, there is much deeper significance of this figure group 1001, which is explained in Supplement No. 18. Reverting to 81, just as in 1001 the figure 1 in the first digit stands for the Creator, so it also does in 81. In the latter case it means that from our present unholy condition as human beings (Urvan; Ysn.; 55,1) with deficient Divine Knowledge; represented by the numeral 8, we have first to elevate ourselves to the sublimity of the "Baodangh", (ibid.) state of perfection of Divine Knowledge. This Baodangh is represented by the figure 5, because it implies the control over the five senses. From 5 we have finally to exalt ourselves still further so as to be able to merge into the Creator Ahura Mazda represented by the numeral in the first digit as said above. Such are the mystical significances of 81 based on eternal verities.

NUMEROLOGICAL SIGNIFICANCES
OF 3 CIPHERS IN 81,000 AND 12,000
YEARS

In Zoroastrian numerology, each of the one, two, three or four ciphers has its own distinctive significance. Thus there are enigmatical references to "100 horses, 1000 oxen, 10,000 lambs" (Yt; 5,21 etc.), which references are erroneously believed by some philological scholars to convey the meaning of sacrifice in the sense of massacre of so many of those animals, while really those references relate to the development of great spiritual powers of philanthropy, purity, Divine Knowledge etc., attained by those kings concerned (mentioned in Aban Yt.) necessary for obtaining the help of Aredvi Sura and other Yazats for smiting Satanic forces. Then again in Bundelesh; 34 we come across, what are called, "12,000 years" and "3000 years" (ibid. 1). 12,000 represents the Age of Boundless Time (Zaman Akanarakh; ibid, 1,2) within which this material world from its present imperfection will gain exaltation to perfection. We are living in the fourth Zarvana Akarana, Boundless Time, in which the forces of Ahura Mazda as the Principle of Blissfulness or Good, and of Angra Mainyu as the Principle of Destruction or Evil (Vd. XIX, 8; Bd. 1,7) operate together as coevals (Ysn. 30; 3, 4, 5). These two opposing principles are referred to in Bundelesh (I, 2) as "Asar Roshni" the force of Boundless Light, i.e., spiritual advancement or progress and "Asar Tariki", the force of Boundless Darkness, i.e., spiritual deterioration. When humanity will have gained control over the five senses and in the distant end would be able to attain the final re-birth in "Tane-Pasin, (ibid) the last fiery-type body, it will be the fifth out of the seven Zarvana-Akarana, Boundless Time, that make Infinity (Yavaecha Yavaetat; Vd. III; 14,21,39 etc.). In 12,000 as in 81,000, the three ciphers stand for the three stages or manifestations of the Creation. In the first manifestation the immortal and mortal worlds are created. The souls, i.e., spiritual beings with deficiency of divine knowledge are exiled and transferred from the 8th heaven (pertaining to the zodiac) to the planetary world. Here a large portion of the above mentioned souls gets reformed by self-effort. For the unreformed remainder another world is created, in which functions the Law of Infolding of Spirit into Matter, Mazdadata (Yt. 10,67) or Mazdayasni Daena (Vd. 19,13). Now commences the second manifestation. Souls of human beings trail down to this earth according to this Law, go through the rounds of birth and death (Thwasha Khadata; Vd. XIX, 13) till Emancipation is gained. From this stage onward functions the Law of Unfolding of Spirit from Matter (Ahuradata; Yt. 10,67) or Zarthoshti Daena, which is the third manifestation and at last the souls get re-

patriated to the planetary world and beyond, whence they were exiled in the beginning of their journey to the earth. Such is a crude and hazy idea of the three manifestations. It must be noted that 81,000 are actual Solar years, of which a Zarvane-Daregho-Khadat, the self-created long Cycle of Time comprises and that long period is but a link in the endless chain forming the huge cycle of one Boundless Time (Zarvana-Akarana). The expression 12,000 does not convey its normal numerical value as is erroneously believed in philology, but the sum of the figures 1 and 2 is equal to 3, standing far the three-stage plan; the three ciphers (000) have also the same significance.

It is hoped the astro-numerological exposition given above makes clear why the long cycle of Time of a Zarvane-Daregho-khadat comprises fixed 81,000 years neither one more nor less, based as it is, on the most fundamental eternal verities.

Some Rules of Shumar-i-Falak

Reverting to Zarvane-daregho-khadat before describing the method of computations it would be well to note that:

(1) for purposes of the reckoning of the heavens the order of the planets in the Zarvane-daregho-khadat begins with Jupiter followed consecutively by Mars, Sun, Venus, Mercury, Moon and Saturn as stated already;

(2) every Zarvane-daregho-khadat of 81,000 years is composed of seven long cycles of Time of varied lengths between 4,000 and 17,000 years, each under the ruler-ship and influence of one of the above seven planets and each called royal or Major cycle; each of these seven royal cycles is divided into seven smaller cycles under the same seven planets, each such smaller division being called a minister or inter cycle; thus there are $(7 \times 7 =) 49$ minister cycles in a Zarvane-daregho-khadat. Again each minister cycle is likewise sub-divided into seven still smaller cycles under the same seven planets, each such sub-division being a magistrate or minor cycle; so there are $(49 \times 7 =) 343$ Magistrate cycles (in a zarvane-daregho-khadat). The method of working out the periods of the above minister and magistrate cycles is shown further on.

(3) At the beginning of the royal cycle of a particular planet the minister and magistrate cycles are also of the same planet; similarly at the beginning of a planet's minister cycle_ the magistrate cycle is also of the same planet. Thus Jupiter royal cycle begins with Jupiter minister cycle and Jupiter magistrate cycle and so on. Similarly, say, the Sun minister cycle begins with the Sun magistrate cycle;

(4) The relation between a planet and a heaven is that former represents the centre, while the latter; its surrounding space i.e. glory;

(5) Since the commencement of the present Zarvane-Daregho-khadat that is, since the Deluge over the known world, some 14,500 years have elapsed. During this period the whole Jupiter royal cycle of (11,000 plus 1638* =) 12,638 years has elapsed. Then commenced the Mars royal cycle. Of this the first minister cycle of Mars of (3568 minus 1638* =) 1930 years terminated in AD. 1940. So for the present calculations we are concerned only with the latter Mars ministry and the preceding seven ministries of the Jupiter royal cycle;

(6) Each of the five great Law-givers and his respective religion is related to and under the influence of a particular planet except the Sun and the Moon which function as the transitional stages from one religion to another. Thus (1) Zarathushtra and Zoroastrian religion are under Jupiter; (2)(a) Shri Krishna and Vedic religion, (b) Gautam Buddha and Buddhist religion and (c) Jain Mahavir and Jainism - all having the idolatrous cult of the White side are under Mercury; (3) Mohammad and Islam under Mars; (4) Moses and Judaism under Venus; and (5) Jesus and Christianity under Saturn.

(7) According to the law of 'Jirm', globe (or planet) there are gradations from the spiritual Point of view in religions as in everything else in this world, though that does not mean that Christ stands lowest among the Saviours. In this matter our Master gave the analogy of a head-master of a school taking the alphabet class, which does not lower the position of the head master. The gradation of religions is as given above.

(8) The two planets Sun and Moon function as the transitional stages. By this is meant that when a soul from a higher religion say, Zoroastrian, does not or cannot keep to the central balancing point of his or her religion or is attracted to one of lower status, then that soul in next life is said to be belonging to Jupiter-Solar stage. If the soul does not attempt to improve, but goes down still, it belongs to Jupiter-Lunar stage. The Parsi community in general is at present in this last grade. In the case of a soul advancing from a lower to the higher, say Vedic to Zoroastrian religion, the former first scales to Lunar-Zoroastrian, then Solar-Zoroastrian and then Zoroastrian proper.

(9) *Years of "Zeed" or Augmentation.* In the Ready-Reckoner chart that follows are shown deductions and corresponding additions of years respectively between Mars and Jupiter. The addition is known as "Zeed" meaning augmentation. The two planets represent the 'strongest pair of opposites. Characteristically, Jupiter is blissful and known as 'the Great Benefic' while Mars whose special colour is fiery i.e. red and its metal iron (or steel)

* Explained under rule 9.

is the war-lord associated with bloodshed and misery. Some explanation about the above adjustment of years is said to be that the planet Mars has emerged from Jupiter by the centrifugal force, and is again attracted to Jupiter by the centripetal force. Hence though the royal cycle of Mars is of 17,000 years, yet because in reality it displays Jupiterian blissful effect for some 1638 years, this latter period is diminished from 17,000 years of Mars royal cycle, and added to the Jupiter royal cycle. This addition or augmentation in Jupiter is known as "Zeed". So the Jupiter royal cycle is enhanced to (11,000 plus 1638 =) 12,638 years. Out of the Zeed period of 1638 years 1100 are added to the Jupiter minister cycle (under Jupiter royal cycle) making it of (1494 plus 1100 =) 2594 years. The remaining 538 years are added to the period of the four magistrate cycles (under the Sun ministry of Jupiter royal cycle) namely, Moon, Saturn, Jupiter and Mars-which four together are normally equal to 369 years are now enhanced to (369 plus 538 =) 907 years as shown in the Chart. Zarathushtra descended on the earth during the above Moon magistracy. In the case of Mars the reduction above mentioned of 1638 years actually affects the Mars minister cycle singly (under the Mars royal cycle.) The normal Mars minister cycle (under royal cycle also of Mars) is of $(17,000 \times 17) / 81 = 3568$ years. This is now reduced to $(3568 \text{ minus } 1638 =) 1930$ years. All the above subtractions and additions have been shown in the chart, which though worked out mathematically are yet somewhat of an average type; because these calculations are material in character while the planets are luminous living bodies exerting or emitting their internal electrical and magnetic influences, which cause variations in the above calculations.

It must be admitted that the above additions call for further explanation which is not available.

Modes of Calculations Explained

As, explained above, a Zarvane-Daregho-khadat comprises the following seven royal cycles:

Jupiter	11,000 years,
Mars	17,000 "
Sun	4,000 "
Venus	9,000 "
Mercury	13,000 "
Moon	2,000 and
Saturn	<u>15,000</u>
	81,000 years

The period of a minister cycle in a particular royal cycle is in the ratio which the royal cycle of the required minister cycle bears to 81,000.

Similarly the proportion of a magistrate cycle in a particular minister cycle is in the ratio, which the royal cycle of the required magistrate cycle bears to 81,000. Thus the ratio of each of the above seven royal cycles to the 'Zarvane-Daregho-khadat' of 81,000 years would be:

Jupiter	11:81,
Mars	17:81,
Sun	4:81,
Venus	9:81,
Mercury	13:81,
Moon	12:81" and
Saturn	15:81

So in the Jupiter royal cycle of 11,000 years, the seven minister cycles under that planet would be:

11,000 X (11/81)	=	1494 years Jupiter minister cycle
11,000 X (17/81)	=	2309 years Mars minister cycle
11,000 X (4/81)	=	543 years Sun minister cycle
11,000 X (9/81)	=	1222 years Venus minister cycle
11,000 X (13/81)	=	1765 years Mercury minister cycle
110,000X (12/81)	=	1630 years Moon minister cycle
11,000 X (15/81)	=	2037 years Saturn minister cycle
Total		----- 11,000 years -----

In like manner, the minister cycles in each of the other six royal cycles can also be found. Again, for instance, under the same

Jupiter royal cycle to find the seven magistrate cycles, of say, Saturn minister cycle we must first find the period of the Saturn minister cycle which is 2037 years as shown above.

So by applying the same ratios as above, the seven magistrate cycles under the Saturn minister cycle of 2037 years we get:

2037	X	$\frac{11}{81}$	= 277 years	Jupiter	magistrate	cycle.		
"	"	$\frac{17}{81}$	= 427	Mars	"	"	"	"
"	"	$\frac{4}{81}$	= 101	Sun	"	"	"	"
"	"	$\frac{9}{81}$	= 226	Venus	"	"	"	"
"	"	$\frac{13}{81}$	= 327	Mercury	"	"	"	"
"	"	$\frac{12}{81}$	= 302	Moon	"	"	"	"
"	"	$\frac{15}{81}$	= 377	Saturn	"	"	"	"
		Total	$\frac{2037 \text{ years}}{81}$					

So it will be noticed from the above that the ratio concerned remains constant in finding the period of a minister or of a magistrate cycle, and that for finding the latter, the period of the minister cycle must first be worked out.

The Ready-Reckoner Chart that follows has been prepared in accordance with the above rules of reckoning. It may be added that the table of Time Cycles in the above Chart has been prepared only up to the end of Minister Cycle of Mars under the Mars Royal Cycle because the former ended in 1940. AD. and we have only to add 26 years (for 1966) without the need of going through the planetary reckonings of the new Minister Cycle of Sun which has begun since 1941 AD. Further details of these reckonings are given in the learned Dr. Chiniwalla's Charts accompanying his book entitled "Khshnoom Nikize Vehdin" Vol. I; and in the article on the subject by the learned Mr. M.P. Katgara in the "Ustad Saheb Memorial Volume" "Frasho-Gard" Magazine Vols. 17-18 (p.347 seq.).

Ready-Reckoner Chart

A Ready-Reckoner Chart of Planetary Time-Cycles for finding the Eras of Principal Law-Givers and showing the continuance of Zoroastrian rule under Kayanian, Huafrut and Kudarvand dynasties unknown to the philological school.

King Cycle		Minister Cycle		Magistrate Cycle	Remarks
Jupiter "Zeed"	Years 11,000 1,638 ----- 12638 -----	Jupiter "Zeed"	years 1494 1100 ----- 2594 -----		

Jupiter		Mars	2309		

-do-		Sun 1081 (F)		Sun 27 Venus 60 Mercury 87 ----- 174 -----	
	(174+369+538) =1081				
				Moon 80 Zarathushtra's birth Cycle	
				Saturn 101 Jupiter 74 (Born about B.C 7,551) Mars 114 ----- Total 369 "Zeed" 538 ----- 907 -----	
				907+174=1081	

-do-	Venus 1222 (E) B.C. 6644 to 5422				Zoroastrian religion continued. & Kayanian dynasty continued.

King Cycle	Minister Cycle		Magistrate Cycle	Remarks
Jupiter	Mercury	years 1766 (D)	Mercury 283 (u)	Shri Krishna's birth and Revelation cycle 5422 to 5382 B.C. = 40 years. Indian rule over Iran 5382 to 5282 B.C. = 100 years. Huafrut Dynasty 5282 to 3656 B.C. = 1626 years.

-do-		Moon 1629 (C) B.C. 3656 to 2027	Moon 241 (t) Saturn 302 (s) Jupiter 221 (r) Mars 324 (q) Sun 80 (p) Venus 181 (n) Mercury 262 (m) ----- 1629 -----	Kudarvand Dynasty 3656 to 2027 B.C. = 1629 years

-do-		Saturn 2037 yrs. (B) from B.C. 2027 to A.D. 10.	Saturn 377 (1) Jupiter 227 Mars 427 Sun 101 Venus 226 (k) Mercury 327 (j) Moon 302 (h) Total 2037 -----	B.C. 2027 King Zarthushtra defeated by Nisus and Semiramis. Mose's Birth Cycle Buddha's " " Christ's " "

Mars Less	17,000 1,638 -----	Mars 3569 less 1638 -----	Mars 389 (g) Sun 90 (f) Venus 200 (e) Mercury 320 (d) Moon 311 (c) Saturn 361 (b) Jupiter 260 (a)	Mohammad's Birth Cycle terminated in A.D. 1940
	15,362	balance 1931 (A)	----- 1931 -----	

METHOD OF "SHUMAR-I-FALAK"
APPLIED

An adept in the "Tawil-i-Zarvane-daregho-khadat", that is, a scientist of the planetary Time cycles ascertains or is aware because of his knowledge the cycle in which a particular Law-Giver is destined to descend on the earth. It may be quite at the inception of the cycle concerned as in the case of Buddha or about the middle as in that of Mohammad or at the tail end as in the case of Jesus Christ.

We know the Eras of Prophet Mohammad and Jesus Christ and the 2500th Pari-Nirvana year of Gautam Buddha. For verifying the *Era of Prophet Mohammad* we have to add up the number of years of the magistrate cycles from 1940 A.D., (marked at the bottom of the chart (against the Magistrate cycle of Jupiter). So we have:

Jupiter	(a)	261 years
Saturn	(b)	361 years
Moon	(c)	311 years
Mercury	(d)	320 years
Venus	(e)	200 years

1453 years		

According to records Mohammad was born in 571 A.D. Now (1957 A.D.) his Lunar Era is 1376 Hijri (i.e. counted from the year of his flight to Medina at the age of 51). So in 1940 A.D. his Era was 1360 Hijri. A Lunar year is 0.97 of a Solar year. So $1360 \times 0.97 = 1319$ Solar years plus 51 = 1370. If Mohammad had been born just at the beginning of the Venus cycle it would have been 1453 years since his birth, but as that period is actually 1370 years it means that his birth took place (1453 minus 1370 =) 83 years after the above said Venus Magisterial cycle of 200 years had begun.

Jesus Christ was born at the tail end of his planetary cycle of Moon under Saturn Minister cycle, as the addition of planetary cycles would show. Thus:

1931 years of Minister cycle of Mars i.e. total of Magistrate cycles (a) to (g) (under Royal cycle also of Mars) terminated in 1940 A.D.
17 years 1940 to 1957 A.D.

Total 1948 years.

So it means that Jesus Christ was born in the cycle of Moon about (1957 minus 1948 =) 9 years before the termination of that (Moon) cycle.

Lord Buddha - His 2500th Pari-Nirvana anniversary was celebrated in 1956 AD. Pari-Nirvana represents passing away from the earth. He lived for some 79 years. So his birth took place 79 years earlier i.e. 2579 years ago. So adding up:

1931 years of Minister Cycle (A) of Mars
 302 years of Magistrate Cycle (h) of Moon
 327 years of Magistrate Cycle (j) of Mercury
 under Ministry of Saturn under monarchy of Jupiter. 16
 years from 1940 to 1956 AD.

So 2576 years ago Buddha was born.

Therefore, (2576 minus 79 =) 2497 years.

Thus the planetary calculations come correct to a difference of (2579 minus 2576 =) 3 years only.

In like manner to find the Era of Lord Shri Krishna we add up

1931 years Ministry of Mars under Mars Royal Cycle
 2037 years Ministry of Saturn under Jupiter Royal Cycle
 1629 years Ministry of Moon under Jupiter Royal Cycle
 1766 years Ministry of Mercury under Jupiter Royal
 Cycle

Total 7363 years from 1940 AD. or about 5423 B.C.

Holy Zarathushtra - It will be noticed from the Ready Reckoner Chart that Zarathushtra was born during the

Magistrate Cycle of Moon
 Minister Cycle of Sun
 and Royal Cycle of Jupiter

So, adding together:

7,363 years for the era of Shri Krishna shown above. 1,222
 years period of Minister Cycle of Venus preceding
 that of Mercury.

369 years total of the Magistrate Cycles of Moon, Saturn,
 Jupiter and Mars under Ministry of Sun shown in
 the Chart and explained under item 9 of the rules
 of Shumar-i-Falak given before.

538 years of Zeed also explained under above rules.

We get total 9.492 years from 1940 A.D. or B.C. 7551 for
 the era

of Zarathushtra.

It will thus be noticed that the finding of the Era of Zarathushtra is not a subject for speculation or random conjectures, but a matter of scientific computations of the major, inter or minor planetary Time-cycles following in a fixed order_ each having a fixed period of its sway, and each Saviour revealing his Divine Message for the Emancipation of his followers during the fixed conjunction of planetary Time cycles pre-ordained in Nature and based on the laws of Soteriology.

APPENDIX I

THE HISTORY OF BEROSUS AND ITS UNIQUE FEATURES

In his searching inquiries into the age of Zarathushtra Dr. Geiger refers to a fragment from the history of Berosus, in doing which that illustrious savant gives the following extract ("Eastern Iranians" by Geiger-Sanjana, Vol. II, pp. 184/85):

"From Xisuthros and from the Deluge and until the Mareans (Medians) took Babylonia, *Polyhistor counts* on the whole 86 kings, *and makes mention of everyone by name from the works of Beroasus*, and the years of all these kings he comprises in a period of 33,991 years".

(Footnote) "The italicized words are not those of Berosus. They are given in Klammer as additions of the translator."

The above extract from the history of Berosus is highly interesting on account of its three unique features, viz,

- (1) that it begins from Xisuthros,
- (2) that it begins from the Deluge, and
- (3) that it comprises in a period of 33,091 years, and its relation with the paradisiacal Airyana Prophet-kings ruled for 27,000 years (on an average), and which was the cradle of the Aryan race, but which has been buried under snow since some 12,000 years on account of which its geography has been unknown to scholars.

We shall consider the above three features; taking No. (2) Deluge first, and then No. (1) Xisuthros.

(1) THE DELUGE

Ilm-i-Khshnoom teaches that at the end of 81,000 years of a Zarvane Daregho Khadat, the temperature at the North Pole rises by one or two degrees above freezing point, whereby the snow there breaks up into glaciers and begins to move down on all sides. It may be noted that prior to the coming on of the Deluge, our earthy globe which at present rotates and revolves in its path with an incline to the right of 23.5 degrees, assumes vertical position, which enables the waters to glide down evenly on all sides. This goes on for three days and nights, within which the whole of the known material world is submerged under the waters of the Deluge, drowning all human, animal

and vegetable life. However, before the Deluge actually comes over, a Saviour named Soshyos, (Astavat Ereta; Yt. 13; 128) who in rank is next only to the Holy Zarathushtra and styled as his "son," carries to safety the excellent pairs of all genuses, "Varena" (Ysn. 49; 3) of mankind, and animal and plant life. The human pairs thus saved from the waters of the Deluge are known as "Maabadian". The indestructible height of safety where they were removed is called Mt. Alborz in Thrishva (Yt. 13,3), the holy one-third of the earthy globe buried since long under the snow at the North Pole.

(2) XISUTHROS CAN BE READ AS I-E-
SU (SO) SUOS
(i.e. I-E-SU SOSYOS)

It is stated above that Sosyos led the "choicest creations" to Mt. Alborz in Thrishva. This Sosyos is referred to by Berossus as Xisuthros which is the corrupt form of Pahlavi I-e-(su) Sosyos. Xisuthros on the face of it looks strange, but when we have in mind the idea that Sosyos was asexual and passionless soul, i.e., I-e-Su, we can decipher X-I-SU TH-R-OS as follows by the Pahlavi mode of reading:

- (a) X is pronounced as Z, as in Xerxes, Xylophone:
- (b) in Pahlavi 'Ch' and 'Z' equate with].
- (c) Pahlavi J (resembling the sign of comma) can also be read as (consonant) Y;
- (d) Thus X equates with Z, Z with J, and J with Y.
So X is equal to Y. Hence XI equates with YI, plus SU becomes YISU. In the name of Jesus Christ J becomes Y or I. So Jesus is passionless birth, I'su, one who is born asexual. So Xisu is I-e-Su.
- (e) Now about - THROS. TH in Avesta is read as 'S' in Pahlavi. Thus Avesta Threet is Sreet in Pahlavi and Asrat in Persian, in which 'S' is represented by the fourth Arabic alphabet "Se", pronounced as 'th' in the English word 'thing' so TH is equal to S.
- (f) then comes 'R', which when written with a certain flourish to the left can be read as (consonant) Y. So THR is equal to SY, and SY plus as is SYOS. So the whole name reads YISUSYOS or YISOSYOS. The actual name must be YI (SU) SOSYOS, of which the duplicate SU is evidently dropped for euphony, just as in Avesta there is the rule of "dropping of syllables, as shown in Kanga's "Avesta Grammar". Thus the sublime status of Sosyos is indicated by the prefix I-e-Su.

Soshyos has been allegorically spoken of as a 'son', because a dutiful son is one obedient to his father and carries on the business or work left incomplete by the latter. Just as worldly people beget physical children, so a saintly holy person can with the aid of his Asha, i.e. purity of body, mind and soul and the power of his aura produce another potentiality, which possesses a subtle human form called Gena (Ysn. 38:1), Daena or "Kerdar" (Hadokht Nask 2,9). This "Gena" or "Kerdar" has no physical body, but in other respects it is a highly active living being, and carries out the work and dictates of its holy procreator. Such Gena or Kerdar possesses immense spiritual potentialities, and is represented metaphorically as a chaste wife implicitly obedient to her holy lord who procreates her. The so-called three wives, three sons and three daughters of Zarathushtra were of this nature. The three powers (Kerdars) which the holy Prophet used himself were allegorically called "wives", the other three powers through whom he (prophet) will fulfill some great Divine missions in distant ages are styled 'sons', because a dutiful son carries on or completes the work of the father, while the three powers which Zarathushtra used for bestowing upon others are called 'daughters', as a daughter is given away in marriage to a bridegroom. So Pouruchisti is allegorically wedded to Hakim Jamasp (Ysn. 53,3); Chisti means Knowledge in perfection, of all the seven ages viz., past of all dead past, past, present, immediate present, future, distant future and Ghaiban, futurity lost in dim future; in fine, knowledge from Eternity of the past to Infinity of the future. The above nine powers are represented in the Prophet's picture in the form of a stick with nine knots called 'Nav Gareh', which can also be read in Pahlavi as "Naw-Gena", nine (invisible) bodies. Such a Son is Soshyas called in Avesta Astavat-Ereta (Yt. 13,128). Likewise in black magic also an evil-Kerdar is produced by the evil magical powers which (Kerdar) is obedient to its witchcraft master and carries out the destructive or harmful type of work entrusted to it.

(3) The Period of "33,091" Years
 And Its Relation With "Airyana
 Vaeja", the Birthplace of
 Zarathushtra and the Home of
 Ancient Aryans

We now come to the third feature of the history of Berosus of the "86 kings" whose years he comprises in a period of "33,091" years. Before proceeding with this topic it may be pointed out that Dr. Geiger, on his failure to justify the date 6,000 B.C. given by the early Greek writers, observes:

"Dr. Rapp has justly remarked that the accounts which place the age of Zoroaster about 6,000 years back, are of little importance, since it is incredible that at that time chronicles could have been available, which safely followed up the history of the past five or six thousand years". (Geiger-Sanjana "Eastern Iranians", Vol. II, p. 178).

And yet on pp. 184-85 (ibid.) the same eminent savant quotes the following:

"..... Polyhistor counts on the whole 86 kings and makes mention of everyone by name from the works of Berosus, and the years of all these kings he comprises in a period of 33,091 years".

Thus it will be seen from the above that the latter quotation contradicts Dr. Geiger's own observation in the former, and proves that those distant ages were highly civilized so that chronicles were available to Berosus, 'which safely followed up the history' not only of the past 5000 or 6000 years before Christ, but even of the immensely longer period of 33,091 years.

This long period of 33,091 years shows that Berosus had chronicles of '86' kings including not only those that ruled on the known material world, but also of their predecessors who ruled in Airyana Vaeja (Yt. 1,21) situated in the Arctic region and buried under mountain-deep snow towards the North Pole. In Vandidad; 2,22 we find the falling of this snow foretold to king Jamshid by Ahura Mazda as follows:

"O fair Yima, son of Vivanghat, Upon the material world the evil winters are about to fall, that shall bring the fierce deadly frost..... shall make snow-flakes fall thick even as aređvi deep on the highest tops of mountains." (S.B.E. Vol. IV).

The Holy Airyana Vaeja

Airyana Vaeja means the land bearing (invisible) noble seeds engendering blissfulness and is situated in the Arctic region called in Avesta "Thrishva" (literally one-third) (Yt. 13,3), the holy one-third section of the earthly globe, which has been buried under deep snow according to Nature's curriculum dealt with further on. This being not known in philology, Thrishva is rendered as 'three-thirds' (of the earth), and in footnote 2 it is conjecturally stated:

"A division of the earth different from and older than the division into seven Karshvares; of Yasna XI,7(21); this division was derived by analogy from the tapartite division of the universe (earth, atmosphere and heaven)."

This Thrishva being holy is stated in the above paragraph to have been canopied by the shining heaven shapen by Mithra, Rashnu and Spenta Armaiti; while the wicked material world is over-covered by ("Apakhter", the region of Darkness (Vd. 19,1). In, Thrishva is the holy land Airyana Vaeja, where Zarathushtra was born, and which was the cradle of the Aryan race.

Regarding the above footnote by Prof. Darmesteter it may be clarified that Karshvare or Keshvar technically means country or residing place of saintly souls, and not of worldly sinful people. Thrishva, otherwise called 'Khanirath Bami' is buried under snow since some 10,000 years and opens up when the known material world is submerged by the waters of the Deluge. The other six Karshvares are not divisions of the earth, but are the fiery orbs situated in the far super-ethereal heights of the Space through which saintly souls proceed to the planetary world. Reference to Yasna XI, 7 in the above quotation is explained further on.

Airyana Vaeja, The Birth-place of Zarathushtra

In this Airyana Vaeja is the holy mountain called 'Haraiti Barez' (Yt. 19,1) or Mt. Alborz. On the top plateau at the highest altitude (Bala) of the mountain (Zbarahe) in Airyana Vaeja was the 'Vara' on which was situated the prophet's father Pourushaspa's mansion where Zarathushtra was born (Yd. 19;4 & 11; Bd. 20;6 and 24;3). Here on this plateau flowed from the far heights of the planetary world Asha-Chithra and Vohu-Chithra, the vibratory currents bearing 'seeds' of holiness and goodness. This flowing of such sublime vibratory currents is allegorically depicted as the river 'Drejya'.

On the slopes of the sides of the above Haraiti Barez, there are several plateaus, on each of which, in those distant ages, there were sublime Markaz, residential places called Vara, such as Demavand, Paid-Daz, Bahmandaz, Pamar, Siraz, Firdaus etc. built by different illustrious kings of the Poriyo-tkaesha class. On its first plateau called Pamar was king Jamshid's Vara, which was subterranean (Bd. 32.2). Vara is a talismanically protected area either subterranean or on the surface of the earth so sanctified that Satan cannot find entry there and desecrate it.

Airyana Vaeja Called Khanirath Bami, The Seventh Keshvar

In Mihir Yasht; 15 and other places Airyana Vaeja situated Thrishva is referred to as "Khanirath Bami", the golden or

shining shore whence Maapadians saved from the Deluge and their descendants who followed the Ten Commandments of the Creator gain emancipation during the average period of 27,000 years the Thrishva is not submerged under snow. Thus the Thrishva and the known material world are populated alternately, that is, while the Thrishva is populated for the above period of 27,000 years, *our* material world is uninhabited and while the latter is: again inhabited and runs its course for one Zarvane-Daregho-Khadat of 81,000 years, the Thrishva remains uninhabited, being buried under snow.

Khanirath Bami lit., the Golden Shore, is the seventh and the only terrestrial Keshvar on the earthly globe, around which in six different directions (viz., NW, the lowest; NE; W; E; SW; and BE, the topmost) are the six Keshvars, which are invisible semi-luminous orbs situated in the far off super-ethereal heights beyond the visible sky. In other words, this Thrishva, that is, the Khanirath Bami is in: the centre (Bd., 11,1) and hence referred to in Yasna; 11,7 as "Madame Thrishve", the central third. The six superethereal Keshvars are geo-centric in their positions, ranged spirally. Their general aspect may be likened to a six-armed expanded umbrella of a parachute, the outer ends of the six arms representing the six Keshvars, and the Khanirath Bami or the pendant earthly globe as the parachutist.

A Keshvar is called in Avesta "Karshvare" (circular) country (Yt. 10,15), and described there as "Gava-shayana, Gava-shitimcha", literally, the centres and residing places of the kine, who belong to the 'live and help others live' principle in Nature. The sanctified souls that reside in the above six Keshvars have been referred to metaphorically as 'gava', kine, because those holy souls possess the blissful characteristics in common with the kine. This Gava here signifies not the quadruped kine, but the emancipated holy souls who have gained deliverance from the physical body. These souls who, have advanced from our wicked material world have first to cross the paradisiacal top sub-region called "Var-i-Jam-Kard" of the Chavat Bridge, whence they rise higher up till they reach the felicitous region of "Dadare Gehan" remembered at the end of every Yasht and Nyaesh prayer. The devotee thrice repeats the Pazand words "Manana avayad shudan" meaning 'I must get there', that is, to Dadare Gehan, which is the portal region to the super-ethereal lowest Keshvar "Vouru Bareshti" (ibid.).

Thus it will be understood from what is stated above that Khanirath Bami is the Keshvar for the Maabadians and their descendants during the transitional period of about 27,000 years, more or less, between two Zarvane Daregho Khadats of 81,000 years each.

Prophet-Kings of
Airyana Vaeja

"Dabistan" by Mohsin Fanj (Shea-Troyers' translation from Persian, Vol. I; p.22 seq.) makes mention of four dynasties that ruled in Airyana Vaeja during the above said period of some 27,000 years, viz., Maabadaan, Jiyan_ Shaeen and Yasanian, and gives an idea of the paradisiacal existence and the prophet-kings that ruled there:

"The first dynasty was known as Maabadian. Next came Abad Azad, who withdrew from temporal power and walked in the path of devotion and seclusion. It is recorded, that in their time, the realm was highly cultivated; treasures were abundant; lofty palaces, ornamented with paintings and exciting admiration; colonnades attracting the heart; the Mobeds celebrated, profoundly learned, worshippers of God, undefiled, equally eminent in good words and deeds"

"Tradition informs us, that when these auspicious prophets and their successors beheld evil to prevail amongst mankind, they invariably withdrew from among them - as they could not endure to behold or hear wickedness; and sin had no admission to their breasts. This prince was exceeding wise, intelligent, holy and celebrated; the apostle of the age and being in every respect worthy of supreme power was therefore called Yasan or the meritorious and justly exalted."

"The only true Ruler of the world transmitted a celestial volume to Kaiomors, and also selected for the prophetic office among his illustrious descendants, Siyamuk, Hushang, Tahmuras, Jamshid, Faridun, Minucheher, Kaikhusro, Zarathusht, Azar Sasan, the first, and Azar Sasan the fifth enjoining them to walk in conformity with the doctrines of Mahabad and Kaiomors, and so on."

"During their existence the world was arrayed in beauty: Kaiomors, Siyamuk, Hushang named the Peshdadian, Tehmurasp surnamed the Enslaver of Demons, and Jamshid, through celestial revelations, Divine assistance, the instruction of Almighty God unerring prudence, and just views, having followed in all things what we have recorded concerning Mahabad and his illustrious children, introduced the rules of Divine worship, the knowledge of God, virtuous deeds, purity of conduct, modes of diet, clothing, the rites of marriage, the observance of continence, with all kinds of science, letters, books, professions, solemn festivals, banquets, wind and stringed musical instruments, cities, gardens, palaces, ornaments, arms, gradations of office, the

distinctions of the two sexes with respect to exposure and privacy, the diffusion of equity, justice and all that was praiseworthy."

The following is the sum of the Sipasian creed; from the commencement of the Mahabad's empire to the end of Yazdagird's reign, the great majority, nay all the individuals of this chosen race, with the exception of Zohak were models of equity, characterized by justice and piety, perfect in words and deeds. In this holy family some were Prophets, all were saints righteous and God-fearing persons, with realms and armies maintained in the highest order.

They also acknowledge the apostles and princes prior to Gilshah, from Mahabad to Yasan Ajam, as so eminently pious, that in no degree whatever did wickedness enter into their conversation or actions, nor did they at any time deviate from the "Payman-i-Farhang" or "Excellent Covenant" which is the code of Mahabad, nor omit the performance, of any duty; . . ."

Major Portion of 33,091 years
Spent on Airyana Vaeja, The
Cradle of the Aryan race

It is said some 13,000 years have elapsed since the Deluge though according to Khshnoomic mathematical calculations, that period is over 14,500 years. The history of Berosus covers 33,091 years, and is said to have ended at the time the Medians conquered Babylonia. In a schedule prepared by Rawlinson quoted by learned Mr. P. B. Desai in his "History of the Kings of Iran", Vol. I (p.350), the date of that conquest was B.C. 2458, that is, (2458 plus 1958 of A.D. =) 4,416 yrs. from the present time. Deducting this period from the above 14,500 we get 10,084 years, or roundly 10,000 years, which represent the period of the history of kings who ruled on the known material world after it was re-populated. So deducting these 10,000 from the above 33,000 years, we get 23,000 years round about, which represent the period of the rule in Airyana Vaeja, which was then populated being cleared of the blockade by the melting of snow which had caused the Deluge according to Nature's Plan. During this period of 23,000 years, our known two-thirds of the material world was under the effect of the Deluge, and hence all life was extinct there. According to Khshnoom_ the average period of life on Airyana Vaeja, which constitutes the transitional period between one Zarvane-daregho-Khadat and another, comes to 27,000 years as shown further on.

After these 27,000 years on an average, though the Aryan population had mostly moved down to the plains from the heights of Mt. Alborz (Airyana Vaeja) in Thrishva, still for some 9,000 years there was communication between the two sections of the earthly globe, viz., Thrishva and the known material world.

Comparison Between Iranian and Vedic Aeons

We shall now see how the above said average period of 27,000 years is arrived at with the help of the calculations of a Vedic Kali Yuga.

1 Zarvane daregho khadat =	81,000 years
4 Zarvane daregho khadat =	1 Mahin Charkha
1 Mahin Charkha	
(4 X 81,000)	= 3,24,000 years,
1 Kali Yuga	= 4,32,000 years.

Before proceeding further we shall see how 4,32,000 years have been arrived at for a Kali Yuga according to the Vedic mode of calculations.

Vedic Mode of Calculations of Yugas According to "Gita Rahasya"

(For verification of the above period of 27,000 years and the mode of calculations of the periods of Vedic Yuga, including the 4,32,000 years of a Kali Yuga, the reader is referred to the work entitled "Gita Rahasya" (Vol. I, pp. 263/64) by the great Sanskrit scholar Mr. Bal Gangadhar Tilak, translated by the learned Mr. B. S. Sukthanker).

"What period of time lapses between the creation of the Universe and its destruction or merging is nowhere mentioned in the Samkhya Karika. Yet, I think that the computation of time mentioned in the Manu Samhita (1.66-73). Bhagvad Gita (.17), or the Mahabharata (San. 231) must have been accepted by the Samkhya philosophers.

Our Uttarayana, that is, the period when the Sun seems to travel towards the North is the day of the gods, and our Dakshinayana, when the Sun seems to travel towards the South, is the night of the gods; because_ there are statements not only in the Smritis, but also in astronomical treatises that the gods live on the Meru mountain, that is to say, on the North Pole (Surya Siddhanta, 1.13; 12,35,67).

Therefore, the period made up of the Uttarayana and the Dakshinayana, which is one year according to our calculations, is only one day and one night of the gods and three hundred and sixty of our years are three hundred and sixty days and nights or one year of the gods.

We have four Yugas called Krta, Treta, Dvapara and Kali. The period of the Yugas are counted as four thousand years for the Krta, three thousand years for the Treta; two thousand years for the Dvapara and one thousand years for the Kali. But one Yuga does not start immediately after the close of the previous one, and there are intermediate years which are conjunctive.

On either side of the Krta Yuga, there are four hundred years; on either side of the Treta, three hundred; on either side of the Dvapara, two hundred; and on either side of the Kali there are one hundred. In all, these transitional periods of the four Yugas amount to two thousand years. Now, are these twelve thousand years of human beings or of the Gods? If these are considered to be human years, then as more than five thousand years have elapsed since the commencement of the Kali Yuga not only is the Kali Yuga of a thousand human years over, but the following Krta Yuga is also over, and we must believe that we are now in the Treta Yuga.

In order to get over this difficulty, it has been stated in the Puranas that these twelve thousand years are of the gods. Twelve thousand years of the gods mean $360 \times 12,000 = 43,20,000$, that is, forty-three lakhs and twenty thousand years.

Transitional Periods Included in
Kali Yuga, Excluded from
Mahin Charkha

For our present purposes we are concerned only with the Kali Yuga. As stated in the above quotation a Kali Yuga is counted as 1000 years, and on either side of each Kali Yuga there are 100 years. Thus we have $100 \text{ plus } 1000 \text{ plus } 100 = 1200$. These 1200 have been stated to be god years, and one god year is equal to 360 human years. Hence one Kali Yuga is equal to $1200 \times 360 = 4,32,000$ years, which are inclusive of the transitional periods.

With regard to the ancient Iranian system one Zarvane daregho-khadat comprises 81,000 years. So 4 Zarvane-dareghas are equal to $(4 \times 81,000 =) 3,24,000$ years, which, as will be

readily understood, are exclusive of the 4 transitional periods. So (4,32,000 minus 3,24,000 =) 1,08,000 years is the total of the 4 transitional periods. Hence 108,000 divided by 4 is equal to 27,000 years.

Thus the difference between the Vedic Kali Yuga and the Iranian Mahin Charkha is that the 4 transitional periods (= 1,08,000 years) are included in the former, and excluded from the latter (Mahin Charkha).

Influence of Four Main Planets On Four Respective Zarvane Dareghas

The period of life on the Thrishva constitutes the transitional period between one Zarvane Daregha and another. As said above this transitional period extends for an average of 27,000 years, which means that it is not uniform, the variation depending on one or other of the four main planets, viz. Sun, Jupiter, Saturn and Mars each exercising its varied respective influence on each Zarvane Daregha and the respective transitional period that follows.

These four planets are designated as main on account of the four higher grade fire-energies functioning in each, viz.,

- (1) in Sun, - Adar Burzin Meher,
- (2) in Jupiter, Adar Froba,
- (3) in Saturn, Adar Khordad, and
- (4) in Mars, Adar Goshasp.

With regard to the nature of the 'predominant influence' of the above four planets,

Sun displays 'Sovereignty, Power',
Jupiter displays 'Justice'.
Saturn displays 'Servility', and
Mars displays 'Martial Force'.

Again, each group of four Zarvane Dareghas makes one Mahin Charkha, huge Time cycle, which is also collectively governed by one or other of the above four main planets. On the termination of one Mahin Charkha, there follows a very huge transitional period, on the expiry of which the next Mahin Charkha begins.

The current Zarvane Daregha is said to be the fourth in the present Mahin Charkha. Consequently, there is over-lording influence of the fourth main planet Mars over it (Zarvane Daregha).

Numerological Significances of
Iranian Vedic Aeons on
Spiritual Advancement

We now come to the numerological significances of the Time cycles, and their preordained effect on the spiritual progress of the souls, in keeping with the implementation of the Grand Plan Divine of Ahunavar (Ysn. 19), the Will or Edict of AHU, the Unnameable, Light of all lights.

Table (A)

1 Kali	Yuga = 1	X	4,32,000	=	4,32,000	years
1Dvapara	Yuga = 2	X	4,32,000	=	8,64,000	years
1 Treta	Yuga = 3	X	4,32,000	=	12,96,000	years
1 Satya	Yuga = 4	X	4,32,000	=	17,28,000	years

Table (B)

1	X	16	=	16	Zarvane Dareghas	=	3	Kali	Yugas
2	X	16	=	32	Zarvane Dareghas	=	3	Dvapara	Yugas
3	X	16	=	48	Zarvane Dareghas	=	3	Treta	Yugas
4	X	16	=	64	Zarvane Dareghas	=	3	Satya	Yugas

Table (A) shows the four grades of Vedic Yuga, and their respective periods.

Table (B) shows the relation of Zarvane Daregha in multiples of 16 to the respective four grades of Yugas, the numerological significances of which are given below.

Thus 16 Zarvana Dareghas are equal to 3 Kali Yugas. Numerologically $16 = 1$ plus $6 = 7$, which stands for propensity to sensuous pleasures. So in these 16 aeons of 81,000 years each, the numeral 7 displays its potentiality, in which souls give vent to their lust and deviate from the godly path, and fall in the vicious circle of birth and death again and again, which is called in Avesta "Thwasha Khadata" (Yd. XIX. 13), meaning automatic shuttling between this earth and sky (Thwakhsh) for the purification of the soul (ibid. XIX, 12) through dire sufferings in this material world referred to as 'molten iron' (Ayangha Khshusta; Ysn; 51,9) poured over the body.

32 Zaryane Dareghas are equal to 3 Dvapara Yugas, $32 = 3$ plus $2 = 5$. So in the aeons of these 32 Zarvane Dareghas of 81,000 years each, humanity will gain control over five senses, and all religions will attain the "Golden Mean" of Good and Evil.

48 Zarvane Dareghas are equal to 3 Treta Yugas. $48 = 4$ plus $8 = 12$, and $12 = 1$ plus $2 = 3$, which indicates the third (and the last) Manifestation of the Grand Plan Divine embodied

in Ahunavar (Ysn. 19) in which Ahuradata (Yt. 10,67), the deified Law of the Unfoldment of Spirit from Matter will be accelerated.

64 Zarvane Dareghas are equal to 3 Satya Yugas. $64 = 6$ plus $4 = 10$, which indicates advancement to the sublime Yazadic state of spiritual perfection. So in the aeons of these 64 Zarvane Dareghas of 81,000 years each, the entire mass of souls will be fit for and march into Garo-Nmana, the blissful Abode of Songs, and differentiation of religions will be extinct.

Great Importance of the Fragment from the History of Berosus

The fragment from the history of Berosus is very important because when interpreted in the light of Khshnoom, it takes us right up to the distant antiquity of (33,000 plus nearly 2000 of Christian era=) 35,000 years when World Deluge actually took place. Thus the History of Berosus furnishes clues, however brief or meagre and scrappy, to the snow-blockaded holy land of Airyana Vaeja etc. For this we are deeply grateful to that Master Chronicler (Berosus) since were it not for his evidence of '33,091' years, it would have been absolutely incredible for modern scholars to believe the Khshnoom story of 81,000 and 27,000 years referred to above, when they cannot believe 6000 years B.C. reported by earliest Greek writers, for the Date of Zarathushtra.

APPENDIX 2

A Few Predictions of Future 66,500 Years Affecting Iran

It has been stated already that our known material world has run its course of over 14,500 years, according to the 'calculations of the heavens', out of the total 81,000 years of the present Zarvane Daregho Khadat, Below are given a few of the main predictions regarding the future remaining (81,000 minus 14,500 =) 66,500 years affecting Iran and the Zoroastrian religion.

With regard to the immediate future we know the prediction given in Behman Yasht: 3,13 (S.B.E. Vol. V) of the birth 'among the Hindus' (i.e. in India) of Behram Varjavand. According to 'Shumar-i-Falak' reckonings of the heavens, this birth has already taken place. As said in 39 (ibid.) 'he comes forth in

full glory', and by the performance of a miracle through a holy ceremony he will first revive faith in sacred religious ceremonies among the priest-class, and will be 'intrusted with the seat of 'Mubadan-Mubad', Priest of priests (ibid.). Behram Varjavand is the 'Raenidar' - designate, the resuscitator of the Faith, who will manifest himself about the end of the present century, and re-establish Zoroastrian rule in Iran, though this rule will last for only about 500 years.

In the chronology of the future millenniums* we find that under the current royal cycle of Mars-roughly a thousand years hence - will commence the ministry of Venus extending over some 1900 years during which 'benightedness will arise'. The next about 2700 years of the ministry of Mercury (under Mars) belong to the millennium of Hoshedar Mah (Bahman Yt; 3,44). During this millennium through Hoshedar-Mah creatures become more progressive, and he utterly destroys the fiend of serpent origin and Peshotanu, son of Vistasp becomes... high-priest and Chief ('Rad') of the world' (ibid; 52).

A millennium, it may be noted, is a generic term expressing a thousand years or any huge period of time in which even several Zarvane-daregho-khadat of 81,000 years each may be included. Thus 12,000 and 3,000 years (occurring in Bundehesh 34 and 1) are misunderstood in philology where a millennium does not mean a thousand years but the numeral 12 or 3 and the three ciphers have technical, mystic meanings already explained in the proper place.

Reverting to future millennia, with the calm ministry of Moon (under Mars) the millennium of Hoshedar-Bami extending over some 2,250 years will follow.

When the royal cycle of the Sun assumes its sovereignty of 4,000 years Iranian empire and Zoroastrian religion will be re-established. Then will follow the royal cycles of Venus and Mercury - combinedly of 22,000 years. So dreadful will be the human degradation and depravity during this huge stretch of time that this period is recognized as that of 'beasts', not human beings. This Satanic period is at last relieved by the halcyon royal cycle of the Moon of 12,000 years during which Iranian empire and Zoroastrian religion will once again rise.

But on the expiry of that blissful period, will Commence the royal cycle of Saturn of 15,000 years, the seventh and the last

* From an article in Gujarati headed "Commentary on the Zarvane-Daregho-Khadat, the Cycle of 81,000 Years" by the late learned Mr. M.P. Katgara, in the "Frasho-gard Memorial Vqlqme in honour of the Ustad Saheb" (1 " 347 seq.)

in the Zarvane-daregho-khadat. On the termination of its first two ministries of Saturn and Jupiter with the inception of Mars ministry, there will commence the preponderance and culmination of Evil till it reaches its nadir called "Tur-bara-Tur", Arch-Fiend (Satan) mystically described as the Turk that killed the Prophet.

The vehemence of this Arch-Fiend increases more and more as this Saturn sovereignty proceeds further and further till the advent of the last Moon ministry and the Lunar magistracy under the latter, when a Saviour, in sublimity and status second only to Zarathushtra and known as the Prophet's "son" will descend. The power of the above "Tur-bara-Tur" (Satan) suppressed by Zarathushtra, and kept within bounds by Hoshedar-Mah and Hoshedar-Bami mentioned above, now assumes its direct ferocity due to Azhi Dahaka the Satan being unfettered (Bd 29,5) engendering great catastrophes on the earth like massacres, devastating fires, earthquakes and the like, till in the end the known material world is submerged by the Deluge. Thus will come to a close over 66,500 years from now out of the 81,000 years of the current Zarvane-daregho-khadat.

However, before the Deluge actually overruns and submerges the known material world "Soshyos" (Astavat Ereta; Yt. 13,129), the great Saviour referred to above, will by his power of 'Yim' carry to safety the excellent pairs of all genuses (Varena; Ysn. 49,3) of mankind and kine, draught animals and plant life to the Mt. Alborz in Airyana Vaeja situated in 'Thrishva', the imperishable "one-third" of this earthly globe, now buried under snow situated in the region of the North Pole. Thus this Airyana Vaeja will again become the cradle of the future Aryan race, when it (Airyana Vaeja) will be opened up for about 27,000 years (on an average), by the melting of the snow causing the next Deluge some 66,500 years hence.

APPENDIX 3

ZOROASTRIAN CEREMONIALS, PURELY SCIENTIFIC PRINCIPLES EMBODIED IN THEM; FUNCTIONARY AGENTS EMPLOYED THEREIN

(Translated from Ilm-i-Khshnoom Series No. I, Chapter VII
- in Gujarati - published by our Master).

The Holy Prophet has taught not only the great laws for
the Unfoldment of the Soul during existence in this world only,

but he has also devised machinery for advancing the soul towards Unfoldment even after the soul leaves the physical body. Our Holy Prophet viewed every subject in its harmonious whole, and so in order that the soul may Unfold itself in its harmonious whole in all respects, he has introduced the lofty machinery of "Zoroastrian Ceremonials" for continuously helping it even after death in Unfolding itself to its original immortal state. Nirangdin, Yazashne, Pasta, Vandidad, Baj, Afringan, Dakhme-nashini, Gehsarna, Sachkar, Sarosh Ceremonies and all other Zoroastrian ceremonials have been formulated by the holy Prophet on grand scientific principles only. It is not possible to delineate in this much-abridged outline all the ceremonials; but we shall only cite here the principal fundamental functionary agents employed in these ceremonials:

1. "Staota" - the great law of colours produced from sound-vibrations ;
2. "Mithra" - thoughts, and forms created by thought vibrations ;
3. "Khastar" - thermo.magno-electro-vibratory forces emanating from every functionary agent; which forces are given out by the various instruments used in the ceremonials, such as Atash, the fire burning in the censer; the electro-magnetic ring made of the combined are of eight different metals accompanied with the consecrated Druji-free hair (possessing electromagnetic power) removed from the tuft of the all-white sacred bull's tail, Tashta (copper dish), copper cups, Havanim (metallic mortar), Eviaonghan, the sacred thread-girdle, Barsam (twigs), Mahruye, the crescent-headed stand, Hom-sali, Hom-twig, Jivam, fresh milk of cow, Darun, the sacred small wheat bread-disc, Frado, the electro-magnetic currents from a spring or well water, Aesam-boe, sandalwood and incense, flowers and fruits of certain species possessing superior aura, the burning fire etc., etc., which all are purified - each in its particular way whereby the Khastar from each of them becomes efficient;
4. "Atash-e-Vohufrayan", the elevated fire-energy functioning in a Yaozdathregar priest, who in order to purify and render efficient his personal magnetism has performed the lofty ceremony of Barashnoom, and after going through various other ceremonial exercises has passed the seven priestly grades of Fraberetar, Aberetar, Asnatar, Rathwishkar, Havanan, Atre-vakhsh and Zaota, and has become a competent Yaozdathregar, i.e., a priest in whom is developed the power of imparting purity to others - the Atash-e-Vohufrayan fire-energy functioning in the priest of such a status;
5. "Khoreh", the personal magnetic force emanating from a Yaozdathregar (possessing above-said powers), which becomes

highly rarefied by the piety of thought-word-action practiced by him;

5. "Frado", the five types of hydro-electric forces, namely, Adu-Frado, Vanthwo-Frado, Gaetho-Frado" Shaeto-Frado, Danghu-Frado functioning in the well-water and running streams;

7. "Bareh of Fire", the thermal motion created by the constant burning of sandalwood and incense during the ceremony on 'Atashe-Dadgah (fire) kept present in every ceremony; which thermal motion attracts to itself the accumulation of all the Khastars created by the ceremony and supplies force for its proceeding to the worlds above;

8. "Atash-Behram"" a functionary agent of a very sublime status, consecrated by passing through holy ceremonies 16 types of material fires, correlated to 16 types of fire-energies functioning in the ultra-physical worlds above. This functionary agent Atash-Behram draws to itself the force of the Khastars produced from ceremonies performed at Atash-Dadgah and Atash_Aderan;(subordinate fire-temples) and acts as the powerful transmitter of those Khastar forces to the invisible regions above;

9. "The Celestial Note of Sarosh", the ceaseless natural Staota (vibratory) current connecting this earth with the invisible regions above_ the vibrations of which "Note" incessantly flow on the earth, whose divine superintendent is Sarosh Yazad; and without which Note of Sarosh the faithful devotee of Jarthoshti Daena is like fish out of water; which Note of Sarosh protects the soul of such devotee after death, and it is with the help of the currents of this Celestial Note of Sarosh that the accumulation of Staota vibrations produced from sacred ceremonies can reach the relative ultra-physical plane above through the force of the transmitter Atash-Behram existing on this earth.

On these nine and other fundamental principles is based the entire edifice of our Zoroastrian sacred Ceremonials, each of which creates, according to its grade, the respective scientific effect in accordance with the immutable laws of Nature, and helps the soul in its spiritual advancement through Sarosh Yazad at any of the regions of Ganjisi. Kangdeji or Varjami (belonging to the Chinvat Bridge), where the soul may be stationed after death.

THE SCIENCE UNDERLYING ATASH-BEHRAM AND "MACHI"

For transmitting the force of all the ceremonies to the invisible planes where the Zoroastrian souls may be stationed after death, the one singular functionary agent of sublime status

in the Jarthoshti Daena is "Atash-e-Varahran" or "Atash-Behram". The exposition of Atash-e-Varahran is very deep and fully scientific. Atash-Behram concentrates to itself all the forces of the ceremonies performed and for forwarding the same to the invisible planes above, through the Divine Note of Sarosh, acts like a transmitting radio relay as a holy and sublime Vehicular Agent. On account of this, the fire of Atash Behram is offered with certain ceremonies, the "Machi" (lgt., chair, being 7 or 9, baton-like pieces of sandalwood laid over fire resembling in appearance a chair-frame). The offering of this Machi also is based on scientific principles, about which there is a systematic description in Jarthoshti Daena. Without Atash Behram and Machi, the Staotic accumulation of thermo-magno-electro vibratory forces cannot reach the soul meant to be helped, because due to the elaborate ceremonies arduously performed in the sacred installation of Atash Behram, highly powerful motion is set up therein, which power of the motion traverses right to the station of the soul in the invisible world beyond; and the object of the "Machi" ceremony is for the acceleration of that motion. Thus are all our holy ceremonies, our priceless heritage, and the holy Prophet has prescribed these based on purely scientific principles in accordance with the minute laws functioning in Nature.

This is Jarthoshti Daena.

APPENDIX NO. 4

"SCHOLARS' UNAWARENESS OF JUPITERIAN CULTURE

We often find scholars in their utter innocence of true knowledge of the culture of the Jupiterian age of over 12,000 years prior to the Christian era labouring under an erroneous impression that modern civilization and culture are the only most advanced of all ages, and that the ancient times were barbarous or far backward. Consequently, it amuses one to read Dr. Geiger agreeing with Dr. Rapp when he observes as follows: (Geiger-Sanjana. Civilization of Eastern Iranians Vol. II, p. 176):

"Dr. Rapp has justly remarked that the accounts which place the age of Zoroaster about 6000 years back, are of little importance since it is incredible that at that Time chronicles

could have been available which safely followed up the history of the past five or six thousand years."

Little did the illustrious savants know about the culture of those distant ages, totally unaware, as they were, like all their modern brethren that the ancient Iranian sages possessed, what may be called, the 'horoscope' of the earth. This 'horoscope' is the veritable 'Mirror of all Ages', from Deluge to Deluge_ called 'Tawil-i-Zarvane-daregha-khadat', meaning literally, the commentary on the self-created long (cycle of) Time. According to Khshnoom, this long Time is of 81,000 Solar years duration, the millenniums and subordinate Cycles of which they worked out by the science of 'Shumar-i-Falak', the calculations of the heavens, already explained. As stated there this material world is but a pawn of the planetary luminous orbs, and each of the seven planets by turn has its sovereignty in the heavens for thousands of years ranging between 17,000 and 4,000 years, during which our known wicked material world ('Drujo-deman') experiences different types of civilizations and cultures as varied in their characteristics as does the colour blue or green differ from red. Thus the current sovereignty is of Mars of 17,000 years, which commenced practically with the beginning of the Christian era, and iron (or steel) is the special metal of that planet. Consequently, iron plays the most important part in all walks of life, in peace as in war, and we are living in the Machine Age.

Diversely, the last sovereignty of Jupiter (of aver 12,000 years) was characterized by the high development of mystic arts and sciences like reading vibratory colours as easily as the alphabet; going into spiritual trance, clairvoyance, clairaudience, geomancy, chiromancy, alchemy, highly advanced astronomy and astrology, "Jamaspy" and "Ilm-i-Zafar", the science concerning the knowledge of all the seven Ages from past of all dead past to futurity lost in dim future (Ghaiban)" Shumar-i-Falak, the reckonings of the heavens, the Zoroastrian mystic Numerology, the science of efficient formulae, amulets, periapts, 'Ilm-i-Staota', the science of vibratory colours employed in Avesta in which our Master said_ transposition (called 'Taksiriat') of letters or words unveils the lucid reading of an obscure passage revealing the secret true import in any text, thereby eliminating the need for guess-work and at times horribly absurd interpretations, and so on.

In "Desatir" and "Dabistan" we find mention of several holy kings who could commune with the Creator direct, and even in Pahlavi Dinkard Vol. VII; 1,8 conference with the Creator not only by the Prophet himself but also by king "after Gayomard, at different periods" has been mentioned as under:

"After Gayomard at different periods until Zarathushtra of the Revered-fravahar, (the descendant) of the Spitamas all who were favoured with it (i.e., the Revelatian) attained to so much acquaintance with learning, and to the activity (necessary) for the salvation of the men of the time (that) thereby they came into publicity, and became worthy - what through the conference with the Creator, and what through the soul's higher elevation which (is) sublime according to the Creator's commandments that are declared by God in the Good Religion of the combined titles of prophet, acceptor and promoter..." (Dastur Darab Sanjana Vol.XIII, Intro.8).

We are aware of the exploits by Arda Viraf and Azer Kaiwan of Iran, both of whom, at different periods scoured through the Space by temporarily liberating the soul from the physical body like the removal of a garment, yet maintaining connection with the body through a thin blue etheric line.

A different method of drawing knowledge whether of the earth or worlds above was through the preparation of a talismanic book called "Jam-i- Jehanuma", referred to by Firdausi in his epic of "Shah Nameh" as 'Giti Numaye' the revealer of the world. By the operation of this sacred book clues to problems defying comprehension could be found, and methods of learning forgotten sciences and arts could be ascertained; or things lost or stolen or secreted in any of the strata of the earth or located in regions above could be detected. Thus Firdousi relates how mighty paladin Bizan was missing in Iran since a year, and how king Kae Khushro (about 8000 B.c.) by operating Giti-Numaye located Bizan lying heavily fettered in a deep cell in the enemy's country, and arranged for his release by a stratagem.

Among other sciences of the Jupiterian ages were geomancy, chiromancy, efficient formulae, amulets, periapts, numerology, astronomy (without the aid of observatories), astrology, determining the starry spaces, measuring the 'interstellar depths and distances', talismanically hiding from world's knowledge holy men and sacred articles etc. Besides these, the holy Magi could read Fshusho Manthra vibratory colours like alphabets which is already shown in Chapter III under the head 'Magi Could Read Fshusho Manthra Virbratianary Colours Like Alphabets'.

Thus it will be understood the Jupiterian civilization and culture of the distant ages were characterized by the development of spiritual powers, which no scholar or scientist of the present material civilization under Mars has attained or can ever hope to attain.

JUPITERIAN MYSTIC
ARTS AND SCIENCES

With respect to the Jupiterian mystic arts and sciences, we are aware of the reference to the "incantations and the mystic arts of the Ghaldeans" in the battle between king Zarathushtra and Ninus quoted in Geiger-Sanjana "Eastern Iranians" (ibid. "footnote" pp. 180-181). Then we know the instance in Shah Nameh of the *fort* of Bahmandez sealed off by the talisman of sorcery and the approach to it (fort) made inaccessible by the surrounding ground rendered unbearably hot. This caused the armours of the paladins, *Tus* and Fariborz too scorching, and they had to return disappointed, *for* no entrance could be found. On learning their predicament, king Kae Khushrow sets out himself, with his warriors and a large army towards Bahmandez. He then causes a scribe to write an epistle in Pahlavi, in which he first extols the Almighty God_ and then addresses the wicked sorcerer of Bahmandez to beware of the Omnipotent Lord. He (king) declares that "If the fort is the stronghold of Ahriman, who is the enemy of God, I will smash the fiend's head to the ground *from* on high; and since it is the camp of sorcerers, I need no army, because when I twist my noose I fetter their heads". He then got the epistle to be tied on the top of a mace, and ordered paladin Gev to bear it to the *fort* and implant it in its wall with the name of God and to return immediately. Gev did as he was bid. Hardly had he turned his horse back when the epistle disappeared and the wall of the fort burst violently, whereupon the demons were exposed and killed by the archery-fire from Kae Khushrow's army.

It maybe well to explain here that, the king acted ,as the divine agent *for* smiting the demons, *for*, which he drew his potentiality from the "Kavaem Khareno", the 'kingly Glory', which originated from Ahura Mazda (Yt, 19,9 & 74) mentioned by Fardousi as Farreh-(Izadi). Actually speaking, the former is *of* higher grade possessed only by the kings, while the latter is next in grade, which was possessed by many Pishdadian and Kayanian warrior-saints. Thus king Kae Khushrow had Divine potentiality that was conducted to that holy epistle. Consequently, every word of that epistle was a holy spell, and served as a terrific bomb, while every twist of the noose in the King's hand acted like a guided missile, the only difference between such ancient and the modern missile weapons being that the *former* were spiritual, characteristic *of* the Jupiterian culture, while the latter are the productions *of* the modern material science belonging to the Martian material culture. With respect to the mystic twisting, the writer remembers having seen a person writhing with acute pain from a scorpion sting on his forefinger when the occult healer, though of considerably lower

grade, was seen giving twists to a piece of cloth while muttering the formula and thus effecting the cure.

"JAM-I- JEHANUMA" THE
MYSTIC TELESCOPE OF
THE WORLD

Then there is the other reference also in Shah Nameh of the "Jam-i-Giti-numaye" or "Jam-i-Jehanuma", the veritable telescope and X-ray combined penetrating the whole world, through which Jam (sacred mystic book) the glorified king Kae Khushrow (Yt. 19,74) as stated already spotted warrior saint Bizan in great distress in a deep cell in the Kargsar province of Turan.

Fully did our Master know the immaculate science of this 'Jam-i-Jehanuma' but he carried its knowledge with himself, because, as he said, the modern Time was unsuitable for imparting it, and people did not possess the requisite mental equipment (maddo). The modern intelligentsia, he said, is advanced intellectually, but not spiritually.¹⁷ Consequently, even if one learns it, the natural circumstances of the modern age will not permit him to make use of it. Yet, says the learned doctor*, he (Master) has shown some glimpses of that wonderful science of the Jupiterian Age.

Every millennium of a planet, i.e., major Time cycle (ranging between, 4000 and 17,000 years each) is characterized by its own distinctive charm, and every Age presents countless facets. Father Time is the Juggler of jugglers, having at his source the seven colours (Haft-rang) related to the seven planets, and he (Time) resides in 'Zarvane-daregho-khadat', self-created long cycles of Time of 81,000 'years each, 'Thwasha_khadata' self created Time cycles by planetary conjunctions at birth of a human child causing repetitions of birth and death, and 'Zarvana akarana', the Boundless Time. If one Age shines in materialism, another is dazzling with mysticism. The present materialistic Machine Age reveals knowledge of varied types, yet the machines being gross in character have their limitations; though they may baffle us with amazement. However, this is only one instance of the display of potentiality of the Time-factor.

In ancient times prior to some 2000 B.c. when there were no machines, the holy Magi doctors of those distant ages,

* Vide article (in Gujarati) headed "Jarn-i-Jehanuma or Jam-i-Jam and Ilm-i-Zafar" by Dr. F. S. Chiniwala in "Ustad Saheb Memorial Volume." p. 182, seq, "Frasho-Gard" magazine Vols. 17-18.

through the practice of strict exercises of piety and stoicism possessed the potentiality of making amazing experiments through the souls of the spirit worlds, and could imbibe knowledge through the inconceivable agencies of the ethereal subtle elements, and through the divine machinery of noumena of the Evanescent worlds above. With such knowledge of Nature's laws and the employment of its invisible machinery_ they could formulate sciences such as of 'Shumar-i-Falak', calculations of the heavens, as we have seen already, and could prepare mystic devices like 'Jam-i-Jehanuma', about which modern scholars and scientists are entirely in the dark. By such means they could peep into the noumena *of* the hoary past, and predict the future not only of this world, but of the spirit worlds and whole of the Evanescent worlds (the Space) above. These evanescent worlds comprise the inconceivably huge expanses of practically the entire seven Dakhyus, planes under Mihir Yazad, where Time and Space are in subtlety. Moreover, things lost or stolen, or buried or secreted in any of the seven strata of the earth could be detected by this Jam. Clues to decisions on problems defying comprehension could be found, and methods of learning sciences and arts could be known. Many ancient Iranian holy sages of the Kayanian ages had mastery over such mystic sciences as the preparation of the Jam-i-Jehanuma, among whom king Kae Khushrow ranked foremost, as we have seen already from the Shah Nameh.

Jam, A Scientific Mystic Device

Jam-i- Jam was a lofty talismanic science, which had close relation with the motions of the planets and the Zoroastrian mystic science of Numbers. In its essence this Jam is a talismanic device, comprising chapters, pages, lines, tables, and letters and symbols, all of certain numbers and arranged technically from which an occult sage of that science could obtain results by mathematical computations. Such a Jam (holy book or device) may be said to be possessed of consciousness since it used to be under the protection of angelic existences and had its own glory, just as an Atash Behram possesses consciousness and its altar bears connection with Sarosh Yazat, and has its own glory. Consequently, such a sanctum sanctorum used to be deposited in a holy repository and great was the care exercised to preserve its sanctity, and save it from defilement. (Even in Bombay in olden times, in the case of certain Atash Behrams, no one could step into the ante-chamber to the fire-altar without going through the purificatory bath in the very compound of the Atash-Behram.) Such Jam could be operated with advantage only on (day) Hormuzd or Khordad of the Farvardin month, which only were said to be auspicious for the purpose. Highly elaborate was its

preparation, and after a certain period it had to be cancelled. In fine, the reckonings of this Jam were based on the mysterious numerology of the four elements and the mathematics of the same.

The Jam of Ilm-i-Zafar,
the Sublimest Mystic Device

The Jam of Ilm-i-Zafar is a device sublimer in character and efficiency than the Jam-i- Jehanuma, being an improvement and expansion upon the latter effected by the holy Prophet. Its real name is Jam-i-Zarathushtra, but was called Ilm-i-Zafar, the victorious science, by the Arabs. While, as said above, the Jami-Jehanuma could give knowledge of the three Ages, viz., past, present and future, the Jam of Ilm-i-Zafar can reveal the knowledge of the luminous, immortal nine heavens existing above the Evanescent world mentioned above, and of the seven Ages from past of all past to future of all future. Thus Ilm-i-Zafar can give an inkling or clue to whatever great upheavals may have occurred or whatever knowledge or object may have existed or may have been secreted or buried during the hoary past, or whatever phenomena or noumena are destined to take place in the millenniums to come or in inconceivable futurity - all these can be revealed by the mystic science of Ilm-i-Zafar by a Zoroastrian holy adept. Moreover, just as certain physical ailments and diseases can be cured by the therapy of rays, so Ilm-i-Zafar has the power of giving immunity from the spiritual diseases of lust etc. to a person sitting within the field of the Jam.

Concept of Ilm-I-Zafar

This prophetic Jam of Ilm-i-Zafar was a talismanic device. It had 27 chapters; each chapter had 27 pages; each page had 27 lines; each line had 27 tables; and each table contained four letters. If the question related to the immortal luminous worlds or beyond or to Sarv-i-Keshmar explained above, the preparation of its Jam could be undertaken only by very holy Zoroastrian occult sages and required years of preparatory practice of the strict exercises of Sarv-i-Keshmar over and above the observance of the normal, though strict, purificatory Baj-rites. However for unriddling some mystery of a material nature and relating to any of the three Ages of past, present or future, the Jam for the same could be prepared by worldly men of Hutokhsh grade. Those human beings who by their deportment and conduct of life keep themselves on the right path (Rathvya patha) and control the passions are called Hutokhsha. So the solemnity of the knowledge or the solution sought for was first determined as to whether it was of a material nature or of some recondite

spiritual type. When the question concerned, say, the finding of a lost key to some worldly knowledge or of something interred, the Jam for such purposes had 27 chapters and was considered of an ordinary type.

Method of Compilation of the Jam

An extremely faint idea is given by Dr. F. S. Chiniwala of the method of compilation of such wonder of a Jam *of* the simplest and the commonest type - one pertaining to the current period and of an ordinary subject. The learned doctor puts a note here that what he has delineated represents even less than the faintest of the faint idea of what the Master described. This writer is unable to translate adequately what the doctor has written in Gujarati because it is too technical and incomprehensible in character. However, only a few points have been attempted here.'

Fundamentally, every consonant and vowel of the alphabet is affiliated to a particular element – fire or air or water or earth. So the letters forming the question concerned are put down in a line in terms of the four elements. Then the elements representing the letters concerned are set forth in accordance with their Muwafikat, or Mukhalafat or Miyannah, i.e. agreeability, opposition or neutrality respectively. After this there is some system of arranging the letters and pages by the method of Tahta Fauka, (below-above), according to their concordance, opposition or neutrality. Then they are rendered 'pure' (Khalis). What this means is not understood, says the doctor. But it is stated that by these methods the 'letters, i.e., their elements get rearranged, in effecting which some letters get cancelled, some are separated, some are duplicated and some are joined together.

In this way the sense of the original line bearing the question or enquiry gets entirely altered by degrees. Then by certain rule these lines are arranged in tables of four letters each: such newly formed lines, then form pages. Then the pages form something like chapters. Then they are rendered Malfuzi, which term is not clearly understood, but all these arrangements result in a new spelling. Then by the rule of what is called Masruri, some entirely new words are created. By such formation, again and again the pages are formed and then the chapters.

* Thus (a) fire and air, and (b) water and earth are in concord, since air supports fire and soil needs water; but fire and water are in opposition since water extinguishes fire or fire evaporates water whichever is overpowering. Again (a) fire and earth, (b) air and water, are neutral.

Then by the method of Maktubi, it is said, the letters become subject to rules of syntax. But again they get re-arranged. Then they are passed through the devices of 28 tables, i.e., the tables are applied to the above last arrangement. Some of the names of these tables are: Daireh-i-Jeed; - sajar; umuk; ,- abdah; ---hutamafs, etc., etc. After all this the result is passed through Sadar-o-Mukhkharr possibly something like permutation and combination.

Then comes the last Daireh-i-Surkhab, which is a mysterious thing. By what is called Mustascla, verification, the accuracy is tested. The most astonishing part of the whole is the answer to the original question or enquiry. The tables mentioned above give the answer in anyone of the four languages; viz., Turkish, Persian, Arabic or Sanskrit. But, says Dr. Chiniwalla, that the Master used to say that there is another science called Staota Yasna, in which there is commentary of everything concerning immortal and the evanescent worlds and there are rules of this science. If a holy sage of that science is very highly advanced, he can obtain the answer in other languages also, for which, he goes into spiritual trance and verifies the result, i.e., the answer, mathematically by the power of his higher spiritual intellect – Akl-i-Mustafad-i-ulvi. It is further stated that when an enquiry pertains to very recondite spiritual matter or to past of all past or future of all future, the answer works-out in the Kyan language from which Pahlavi also is derived. Such is some extremely hazy idea of Jam-j-Jam of Jam-I-Jahanuma and Jam-i-Zafar narrated 'parrotwise' says Dr. Chiniwalla. It matters little whether or not this teratology (science of miracles) of the ancient Jupiterian mystic sciences and arts is given credence to, or treated as some Babylonian or Assyrian fiction or Talmudic production. The fact that it bears King Jamshed's name proves its antiquity and its Mazdayasni Iranian origin though there may be references to it elsewhere. But ancient Iran possessed such marvelous things, which came down from Age to Age till the Arabs got it at last. And that is why, it will be understood the Arabs named it Ilm-I-Zafar.

During the long stretch of thousands of years (some 9000 from today) since the Zoroastrian religion was revealed, whenever devotion to the Faith was shaken, or degeneration or chaos set in in its observance through the overthrow of Zoroastrian sovereignty, or whenever the religion was in a state of deterioration during the transition period pending the descending to this earth of a Raenidar (resuscitator of the Faith), when doubts and difficulties arose with respect to any branch of the religion, a Zoroastrian holy sage could find from the Ilm-i-Zafar the key to the solution or to the knowledge sought for. In this way the secrets of the seven ages from eternity of the past to infinity of

the future could be known from this Jam of Ilm-i-Zafar. From the above it will be understood that the belief in the modern material learning and culture to be the only most advanced is a delusion, the result of absence of knowledge of distant ages.

APPENDIX NO.5

A Peep Into The Domestic Life Of the Parsis in India A Hundred Years Ago

In days of yore the day-to-day life of the Parsis was very much different from what it is now inasmuch as it was in keeping with the Zoroastrian religious principles of "Ashoi", i.e., righteousness and purity of body, mind and soul. Before the early dawn the ladies in the family would get up, sweep their own floor and stamp decorative designs of chunam or powdered chalk or limestone powder. The lime content of chalk has the property of cleansing the air, and hence the custom of stamping limestone powder on every threshold of the house by means of shallow tin boxes with their bottoms perforated into artistic designs. After imprinting the above designs they (ladies) would carry the censer with the 'loban' (benzoin) fumigating all over the house. The word 'loban' comes from Pahlavi. 'Ahlob' meaning 'pure', and loban has the property of spreading purity and of disinfecting. And so this traditional custom of fumigating with benzoin in the house at dawn and twilight every morning and evening has for its purpose the disinfection of the house and the creation of a healthy atmosphere, and the invocation of Divine grace. Twice a day the whole streets inhabited by the Parsis were filled with fragrance and made holy by the soul-elevating perfume of incense fumigated by Parsi ladies at the entrance of their houses. In the important centres of the Parsis, like the towns of Navsari and, Udvada, and especially in the localities where the priests resided the children would be heard chanting their sacred Avestan prayers at night-fall.

At a very early age were the children taught the Zoroastrian way of life, and the habit of purity and cleanliness was inculcated in them. For drinking water a goblet with the lipped top was used instead of a glass, because the former permitted drinking without that vessel touching the mouth and getting polluted with germs. So strictly was the principle of hygiene observed that at the tender age of three or four, children were given a small

goblet and taught to drink the water in the above hygienic manner. Similarly, at a very early age of their childhood they were made *to* give up the habit of putting their fingers in the mouth and making them unclean. While sewing, the Parsi girls in those days invariably used a pair of scissors for cutting the thread, but never used their teeth for the purpose. Whilst eating at home or at a visit, articles of pastry like cakes, biscuits, etc., were never bitten, but broken with the fingers or cut into pieces suitable for putting them in the mouth so as to avoid contamination by germs. Eating things by biting, except in rare circumstances, was considered the way of the most filthy and lowest classes of aboriginals. Similarly, smoking was strongly abhorred and was quite unknown in the community. But later on, especially during the last hundred years or so, a sort of inferiority complex set in with the result that the unhygienic and unclean ways and habits of the richly and smartly dressed Westerners came to be regarded as stylish, and blindly imitated. Thus in our ignorant and foolish craze for becoming what is being believed to be 'reformed' (?) and smart by taking to smoking, biting eatables etc., we retrograded, and assumed the filthy ways and habits of foreigners discarding our superior habits in eating, drinking etc., and thus died out our time-worn high Zoroastrian principle of purity and scientific cleanliness.

In every Parsi home greatest care was taken about the home fire. It was kept alive and unextinguished. Members of the family recited the holy Avestan prayers before this fire, which was always kept sacred and undefiled by the touch of persons in an impure state of the body. The fire thus specially nurtured had the power of attracting the blessings from the divine regions, and of sending up the force of the prayers and the rituals performed in, the home on to the divine planes. To preserve the purity of the sacred fire non-Parsis were not allowed to enter the room where the fire burned.

In ancient Iran a sort of isolation-home in every locality in charge of a matron used to be reserved for use by ladies in their periods, as we have isolation-wards for infectious diseases today. But when the Parsis migrated to India a separate room on the ground floor was kept for the purpose in the absence of the provision of the isolation home mentioned above. The reason for selecting the ground floor was based on hygienic principles. During the periods of the monthly sickness the body of the woman concerned is infected with myriads of harmful ultra microscopic microbes of impurity. In the case of the ground floor these microbes are directly attracted away to the solid base and its substrata, because of the magnetic power of the latter; whereas in the case of the upper stories those microbes remain suspended in the atmosphere and contaminate them.

In every home in those days of yore, ladies strictly and scrupulously observed isolation on the ground floor during their monthly periods. A lady in menstrual state took special care not to come into contact with fire and articles of food or water or with outsiders or other members of the family.

The people then had such immense faith in their religion that with hearty sincerity they responded to the observance of many an austere religious rite. The dress of the ladies was made to facilitate the observance of religious practices including that of Kusti-rite (of untying and tying the sacred thread-girdle with prayer formulae). It was not fashioned from the Fashion Books of the Western dress makers. So staunch was their faith in the Religion, and so untiring were they, in its service that they ungrudgingly put up with many inconveniences and willingly sacrificed many transient pleasures and comforts; and they could do all that, because side by side with the enjoyments of the physical body, the thoughts of the betterment of the soul, the belief in the existence of life after death in the worlds beyond, heaven and hell; good and evil, and Divine Justice in Reward or Retribution etc. – all these were constantly before their minds' eye.

The religious ceremonies of the dear departed ones of the family were had performed in the residences where the deceased lived, moved and had their being, and not in the fire-temples, as ceremonies performed in the former way were more efficacious than those performed outside the home.

At the end of every Zoroastrian year, the 18 days' religious ceremonies known as Muktdad in honour of the departed souls of the family were also got performed in the residential homes where the deceased used to live. During all these holy eighteen days, the (cocoanut) oil-lamps burning, the glittering silver or German-silver pots and vases kept on marble-topped tables and filled with sacred well-water holding fresh roses with stems and other fragrant flowers of superior aura, the fire glowing in a censer kept in front of the Muktdad tables, the holy fragrance of the sandalwood and benzoin burning over it pervading the whole house, the priests melodiously chanting the Avestan Fravashi and Afringan and Pazand Afrin prayers, morning and evening, and the family members - both young and old - devoutly offering their prayers - ALL THESE lent beauty, charm, piety and sublimity to the place, and turned that Muktdad apartment into a veritable paradise on Earth. During those holy days one or two members of the family who performed the sacred duties of cleaning the Muktdad place, daily changing the flowers, water etc., had special and stricter codes of purity to observe than other members. They scrupulously kept aloof from and did not

come in contact with other persons, and slept on a mat (with out mattress) for their nightly rest.

Such is the rough picture of the pious-minded Zoroastrians of those by-gone days, whose austerity and stoicism did not fail to impress the tender minds of the children in the house, who joyfully shared some of the duties on holy occasions such as above, the performance of which brought home to their juvenile minds the early lessons of purity, cleanliness, prayers and rituals, so that they grew up as men and women of high character, whereby the community shone out in the past as regards their character and morals.

APPENDIX NO.6

Zoroastrian Mode of Disposal of Dead Body, Most Expeditious and Sanitary

In his book "Dawn....." (p.165) Prof. Zaehner observes as follows:

"It does seem fairly certain that it was the Magi who were responsible for introducing three new elements into Zoroastrianism - the exposure of the dead to be devoured by vultures and dogs, the practice of incestuous marriages, and the extension of the dualist view of the world to material things, particularly the animal kingdom."

Regarding the above observation, the aversion of the learned scholar to the Zoroastrian mode of exposure of dead body to be devoured by vultures, is based on his ignorance of the insanitary conditions created by interment, as will be borne out by the reporters of the Commission appointed by the 'General Board of Health' of England. At the outset it must be clarified that the dead body buried in the ground does not turn luminous, but is infested by millions of worms created by decomposition of the dead body in the grave. We reproduce extracts given in "Frashogard" (i.e., Renovation) the quarterly magazine of the Parsi Vegetarian & Temperance Society of Bombay (BK-XII, Nos. 1 & 2, published in 1922_ p. 21 seq.):

"We" say the reporters, "may safely rest the sanitary part of the case on the single fact, that the placing of the body in a grave and covering it with a few feet of earth does not pre

vent the gases generated by decomposition" together with putrescent matters which they hold in suspension, from permeating the surrounding soil, and escaping into the air above and the water beneath."

After supporting this statement by illustrations of the enormous force exercised by gases of decomposition, *in bursting open leaden coffins*, whence they issue without restraint, the reporters quote the evidence of Dr. Lyon Playfair (late H.M. Post master-general) to the following effect

"I have examined, "he says, " various church-yards and burial-grounds for the purpose of ascertaining whether the layer of earth above the bodies is sufficient to absorb the putrid gases evolved.

The slightest inspection shows that they are not thoroughly absorbed by the soil lying over the bodies.

I know several churchyards, from which foetid smells are evolved; and gases with similar odour are emitted from the sides of sewers passing in the vicinity of churchyards, although they may be more than thirty feet *from* them."

He goes on to estimate the amount of gases which issue from graveyards and estimates that for 52,000 annual interments of the Metropolis no less a quantity than 2,572,580 cubic feet of gases emitted, "the whole of which, beyond what is absorbed by the soil, must pass into the water below or the atmosphere above:"

The foregoing is but one small item from the long list of illustrative cases proving the fact that no dead body is ever buried within the earth without polluting the soil, the water and the air around and above it; the extent of the offence produced corresponding with the amount of decaying animal matter subjected to the process.

The Report referred to gives notable examples of the fatal influence of such effluvia when encountered in a concentrated form. Cholera was unusually prevalent in the immediate neighbourhood of London graveyards. Dr. Waller Lewis reports the many stages of decay - a condition, which he describes "as a disgrace to any civilization." Dr. Edmund Parkes, Professor of Military Hygiene is another witness on this important subject who says - "Burying in the ground appears certainly the most insanitary plan of the three methods viz. Burial in the Land or at Sea, and Burning. The air over cemeteries is constantly contaminated, and water (which may be used for drinking) is often highly impure. Hence in the vicinity of graveyards two dangers to the population arise, and in addition, from time to time, the disturbance of an old graveyard has given rise to disease. It is a matter of notoriety that the vicinity of graveyards is unhealthy.

Respecting the condition of provincial churchyards, where, in the midst of a sparse population, the pure country air circulates with natural freedom_ the reporter writes: "I do not know how otherwise to describe the state of this churchyard than by saying that it is truly and thoroughly abominable. The smell from it is revolting. I could distinctly perceive it in every one of the neighbouring houses which I visited, and in everyone of these houses there have been cases of cholera or severe diarrhoea." Thus we see that the burial system is most insanitary.

In contrast with the above authentic reports against this insanitary burial system, a few extracts from opinions of "Eminent and Enlightened Non-Zoroastrians regarding the Zoroastrian mode of disposal of the dead" are given below from a booklet which bears a beautiful chart of a Tower of Silence, constructed on most perfect scientific lines and based on Nature's economy, the system designed by the wise Magians some 9,000 years ago. A copy of the above booklet has been posted to Prof. Zaehner for emendation of his misconceived antipathy to the Zoroastrian system of disposal through vultures.

1. (p.3) "Thanks to the vultures, the bones are laid bare in less than an hour, and in two or three weeks, the tropical sun scorches them into such a state of fragility, that the slightest breath of wind is enough to reduce them to powder and to carry them down into the pit. No smell is left behind, no source of plagues and epidemics. I do not know that this way may not be preferable to cremation, which leaves in the air about the Ghat a faint but disagreeable odour." (*From the Caves and Jungles of Hindustan*, by H. P. BLAVATSKY p. 28.)
2. (ibid) "It is thoroughly wholesome, and clears away most effectually one of the greatest difficulties encumbering the path of sanitary reformers in great cities. The Parsees, too, affirm, with some justice, that it really carries out the doctrine of the equality of man more satisfactory than burying or burning, since the bones of the whole community, rich and poor, rest together at last in the well within the Tower of Silence."- (Maclean's Guide to Bombay, p. 297.)
3. (p.5) 'A deep central well in the tower, the sides and bottom of which are also paved with stone slabs, is used for depositing the dry bones. The corpse is completely stripped of its flesh by vultures within an hour or two of being deposited, and the bones of the denuded skeleton when perfectly dried up by atmospheric influence and the powerful heat of the tropi-

cal sun, are thrown into this well, where they crumble into dust--thus rich and poor meet together on one level of equality after death.

To observe the tenet of the Zoroastrian belief, that "the mother earth shall not be defiled," this well is constructed on the following principles: there are holes on the inner sides of the well, through which the rain-water is carried into four underground drains at the base of the tower, _for it must be remembered that the well, like the rest of the tower, is all exposed and open to the air. At the end of each of these drains, pieces of charcoal and sand-stone are placed to act as a filter, thus purifying the water before it enters into the ground"-(*The Journal of a tour through the British Empire and America*, by Mrs. HOWARD VINCENT.)

4. (p.8) "There is nothing of a sacred character ascribed to these obscene but useful birds. They are regarded simply as a means of preventing decomposition, and in accomplishing that task they perfectly succeed. The consequence is, that the grounds about the Towers have nothing of the hideous taint of the charnel-house. There is nothing obnoxious to health; there is not the faintest odour of death to mingle with the perfume of the roses blooming around". (*The Times of India Handbook of Hindustan*-compiled by G. R. ABERIGH-MACKAY, p. 146).
5. (ibid.) "The reverence for the elements is again expressed in the construction of towers for the final disposal of their (Parsees') dead. The object sought in these structures is to shun so far as possible, contaminating earth and air and water. - (*Parsia the land of Imams*, by JAMES BASSETT, p. 314.)
6. (p.9-10) "The exposure of the decaying body to the assaults of innumerable worms may have no terrors for us, because our survivors do not see the assailants; but let it be borne in mind that neither are the Parsee survivors permitted to look at the Heaven-sent birds. Why, then, should we be surprised if they prefer the more rapid to the more lingering operation and which of the two systems, they may reasonably ask, is more defensible on sanitary grounds?"-(*Modern India and the Indians*, by Prof. MONIER WILLIAMS, D.C.L.)

In fine authentic reports and opinions of English authorities and of other European high dignitaries condemn in unequivocal terms the burial system, because "fetid smells are

evolved'; "it is the most insanitary plan"; "it is a disgrace to any civilization"; "It is abominable"; "it is a matter of notoriety that the vicinity of graveyards is unhealthy", and so on.

In contrast with the above, the consensus of opinions given in the booklet on the Tower of Silence is that the Zoroastrian system of laying in those Towers is based on sanitation. "It is thoroughly wholesome, and clears away most effectually one of the greatest difficulties encumbering the path of sanitary reformers in great cities." (p. 3). "Thanks to the vultures, the bones are laid bare in less than an hour, ...". No smell is left behind, no source of plague and epidemics" (ibid.) "The grounds about the Towers have nothing of the hideous taint of the charnel-house. There is nothing obnoxious to health; there is not the faintest odour of death to mingle with the perfume of the roses blooming around" (p. 8). "The object sought in these structures is to shun, so far as possible, contaminating earth and air and water" (ibid.). "One marvels to see here a perfect system for the protection of the living from contagion derivable from the dead-I mean one marvels to see this proof that modern science is behind the ancients in this so important matter." (p. 18).

Thus scholars like Moulton, Zaehner and others will never be able to appreciate the perfect knowledge of science and Economy of Nature, those wise men the Magians possessed, because their idea evidently is to, deliberately or ignorantly, calumniate the Zoroastrian Faith.

"O that I can see the cataract in
mine own eye,
Before I point out from my
dear neighbour's eye !"

APPENDIX NO.7

ESOTERIC EXPOSITION OF SUDREH, THE ZOROASTRIAN SACRED SHIRT

(Condensed from the book (in Gujarati) entitled "Tawil-eSudreh",
Exposition of Sudreh published by the Master in 1913).

GENERAL IDEA

Sudreh, literally means in Persian 'Path of Benefit leading to Salvation'. Ordinarily it means 'a tunic reaching to the knee or mid-thigh'. A person is marked out as one belonging to the

Zoroastrian Faith from the Sudreh and Kusti donned by him or her. It (Sudreh) is not an ordinary upper garment but a specially designed apparel to help the soul of a Zoroastrian in its upliftment. Among the many existing materials and means, the one unmistakable and closest to a Zoroastrian and having the most intimate connection every moment in life and at death is the pair of Sudreh-Kusti. This pair of Sudreh-Kusti, Atash Behram and the all-white Bull (Varasio) are the three most important and efficient functionary agents. They remind us that we are born in the Zoroastrian Faith and belong to 'Daena berezishtha', i.e., the sublimest religion for us. Just as liver is the connecting link between the physical body and the food, so Sudreh-Kusti is the connecting link between the religious rites observed by a person and the soul. The religious observances act as food for the soul.

For the advancement of the soul a Zoroastrian must observe the religious rites for accomplishing which object the Holy Prophet has prescribed the use of Sudreh-Kusti during life-time on earth and has given full description of its inner deep exposition. Therefore, with thousands of praises for him, we shall first try to understand the function allotted to Sudreh. The exposition of Kusti follows under Appendix No.8.

MAKING OF SUDREH

Sudreh ordinarily means (in Persian) 'a tunic reaching to the knee or mid-thigh'. The subject of Sudreh falls under the chapter of "Vastra" (clothing) in the Zoroastrian Faith. Vastra is an Avesta term, and means dress or apparel. The dress for priests prepared in conformity with the tenets of the religion, the 'Siaav' meant for use in ceremonies after the departed souls, different types of dress and of different colours a Zoroastrian must wear according to the tenets of the religion, and effects, good or bad, different types and colours produce on the wearer's mind, aura and the soul and such like subjects are contained in the chapter on 'Vastra', dress.

According to the Zoroastrian doctrine, a Sudreh must be made in conformity with the following points:

1. of cotton cloth;
2. of white colour only;
3. made from one piece;
4. of prescribed nine seams;
5. length - reaching knees;
6. completely circular at the bottom; and
7. completely rim-sewn at bottom.

The making of a Sudreh must be done in accordance with the prescribed methods given in the Master's book, but the same is beyond the scope of this abridged exposition.

SUDREH- MUST BE OF COTTON

Different types of material such as wool, silk, cotton, etc., have different characteristics. The all-woolen garment when worn next to skin creates hindrance in emitting waste-matter from the body. The sun's rays enter straight into the body through wool and create strong friction with the heat of the body, which destroys the aura. Similarly there are disadvantages in silken and hempen fabrics.

Cotton cloth helps in maintaining emanation (aura) unimpaired, because it (cotton) has the inherent characteristic of allowing the Sun's rays to pass through it indirectly in a refracted condition into the physical body. This physical body composed as it is, of the four elements - fire, air, water and earth - constantly gives out waste matter. Thus there is friction between the Sun's rays entering the body, and the waste matter emitted by the body. This friction creates electricity which impairs the personal emanation (aura). But since the Sudreh is made of cotton cloth, the sun's rays enter the body in a refracted condition as stated above so that strong friction is not caused, and hence harmful electricity is not produced, and the person's aura is not impaired.

SCIENTIFIC OBJECT OF COVERING THE HEAD

Just as the physical body emits waste-matter, so do the hair on the head also give out harmful current called Tafoon. This current coming into friction with the sun's rays and the atmosphere creates effect of Darkness, i.e., process of spiritual disorder and impairs the aura. This is averted by keeping the head covered with white cotton cap or a white cotton head covering.

HOLY VIBRATIONARY COLOURS OF AVESTA MANTHRA FORMULAE

We have seen already that the cotton Sudreh helps in maintaining the personal emanation (aura). Let us now consider the same question from the standpoint of the effect of vibratory colours of our holy Avesta prayer formulae. The law of vibratory colours permeates through the whole Nature. In

attunement with these natural vibratory colours, the holy Prophet has framed the Avesta prayer formulae. When a devotee practices the Zoroastrian laws of purity and offers Avesta prayers he or she becomes attuned with the Yazadic (angelic) current coming from above, whereby his soul gets elevated. The sun's rays spread their vibratory colours everywhere. But the cotton Sudreh prevents those rays from entering the body direct, i.e., these rays enter the body indirectly, whereby they become mild. Owing to this the sublime vibratory colours of our Avesta prayers keep around us in close vicinity like a spiritual fortification, which helps the soul in ascending back to the immortal world, in effecting which the Sudreh plays an important role. All these effects take place invisibly and hence it may be difficult for a sceptic mind to give credence to the same.

SUDREH HELPS IN TRANSMUTING EFFECTS OF DARKNESS INTO LIGHT

We know fire returns like for like, i.e., if sandalwood or incense is put on fire, it gives fragrance, and if some unclean thing is burnt, it spreads bad odour. In other words, fire proclaims the characteristic of the thing it comes in contact with. Similarly the sun's rays also create blissful effects or those of spiritual disorder according to the quality of the thing with which it comes into contact. But a Zoroastrian who is invested in Sudreh and Kusti is enjoined to practice Zoroastrian rites in daily life and thereby turn the effects of spiritual disorder into those of order. In our basic Ashem-Vohu prayer, it is said: "the bliss of immortality is for one who is holy only for the sake of the Law of Holiness - the Law of Asha - the great law of moral and spiritual Order divine". To attain this great boon a Zoroastrian must don the spiritual armour of the Sudreh in obedience to the Holy Prophet's behest and his Promises (Akwal).

Thus according to Zoroastrian science for keeping good health and for advancing the soul, the Sudreh must be worn next to skin. Khshnoom teaches that all rites and rituals prescribed in the religion have their own efficiency and are not meaningless dead symbols.

EFFICACY OF WHITE COLOUR IN SUDREH

The foundation of the whole Universe is on Staota, the vibratory colours. It is explained in Zoroastrian religion how intimately connected are thought, sound, form (shape), vibration,

energy and colour. The Holy Prophet has explained the whole science of Chromatics and its branches such as the creation of visible and invisible colours and their varied effects in different matters. How and why does the red colour give heat, how the green colour helps in healing wounds by magnetizing the sun's rays, how the sky-blue colour is cooling and is the colour of animation, and the yellow is of moderate effect; how the white colour softens and moderates: the sun's rays; how the varied colours of the whole talismanic prayer formula of Yatha Ahu Vairyo are created _ all this is included in Staota Yasna, the law of vibratory colours. Chramopathy, which is said to be the advancing science of late, falls under a chapter on 'Manthra-baeshaza', i.e., the laws of health through the recital of prayer formulae. This also is included in Staota Yasna, the science of Chromatics.

White is the original and balancing colour. In life, we are likely to be surrounded by various types of hives of microbes referred to in Khordad Yasht. In counteracting these and transmuting them into light, the white colour gives valuable help. Similarly for transmuting clouds of harmful effects, i.e., of Darkness collected in the atmosphere above, into light, also the white colour plays an important part. Besides this, the white colour being 'pure' and can merge into other colours by mixing with them, it possesses the property of keeping the effect of Sun's rays in even potentiality. Owing to this characteristic of the white colour, it possesses the quality of permitting only essential colours suitable for human body to absorb, on account of which preference is given to the white colour in our religion.

In order to enable the soul in advancing to the immortal worlds, through the observance of Zoroastrian laws of purity, the Holy Prophet has prescribed 33 grand functionary agents. Amongst these 33, the pair of Sudreh and kusti is the functioning agent that efficiently helps in uplifting the soul. Our physical body being composed of elements, waste-matter like perspiration is naturally created. The white colour of Sudreh helps sun's rays in drawing out this waste-matter. In Meher Yasht; 31 it is said "White (colour) is the symbol of the Mazdayasnian Faith", so the Sudreh must be made of no other colour except white.

Sudreh Must Be Made

From One Whole Piece

When a whole soul trails down from the immortal world to this known material world, it is divided into numerous parts and particles. So every man and every woman in this world has to keep in mind the thought that he or she has one day to

return to the immortal world as a perfected individualized whole soul by the final blending together (khaetvadatha) of correlative spiritual masculinity and spiritual femininity into one asexual whole soul called Magavan. For keeping this thought ever present in mind, a devotee thrice repeats the Pazand sentence at the end of every Nyaesh and Yasht prayer as "Man ano-avayad-shudan" meaning "I must go there", i.e., to the paradisiacal station of Dadare Gehan. To remind a Zoroastrian of this great verity of Nature it is enjoined to make the Sudreh from one whole piece of white cotton cloth.

Nine Seams of Sudreh

A Sudreh must comprise nine prescribed seams as stated above. These nine seams are as under:

- (a) Nape piece
- (b) Gereban
- (c-d) Front and rear main parts
- (e-f) Two sleeves
- (g) Parallel seam
- (h-i) Two triangular seams

(a) NAPE SEAM

The nape seam which is a small crescent shaped patch on the nape of the neck, shows that man comes to this world with the weight over the head, of the obligations of the past life to be fulfilled in this life, i.e., next life. A Zoroastrian confesses to balance these obligations by the observance of Zoroastrian rites. This law of fulfilment of obligations is called Paityoget (Ysn.46,8) or Kisas i.e., Retributive compensation and universal adjustment with every visible and invisible object and force in the universe.

A Zoroastrian is fully answerable for every thought, word and deed in this world, and vows to observe the tenets of the Faith, and to bear the load of the same_ so as to gain in the end repatriation to the immortal world. Hence the first seam which is on the nape of the Sudreh reminds the devotee of the above great desideratum.

While wearing the Sudreh the head must first be inserted in the opening at top, and a glance at the nape or a thought of it should remind the wearer of the confession of the Faith mentioned in the Avesta sentence: "Fravarane Mazdayasno Zarathushtrish vidadaevo Ahura tkaesho", meaning "I (who am) Mazdayasni Zoroastrian vow to follow the anti-demoniacal Law of Ahura". In order ever to remind the wearer of this thought of

confession and of the load of the observances, the Holy Prophet has given the command for the nape-seam. The right hand which indicates Light must be inserted in its sleeve first, and then the left, indicating Darkness. In this way the two sleeves help in reminding that we have to lead life on the path of Light. The sleeves must extend from shoulder to elbow. This part is under the influence of the Sun and hence there is more forceful effect of Sun's rays, on account of which they would penetrate the body more forcefully. But the body emits waste-matter incessantly, so the arm from shoulder to elbow is to be covered with white cotton sleeves, so that the sun's rays may enter indirectly, whereby the waste-matter may be drawn out without impairing the aura. The portion from elbow to fingers is under the mixed influence of all planets, and hence left open.

(b) GEREBAN, THE STORE-HOUSE OF THE AURA

Of all the nine seams, the most wonderful and the one attracting attention is the Gereban, the tiny bag-like receptacle over the chest, which distinguishes the Sudreh from any other ordinary shirt or similar garment, and functions like the store-house (battery) for collecting the aura (derivative Gerev, to grab). Gereban reminds that the aura or personal subtle emanation must be brought to its highest grade and glowing, by practicing the laws of the origin or source of Truth (Erejoish-Khao; Yt. 14,29) and its minute concomitant laws of the abstinence from breach of promise (Mithra-druji; Yt. 10,2), whereby the soul may be enabled to proceed towards the immortal worlds. For attaining this desideratum, a Zoroastrian must take Nirang Abe-Zur (the water possessing purifying power passed by the cowkind, to be applied on open parts of the body as the first thing in the morning before touching water), partake of pure food, practice the Zoroastrian anti-microbe Baaj-rites at meals, bath and while attending Nature's calls etc., and observe other rules of purity relating to hair, nails, menses, semen etc.

The Gereban is closely connected with the plexus of Kehrp, the invisible body having 16 invisible centers from which every organ and every limb of the material body are developed. We need not enter into the details of this intricate and abstruse subject here, some idea of which is given under Supplement No. 20 in this book. Gereban reminds the devotee the Pazand sentence Gorje Khoreh avazayad_ i.e., may the light of the aura increase.

Gereban is also reminiscent of the law of Ashishvangh Parendi, which forms part of the law of Kisas, one of the three

grand laws of the Zoroastrian Faith, viz., (1) Ashoi, purity; (2) Khoreh, aura; and (3) Kisas, retribution. In our daily life on earth we create 'obligations', in which there is give-and-take with others. This is called Kisas, the law of compensative retribution and universal adjustment with every visible and invisible object and force in the Universe. The point relating to Kisas referred to under the head 'Nape Seam' concerns the obligations with which a soul takes birth in the next life. The rules for give-and-take in accordance with Nature's laws are referred to in Avesta enigmatically as Ashishvagh and Parendi. It is explained in the religion how our obligations are balanced by keeping every creation pure and without defiling and by using the same in conformity with Nature's Economy.

GEREBAN, THE MEDIUM FOR TESTING HOLY SOUL'S GRADE OF AURA

We now come to the most wonderful part of the Gereban, which relates to testing the grade of piety of a devout holy person's soul. The test is taken by holy Sraoshavarez (lit., worker for Sarosh Yazad who is an asexual soul, one that can hold communion with that angel). The pious devotee is made to recite special powerful holy formulae, by which he is thrown into sleep. Due to the special thought-forces accompanying the formulae and the sublime vibratory colours produced by the recital and the purity observed by the pious devotee, one or two or three seeds (red with pulp, i.e., fresh seeds) of pomegranate are found to have been formed in the Gereban when the devotee awakens. From the number of the seed or seeds, the grade of the glory called 'Farreh Yazadi' of the pious person is determined.

Firdausi has recorded numerous instances of holy Kings and warrior-saints of the Peshdadian, Kayanian and other dynasties of ancient Iran shining with such Farreh-Yazadi glory. Thus Iran was unaware of this birth and existence of King Kae Khushraw in Turan when he was yet a boy. One night, Gudarz, the premier of Iran, saw in a dream that a cloud full of water was coming from Iran. On the cloud was seated Sarosh Yazad who informed Gudarz that in Turan is a young prince whose name is Kae Khushraw. Gudarz sends his (warrior-saint) son in search of him. He finds a boy with a glorious face seated on the bank of a lake, about which Firdausi mentions as under:

"Ze bala-e-oo Farre Izadi" Padeed aamado rayate bekhradi",
meaning, on account of his exaltedness, the lustre of aura of Farre Yazadi and signs of wisdom were visible on his face.

In the above instance, Firdousi has mentioned Farreh Yazadi though there is still a higher-class glory called 'Kavaem Khareno' which (glory) belonged chiefly to kings. In numerous paragraphs of Jamyad Yasht is detailed the list of divine Intelligences and holy kings and warrior-saints who possessed this glory till it cleaved to holy Zarathushtra. In Pahlavi Dinkard Vol. VII also nearly the same list is to be found. Thus this little Gereban pouch is the most mysterious and most wonderful device in the making of the Sudreh. Since its practical function comes into effect only in the case of saintly souls, who remain usually secluded, it may be difficult for skeptic minds to give credence to the spiritual marvel referred to above.

(c-d) FRONT AND BACK OF THE SUDREH

A Sudreh has two sides – the front and the back – which are joined together by the two main side-seams (below the sleeves). These two sides remind us that the universe comprises Hasti and Nisti, i.e., the immortal and mortal worlds. The former (Hasti) consists of the top two heavens, the empyrean (9th) and the zodiac (8th) and the seven revolving heavens of the planetary world. The latter (Nisti), the mortal world is made up of Miswane Gatu, the intermediary region between Hasti and Nisti, the immortal and mortal worlds. The mortal worlds comprise the seven invisible ultra-physical planes (called Dakhyus) of the Space, and at the bottom the earthly globe.

A soul trails down from the immortal world according to Mazdayasni Daena, the deified Law of Infoldment of Spirit into Matter, and gets repatriated from Nisti, the mortal world to Hasti, immortal world according to Zarthoshti, Daena, the deified Law of Unfoldment of Spirit from Matter after gaining Salvation, and other higher states.

So the two sides, front and back of the Sudreh, remind us that we have come to the Nisti, the mortal world (including the space and this earthly globe) for the Reformation of the soul, i.e., for the transmutation of the Evil into Good, and after effecting Reformation of the soul have to go back to Hasti, the immortal world.

The front of the Sudreh indicates Nisti (mortal worlds), and the back, Hasti (immortal worlds), where we must endeavor to go by the observance of the Zoroastrian laws of purity, whereby deliverance from the body can be achieved, which body belongs to Nisti, the mortal worlds.

(e-f) TWO SLEEVES

The two sleeves (extending from shoulder to elbow) remind us of the laws of 'Jooz' and 'Jooft'. The former is the law of

Polarity i.e., producing effect by opposition, and the latter of Duality, i.e., producing effect by co-operation. Both can give results, which may either be of 'Asare Roshni', meaning the issue ending in Light under Spenamino, the Blissful Principle, which means co-operating with Nature in expediting the divine Ahunavar Plan for the Reformation of the souls; or the result may be of 'Asare Tariki', the issue leading to Darkness under Genamino, the destructive or retarding Principle, i.e. temporarily retarding the divine Plan.

It is enjoined in the religion that a Zoroastrian must take the path of light and shun that of Darkness, and wherever the effects of the latter arise-as arise they must-the same must be transmuted into Light by practicing the Zoroastrian laws of purity, whereby the advancement of the soul may result. For instance, while partaking of meals, taking bath, attending Nature's calls etc., effects of Darkness naturally do arise; but these must be transmuted into Light by practicing the anti-microbe Baaj rites enjoined in the religion. In donning the Sudreh, the head must first be inserted in the opening at top, and then the right hand must be inserted in its sleeve first and then the left, because the former indicates the principle of Light and the latter of Darkness. In this way the two sleeves remind us that we have to follow the path of Light.

(g) SMALL VERTICAL SEAM

We now came to the single small seam (about 3 to 4 inches in length) sewn at the bottom, a little apart from, and parallel to the vertical main seam. In the case of males, this small (vertical) seam is sewn on the front left side, and in that of females, on the front right side. This is meant to remind the wearer of 'Khaetvadatha', the noumenon of (Post-Salvation) blending of the correlative counterpart souls as explained below.

Khshnoom teaches that when a soul in its long journey from the 8th heaven of the Zodiac, arrives on the top of the Space (below the heaven of the Moon), it is bifurcated into two grades of sexes in which the greater part of the essential of the soul is caught in one which makes it superior, and the smaller, inferior. This means that every male and every female soul must have its respective counterpart soul existing somewhere in this world or in the Space above. The grades above mentioned remain constant, i.e., the masculine never changes into feminine, and vice versa, throughout ages and ages during the numerous rebirths etc., in this material world or in any of the ultra-physical regions above.

VEIL OF DARKNESS

Owing to the bifurcation into sexes each of the two counterparts loses a certain portion of the 'essential' ('Sarshoak') of its soul, because the same goes to the opposite sex. Owing to this loss of the 'essential', both male and female counterparts on this earth, who are already deficient in divine knowledge, are still again heavily veiled with the Veil of Darkness at the time of bifurcation on account of which when the two counterparts take birth in this known material world, neither of them knows where it came from and why, what it brought with it at birth, what it takes with it at death, and where it has to go to in the end. Hence it is attracted to sensuous enjoyments, and dies and the soul goes to the sky. Owing to its having passed a sinful life on earth, it (soul) cannot cross the Chinvat (Requiter) Bridge, and comes back to this material world at the proper time; again passes a sinful life and dies. Thus the soul gets caught in the vicious circle of birth and death, during which it undergoes condign punishments, which may be as severe as the pouring of molten metal on the body (Yasna 53.7). At long last wisdom dawns on the soul, partly through sufferings and partly through the observance of Zoroastrian laws of purity, and it (soul) takes the path of virtue. From this stage starts true Reformation of the soul. When finally the soul becomes Ashim-ashai, i.e., holy for the sake of holiness, it is able to cross the Chinvat Bridge and advances higher and higher till it reaches the top of the Space where ages ago the bifurcation had taken place, and awaits the arrival of its tardy counterpart soul. When the latter comes up likewise sanctified and the two meet, each 'gives itself up' ('-datha') to its 'own relative' (Khaetu) counterpart soul, i.e., both intermingle, which act is called 'Khaetvadatha', The asexual holy whale soul formed by Khaetvadatha is called Magavan. To remind the wearer of the Sudreh, that he or she has to attain one day the exalted state of Khaetvadatha, the Holy Prophet has prescribed the small vertical seam on the Sudreh.

(h-i) TWO RIGHT-ANGLED TRIANGULAR SEAMS

Two right-angled triangular seams are to remind that in order to leave off permanently all connection with the earth, a Zoroastrian has first to practice properly the laws of Retribution (Paityoget), which constitute Hvarshta, true Good deed. Secondly, to practice strict Truthfulness (Erejolsh-khaa), representing Hukhta, true Good Work, and thirdly, create Moral Order Divine (Ashahе khao), i.e., holiness, so that Humata, the true Good Thought, in Nature fixed for mankind may be developed. (It may be noted that Humata, Hukhta, Hvarshta of

angelic Existences are quite different). This development of Humata is also spoken of "as that of 'Ahu', the nature of the heart or conscience. By such practices one can be in tune with what is in Nature.

From the above it will be understood that for spiritual advancement, a Zoroastrian has firstly to practice the laws of purity enjoined in the religion; secondly, to observe strict truthfulness, whereby the Thought created would be holy. In other words, the practice of the true Good Deed comes first, then the Good Word and then the Good Thought.

It must be remembered that the terms Humata, Hukhta, Hvarshta occurring in Avesta are used there in their sublime technical significances. They do not mean ordinary good thought, good word and good deed; in Avestan terms 'Hu-' does not mean 'good' taken from Sanskrit Su, but Hu refers to Ahu, the Light of lights; the Absolute Deity. So Humata, Hukhta, Hvarshta refer to most holy thoughts, holy words and holy deeds for Ahu only.

Ordinarily people in this world are under the Veil of Darkness, i.e., they are guided by likes and dislikes. Besides they are not practitioners of Zoroastrian laws of purity. Hence their thoughts are not in tune with Nature, i.e., their thoughts are not Humata. Hence it is necessary to take an idea of how true Humata, i.e., true 'Good Thought as it is in Nature' can be developed.

When a devotee practices all the Zoroastrian laws of purity referred to above, the fire-energy called 'Atash-e-Vohu-Frayan' operating in the body becomes bright, and then the stroke (or the sound of falling) of the original life-energy (Ushtan) coming from above falls simultaneously with the beating of the heart. This results in the heart becoming triangular (and hence the two right angled triangular seams). At this stage the desire-forces (Tewishi) get transmuted from selfish or destructive to blissful. With the desire-forces turning blissful, is developed the consciousness of the heart. As the result of the last two, Ahu, i.e., the nature of the heart is elevated. Due to this elevation of Ahu, the nature of the heart_ that holy devotee becomes attuned with the Intonation or Sound (Naada) of Sarosh Yazad pervading throughout Nature. The stroke of Sarosh Yazad that is drawn to the properly developed Ahu is alone technically called 'HUMATA'.

Length of Sudreh

In the making of a Sudreh, the length should extend from the neck to the knees. In this the idea is of connecting the

invisible plexus operating on the neck with that on the knees. The neck is under the influence of Saturn, which (influence) extends up to the knees including the internal organs whereby the latter perform their function smoothly. A Zoroastrian is enjoined always to observe the principle of 'Khshnaothra Ahurahe Mazda' i.e., May Ahura Mazda be glorified. This means that at every stage and at all times in our life, we have to co-operate with the Blissful Principle of Ahura Mazda and defeat the destructive principle of Ahriman, the Satan, as stated already, by transmuting the effects of spiritual disorder into that of order, for which the Zoroastrian laws of purity must be observed. Our internal organs emit waste-matter which come into friction with the rays of the Sun. By over-covering the internal organs with Sudreh, the Sun's rays enter these internal organs in a refracted manner. Hence the length of the Sudreh should extend from neck to knees so that the waste-matter emitted by the internal organs may not interfere with the flow of Saturnian current from neck to knees,

Completely Circular

At Bottom

It is stated already that the back of the Sudreh represents the immortal worlds, and the front, the mortal worlds. The two sides of a Sudreh, front and back, combinedly form a circle which reminds us that we come from the immortal worlds represented by the back of the Sudreh, to the mortal worlds, its front; and that we have to ascend to the immortal worlds again after purification of the soul, i.e., after the transmutation of our Evil into Good. All processes of Reformation of the soul function in the mortal worlds. The nine seams represent these processes which are effected in the mortal worlds, and the front of the Sudreh, which we are able to see remind us of our duty to co-operate with Nature in its function of reforming the soul by the observance of the religious tenets. Hence unlike the modern shirt, which has a cut on both sides, the Sudreh is enjoined to be made perfectly circular, i.e. without any cut or break at the bottom. Moreover, the completely circular bottom of the Sudreh reminds us that we have trailed down to this material world according to Mazdayasni Daena, the deified law of Infoldment of Spirit into Matter, and have to repatriate to the planetary world according to Zarthoshti, Daena, the (deified) law of Unfoldment of Spirit from Matter.

We have already seen that a Sudreh forms a veritable spiritual fortification around the body against pollution. This fortification is called 'Naf-e.Bavra', i.e., the Butt of a Shield, in

terms of Khshnoom. To remind us of this, Sudreh is ordered to be made completely circular at the bottom.

Sudreh must be
Completely Rim-Sewn.

In order to save the Sudreh from tearing easily, all hems and the rim must be fully sewed. If this is not done and the Sudreh gets torn requiring to be mended, it would create an extra seam over nine, which strictly speaking require that Sudreh to be discarded. But this would mean wrong waste in Nature, which is against the law of Economy of Nature, thereby creating a retributive obligation. This puts us in mind of the need for making the Sudreh completely rim-sewn.

Summary Idea of Seams

In the above description of the Sudreh, we have seen that each seam has connection with and is reminiscent of, certain great principle in Nature. This may be shown as follows:

Serial No. of Seam	Name of Seam	Thought associated with respective seam
1	Nape Seam	Retributive compensation by the observance of Tarikats (Canons)
2 3 - 4	Gereban Two triangular seams	Preservation of Khoreh (aura) (i) observance of religious canons which constitute Hvarshta; (ii) observance of Truth which constitutes Hukhta; and. (iii) development of Humata through Hvarshta and Hukhta,
5 - 6	Left sleeve and right sleeve	Overpowering the effects of 'Darkness' through effects of 'Light' (Asha).
7 - 8	Front and back sides	From mortal state to rise to immortal
9	Parallel seam	Blending of masculine and feminine counterparts of a sanctified soul.

'Ramano Khastrahe'
Electro Magnetic Force
of Angel Mino Ram

The angel Mino Ram has special function in (Nature. Thus, the shaping of the border of the leaf of a tree or shrub or the healing of a wound is through the electro-magnetic function (Khastra) of Mino Ram. Mino Ram has the power of cohesion, i.e., of prevention from disintegration or of restoring the original shape of a thing, such as, preventing upto a certain stage the tearing of a leaf of a tree by the wind. Mino Ram has the power of modeling and shaping things. Besides, he performs the function of arranging the elements in their varied forms, while they are transiting from the regions above to this earth.

Why Ramano Khastrahe Sentence
omitted from Funeral Recital

In Yt. 24,21 there is reference to Ramano Khastrahe as under in which the cohesion power of Mino Ram is referred to:

"Ramano Khastrashe vayoish upero kairyahe taradato any-
aish daman aetat te vayo yat te asti Spento Mainyom"

We have shown above that the function of Ramano Khastrahe is to hold together elements and to preserve a leaf from tearing. But in the case of a dead body, it is quite the reverse. The elements of the dead body are required to be dispersed quickly and easily and therefore, the electro-magnetic force of cohesion of Mino Ram would negative that object and hence the deletion of the above sentence.

Need for Investing
Zoroastrian Corpse
with Sudreh

It is enjoined in the religion that a Zoroastrian corpse must also be invested with Sudreh, which holds the collective effect of the tenets of the religion observed during life and for this purpose the Sudreh must be the one used by the deceased during life.

Conclusion

From the inner exposition of the different seams and other particulars of the Sudreh, we have seen that the Holy Prophet has prescribed the Sudreh of a specific material, design, colour and shape, in doing which he has, as it were, reduced the very macrocosm into the microcosm of the Sudreh, This shows what

a Master-Scientist - the Scientist of Scientists - Holy Zarathushtra was.

In modern times in the making of our dresses we consider the matter from the standpoint of smartness, beauty etc. and whether that style or the making of that dress would look nice in the eyes of the people or not. But_ the question of benefit or otherwise arising from a particular apparel, like a Sudreh, and still more important, as to whether it would be beneficial to the SOUL or not, is never considered. Up to the end of the last century, the Sudreh was treated with great reverence and it was not trifled with to suit the shifting fashions as it is done today. However, after receiving the knowledge of the exposition of Sudreh with all its details and the mysterious spiritual significances of its various seams etc. we learn that Sudreh is not to be treated like other garments that may be altered or mutilated according to the whims of fashion-designers as in the case of other dresses.

In all that has been stated above with regard to the details of the Sudreh, we have seen how the seams etc. produce practical effects for the upliftment of the soul. In Zoroastrian religion all the tenets and things used in the sacred ceremonies possess practical scientific effects and they are not as empty symbols; nor is the donning of pair of Sudreh-Kusti meant merely to be marked out as Zoroastrian. But the Sudreh is recognized by the Holy Prophet as an Efficient Instrument. We have seen how a Sudreh helps the soul in spiritual advancement during life, at death and also in the invisible worlds above.

The exposition and philosophy of the making of the Sudreh are entirely unknown to the Philological School and therefore before closing this subject of the Sudreh, we cannot forget our duty of thanking most reverently the Ustad Saheb, Behramshah Shroff and his holy Master-Sages for enlightening us on this most important topic of the Sudreh, with which every Zoroastrian is intimately connected for the upliftment of the SOUL.

Appendix 8.

Function of Kusti,
The Zoroastrian Sacred
Thread Girdle

(Abridged from pamphlet in Gujarati written by learned Dr. J.

M Pavri and published by the Parsi Vegetarian and Temperance Society of Bombay).

The term 'Kusti', the Zoroastrian sacred thread girdle is derived from Karsha, (magnetic) circuit. It is also referred to in the Avesta as Aivyaonghan, meaning what is 'Worn around the waist (lit., Aiwi, around and Vangh, to wear).

The performance of the Sudreh-Kusti rite is the basis of all daily prayers, and all religious ceremonies. Both Sudreh and Kusti in all their details represent or remind one or other of the Nature's noumenon or phenomenon or principle. Thus the nine seams of the Sudreh represent the nine holy, ever-living, everblissful lustrous potentialities emanating from Ahunavar, the WILL-divine of the Lord God Ahu, the Light of lights. These potentialities comprise seven Ameshaspends and two Data, the the deified laws of Infoldment and Unfoldmeht that function in Nature for the Reformation of the souls in the mortal worlds, and their repatriation to the immortal worlds. Similarly, the three rounds of the Kusti are reminiscent of the three stages of the colossal Ahunavar Plan, which (stages) are: (1) Creation of worlds and souls; (2) exile of souls to mortal worlds for their Reformation;; and (3) repatriation to the immortal worlds after Frasho-Kereti, their spiritual Renovation.

Khshnoom teaches that lambs (from whom the wool is drawn) are under the joint planetary influence of the Sun and Jupiter. Jupiter is styled the Just and Righteous or the planet benefic. Owing to this the lamb possesses the blissful propensity of the principle - "Live and help Live" -in Nature, as against "Kill to live" (principle) of the noxious animals and sinful people. The blissful propensity of the lamb is lent to its wool through the circulation of blood.

Moreover, wool attracts and stores the vibratory colours produced in the atmosphere. The purer and finer the colours, the more forcefully they are attracted, to the wool.

In this connection the following instance will be found interesting of a Persian woolen carpet attracting and reproducing the beautiful vibratory colours of the lofty song sung by Zoroastrian ladies in Iran while weaving the carpets.

Mr. W. T. Stead,
And the Music Heard
From the Persian Carpet

The following account given in "Review of Reviews" in the year 1910 (or so) by its learned editor the late Mr. W.T. Stead (who was a spiritualist) would be interesting. It is stated that an English nobleman had purchased a beautiful carpet woven by Iranian Zoroastrian women. Persian carpets have been held in

high esteem by European and American tourists. This nobleman had a little daughter. It is said that whenever she was laid on that carpet, she used to start singing instead of falling into sleep. She used to tell her parents that what she was singing was what she heard from the carpet. Since what she sang was in a language other than English, and the girl was taught only English, the parents got concerned, and tried to impress on the girl that what she said was nothing but a wrong notion. The surprising factor was that on such occasions if she was picked up and laid on her own bed she used to go into slumber immediately. On the other hand, when the girl was fast asleep, her father at times laid her very gently on the carpet, without disturbing her from sleep, and she would after a short time start singing in a language unknown to the parents and would press her parents to do likewise. This led the parents to imagine something supernatural. Three or four eminent physicians were consulted who reported her to be fully healthy in body and mind.

Mr. Stead having heard about the girl, wished to get at the facts first hand from her father. The latter informed him that the carpet was Persian and was purchased straight from the dealer. This led Mr. Stead to the firm belief that the language of the music was Persian. He thereupon with the permission of the father, brought his Persian knowing friend and got the girl laid on the carpet. The friend jotted down the song verbatim and informed that the language was Persian and contained very lofty spiritual admonitions, in chanting which the singers extolled the holy path of purity taught by the Holy Prophet Zarathushtra, and exhorted themselves to walk on the path and lead a pious life. The nobleman was highly pleased that the song was so lofty but wondered why none else but that girl alone could hear and be attuned with it, and reproduce it clearly though its language was foreign. Mr. Stead explained that her inner ears being sensitive she could hear sounds by her power of clairaudience, which ordinary people could never hear, and besides, her self-intelligence being also of advanced nature, she could reproduce what she heard.

Mr. Stead then sent that song to the then British Consul in Iran for investigation, who wrote back that when Zoroastrian ladies sit for knitting or embroidery work, it was their custom to sing such songs. Upon this Mr. Stead has opined as a spiritualist that the woolen threads from which these carpets are woven, possess the excellent property of absorbing the colours produced by vibrations of sound, and when such a carpet comes in friction with the wind, it reproduces those vibrations in the shape of sound, for listening which requires the power of clairaudience.

Property of Woolen Fibres
Employed in Phonograph Record Discs.

There is another proof *of* the wool imbibing and reproducing the sound vibrations. In the making *of* phonograph record discs fine fibres of wool are mixed with the chemicals employed in the preparation. On account *of* this, when the record disc is ready, those fibres absorb the vibratory colours produced by the music, so that when the plate is put on the phonograph machine and set revolving with the pin over it causing friction, the plate reproduces the musical voice caught in it. This knowledge was known to our Holy Prophet 9000 years ago.

In the case *of* Avesta Manthra (prayer formulae), the Kusti absorbs the blissful vibratory colours_ and spreads them in the *close* surrounding (of the body), and thence to the Kehrp, the invisible body, and through the Kehrp to the soul to which those vibrations serve as manna, spiritual food. It is *for* this reason that the Holy Prophet has enjoined the Kusti to be made *of* wool.

While the Sudreh is to be made *of* white *cotton* cloth, the Kusti is to be woven *of* a special type of white wool shorn of lambs called 'Balota', which is one of the five species *of* lambs mentioned in Bundehesh. Wool possesses the property *of* absorbing sound vibrations, good as well as bad. These vibrations spread in the *close* surrounding (Aipi and to the Kehrp, invisible body of the person concerned and in the end reach the soul.

The above mentioned Balota lambs by their instinct eat leaves *of* vegetables in which there is preponderance *of* blissful effect (Gava). Thus such food is *of* balanced type, which is nutritive, and not harmful, thus creating blissful propensity. Wool draws the good effect *of* this blissful propensity from the blood *formed* from the wholesome, innocent type of *food* consumed by the quadruped. A soul needs *for* its Reformation sublime vibratory colours, which a Zoroastrian can receive from the holy Avesta Manthra (prayer formulae).

Wool Is Not Hair

Wool is not hair and hence does not create microbes when separated from the body. Hair does not permit *of* being spun into continuous yarn like cotton. Thus wool is not akin to hair, but to cotton thread. Unlike wool, hair when examined under a microscope is found to be tubular or canal-like when cut vertically. Again chemical means will show that the yarn of wool can be bleached like that of cotton, but not so the hair.

Kusti Must Be Of White Wool

It is stated above that wool attracts vibratory colours, both superior as well as inferior. While saying (in whispering tone) the Pazand Nirang formula beginning with "Hormazd Khodae" we shake off the inferior vibrations by lightly cracking the Kusti, thereby casting them to the ground. The wool must necessarily be of white colour because the white colour represents the equilibrium of varied colours_ and is the emblem of the Mazdayasni-Zarhoshti Faith. The weaving of the Kusti must be effected by the priestly class of either sex, who are better observers of Zoroastrian laws of purity. The Kusti is usually woven by priestly class ladies, though both the sexes are permitted to spin and weave the Kusti.

The Spinning Must Be Accompanied With Recital of Avesta Formulae

It is enjoined by the Holy Prophet that the spinner of wool must be the practitioner of Zoroastrian tenets, and before beginning the work, must perform the Kusti rite, then say the Sarosh-Baaj prayer (up to "Astavaitish Ashahe") and then begin the work of spinning. During the process, the lady spinning must keep repeating the holy spells of 'Yatha', 'Ashem' and 'Yenghe-hatam' prayers. On completion of the work or on leaving it partially done, the remainder of the Sarosh-Baaj prayer must be completed. By this process, the woolen yarn imbibes the sublime vibratory colours from the very beginning of the process. *From* this it will be understood that neither the spinning of the yarn nor the weaving of the Kusti must be done on an iron or any metallic machine, for if the muddy and the dark red colours leading to materialism, produced by the friction in the machine, get woven in the wool, that Kusti would not catch fine vibratory colours of the Avesta Manthra (prayer formulae). For this same reason in the case of water used for holy ceremonies like Yazashne, Baaj, etc., the tap water cannot be used because in running through the pipes, friction is caused which nullifies the Frado, electro-magnetic power, on account of which the effect of the ceremony does not reach the departed soul in the ultra-physical region above.

Doubling of the Yarn

The yarn is spun on *two* separate spindles by the priestly class ladies. The *two* threads thus spun are then formed into a ball. Next the two threads are twisted together, and wound on another spindle bigger than the above one. In this way what we call Kusti of 72 threads is really of 72 duplicated threads, i.e., of 144.

This unification of the two threads into one is reminiscent of the law of Duality_ which operates in the immortal worlds as 'Limit and Justice', and in the mortal worlds of the Space and this material world as Spenamino and Ganamino, the Blissful Spirit and the Destructive Spirit respectively, for the preservation of Kisas (Retribution) and Khoreh-Aura (subtle personal emanation). A Zoroastrian must always be on the alert to the guiles and wiles of the Satan, must direct all thoughts, words and deeds in life on the line of Spenamino, the Blissful Spirit, so as to glorify the Holy Prophet Spitaman Zarathushtra, and the Holy Creator Ahura Mazda and other divine Intelligences by leading a life of piety by overpowering Druji, microbes (ashava vanat Drujim; Yt. 1,28,).

WEAVING OF THE KUSTI

At the outset it must be stated that the weaving of the kusti is highly technical and intricate. Formerly, Kusti used to be of two categories, one for the laity and the other for higher class priests who are strict practitioners of the Zoroastrian laws of Asha, purity (Yaozdathregars), who can impart purity to others. In the weaving of the Kusti, a small wooden peg called 'Visi' (of about 2 inches in length) with three dents on top is used for the laity and another with four dents on the top is used for the special class. In either case 72 duplicated threads (i.e. 144) are installed with certain technique on the weaving frame. This weaving frame must necessarily be of wood, and never of iron. Besides the above mentioned Visis, two small wooden tubular pieces are also employed each of which is called a "Khanga". The two are held together in a certain way by means of a piece of thin cord, and are meant for dividing the threads into certain numbers over, between and under the pair of Khangas. During the process of weaving one, continuous thread runs breadth-wise throughout, which uniformly knits together the duplicated 72 threads and keep them united. This kind of interlacing of threads reminds us of the spiritual inter-relation (Padvand) of every Zoroastrian with each and every creation of Ahura Mazda, not only with other human beings_ but also with animals, vegetables and minerals, as also with angelic (Yazadic) Intelligences and other creations, making one stupendous whole.

KUSTI FOR THE LAITY

With regard to the Kusti of three-dented Visi (small dented wooden peg mentioned above), 12 threads are passed through each dent making $(12 \times 3 = 36)$, which are put on the weaving

frame. Again, another ($12 \times 3 = 36$) are put on the weaving frame, which make ($36 \times 2 = 72$) duplicated threads.

The numeral 3 reminds one, of the three stages (Mustasela) of the Ahunavar Plan. In the first, all worlds and souls are created; in the second, imperfect souls are transferred to the mortal worlds of the Space and this known material world for their Reformation; and in the third (stage) the souls are repatriated to the Immortal world after they are sanctified.

The numeral 12 is reminiscent of the 12 signs on the 8th heaven of the Zodiac, where sits dame Fate, who prescribes the weal or woe or both, one must enjoy or endure on this known material world proportionate to the degree of deficiency of divine knowledge possessed by the soul.

Besides this, the above said 12 threads are in groups of 6 each. These are reminiscent of the six important duties of a Zoroastrian:

- (1) A Zoroastrian must keep on the lines of Spenamino, the Blissful Spirit, by walking on the path of Asha, holiness, based on Humata, Hukhta, Huvarshta, the pure thoughts, words and deeds as of the angels;
- (2) A Zoroastrian is enjoined to offer prayers five times during the five Gahs (divisions of the day). Though it is true this is not feasible in this age, yet, if one tries, at least during two or three Gahs in the day ought to be possible;
- (3) The ceremony of consecrating the occasion of Rapithven, (a potentiality,) which occasion falls on Roj (day) Hormazd, Mah (month) Farvardin (21st March). Rapithven spreads blissfulness and defeats satanic activities.
- (4) Perform Gahambar ceremony six times during the year, each at the proper time on anyone of five days of each Gahambar. (In modern times this is not done, the ceremony of 'Gahambarioo' is performed in ceremonies after the dead);
- (5) Celebrate monthly Jashan ceremonies on right calendar days (with New Year beginning on 21st March the day on which the Sun enters the sign of Aries), and lead life in tune with those occasions; and
- (6) Perform ceremonies for propitiation and benefit of the departed souls on day Farvardin of every month and on the last ten Muktdad days of the year of above said natural calendar (vide footnote under head "Light out

of Darkness" in chapter VII). Perform ceremony for development of one's latent consciousness, so that the soul may be able to attune with its Farohar, share of divine Wisdom whereby Ahura Mazda may be glorified.

KUSTI FOR STRICT PRACTITIONERS OF PURITY

Kusti for the special class, i.e., for strict practitioners of Asha, purity, and observers of the Zoroastrian anti-microbe Baaj rites, is of four dented Visi (small wooden peg). For this, nine duplicated threads are passed through each of the four hollow reed-pieces (Khanga). Thus $(9 \times 2 \times 4 =) 72$ threads are installed on the weaving frame. In this the numerals 4, 9 and 72 suggest that the four basic or pure elements fire, air, water and earth are to be turned into their original condition of light, and for this the soul has to develop the (nine Gena (lit. maidens), i.e., potentialities of Fravashi. This can only be accomplished by ascending the 72 steps of Asha, holiness. Moreover, the numeral 72 is reminiscent of the 72 talismanic names in Hormazd Yasht, which put one in mind of repeating them; besides, it reminds one, of the 72 Haas of Yazashne.

Thus the two types of Kusti, of 3 Visi and 4 Visi woven, and when about 12 to 15 inches remain (unwoven) it (Kusti) is taken out from the machine. Then that incomplete Kusti is given to a priest for cutting in a certain way. This priest performs his Kusti-rite_ takes Sarosh-Baaj, i.e., recites it up to 'Astavaitish ashahe' occurring towards the end of the Kemna Mazda prayer, folds the Kusti in a certain way (Vekri), recites Vekri-Baaj, and cuts the Kusti with the word 'Shyaothnanam in the Yatha Ahu Vairyo prayer, before doing which the knife used is washed with well water. Then the priest completes the remainder of the Sarosh-Baaj prayer, and makes over the Kusti to its owner.

The author (Dr. Pavri) then quotes the following technical exposition from Ervad P. S. Masani's book "Pazand prayer series" No.3 (with translation in Gujarati; Preface and pp. 35-36):

"The whole Kusti is woven tubular (resembling an uninflated bicycle tube) and its two ends have to be separated by cutting, and then the two ends are knitted separately in the shape of two Lar (resembling a knitted cord) with three tassels at each end called Lari.

The function of a Kusti woven with due observance of tenets (Tarikat) is to constantly circuit the waist and im-

bibe the vibratory colours of the prayers offered, and so, before forming the two ends as two pales by cutting, it has to be charged with the vibratory colours (Staota) of the relative Nirang formula.

The three invisible vibratory colours-blue yellow and red produced in the recital of the three lines of (Yatha Ahu Vairyo prayer) are created by the above Nirang and in the weaving of the Kusti the three colours blue, yellow and red of Asha, Vohu-manangha and Khshathra (i.e. Ardibehesht, Bahman and Shehrevan) are imparted to it and in order to firmly establish them, these three colours are especially taken in the Nirang also for cutting the Kusti.

Woven in the Kusti are also the colours of Aap (water), Urvar (vegetation) and Ashaunam Fravashinam (divine Wisdom), which function in attunement with Yazads (angels) working for the benefit of the souls. Hence it is enjoined to recite the above Nirang before cutting the Kusti."

INVERSION OF THE KUSTI

The Kusti cut in accordance with the above tenets is then placed on a raised board, and then inverted with the aid of a long needle, whereby the smooth inner side comes up, which can very easily attract and collect the vibrations of holy prayer formulae pronounced. Thus in the process of inverting, the above two purposes are served. Besides, this inverting is reminiscent of the great future event of collective 'Restakhiz', which is otherwise known as 'Frasho-Gard', Renovation of the soul. It reminds that one day the whole of the vast limitless world of the Space (including the earthy globe) will merge into the immortal worlds. For this purpose God has endowed man with reasoning power and wisdom so that he may lead a life of devotion and love for all good men and all the good creations, and keep on the path of light, which embodies purity of the body and sanctity of the soul so as to earn 'Ushta', bliss immortal.

Next the end-pieces are knitted leaving three tassel-like extremities at both ends. Each knitted portion is called a 'Lar' and each tassel, a Lari.

The two Lars remind one, of the two laws of infoldment or Involution, and Unfoldment or Evolution, which tell why man comes to this wicked material world and what is his final glorious destiny. The six Laris (tassels) represent the six

Gahambar (growths or stages), and remind a Zoroastrian that the soul has trailed down to this known material world for crossing the fifth Gahambar (Maidyarem) through which he or she is passing. The fifth Gahambar concerns retributive compensation and universal adjustment of a soul with every visible and invisible object and force in the Universe. In this fifth Gahambar there is spiritual bargaining (Kharid-Farakht), i.e., balancing of obligations with human beings and absorbing his or her particle souls in animal, vegetable and mineral kingdoms, as explained in Cosmography, whereby the soul, whether male or female, becomes perfected and saintly as far as its own sex is concerned. After crossing the fifth Gahambar, the next stage is of the sixth Gahambar in which the soul now saintly ascends to the top of the Space_ and awaits the arrival of its tardy counterpart. When the latter arrives likewise sanctified, the two counterparts give themselves up to each one's own relative which act is called Khaetvadatha (Ysn. 12.9). In other words, the two counterparts blend together forming one perfected saintly WHOLE SOUL called Magavan (Ysn. 33,7). In this sixth and last Gahambar, the Magavan enters the Lunar heaven in the immortal world. Reverting to the two ends of the Kusti, the extremities of the Laris (tassels) are left unknitted so that when the lower half of the Kusti is lightly cracked in the air (like a whip) the residual powerless vibrations caught in the Kusti are cast off through the tasselled extremities and the Kusti becomes fit for imbibing new ones.

THREE ROUNDS OF THE KUSTI

As stated in the beginning, the three rounds of the Kusti on the waist remind us of the three-stage Ahunavar Plan, and of the linking of the chain of Hasti and Nisti, the immortal and mortal worlds. This linking suggests that we have to remain unshaken in adherence to our noble Faith, and be as warriors in the army of the Holy Creator, Ahura Mazda, ever fighting against all kinds of vice and leading a truthful pious life, so as to help in spreading peace and prosperity in the world, and transmuting Evil into Good.

The object of tying the Kusti on the waist is that thereby Khoreh, personal emanation or aura, is kept attracted to the middle of the body. Besides this, the 12th plexus (of Kehrp, invisible body) which is at the navel is connected with Jupiter under whose influence is the Zoroastrian Faith. The Kusti on the waist helps in drawing the holy currents of this planet Jupiter from above to the plexus at the navel. When a devotee observes the laws of Kusti, these currents are conveyed to the 10th plexus of the Kehrp, which (plexus) rules over the heart,

the hollow organ in which resides the soul during a person's life on earth. The above holy currents of Jupiter are helpful in bringing about the counterpoise between the good and evil desire-forces (Tevishi). The 11th plexus of the invisible body located between the heart and the navel is related to the centre,- i.e., source of desire-forces³-both good and evil. In worldly people there is incessant conflict⁴ at this 11th plexus between these two contestants, viz., good and evil. When these conflicting desire-forces³ are brought at counterpoise, the selfish propensity turns into philanthropic, in which great task the holy currents of Jupiter above mentioned are helpful.

Another reason why Kusti is enjoined to be tied on the waist is to prevent the evil currents of the 13th plexus connected with the private organs, from rushing and overpowering the higher plexuses of Nos, 12 (on navel), 10 (on heart)" 4 (higher up on the forehead between the two eyebrows) and 1 (on the crown of the head), so that the inferior currents from the lower plexuses may pass direct to the ground.

Kusti performs the function of drawing magnetic circuit around the body. During its long journey from the immortal worlds to the earth, souls give promise to the Holy Creator on their arrival at the top of the Space that they could transmute into light, Akhti (Av. Ahiti) the imperfection of spiritual ignorance (Hoviat). By keeping the Kusti on the waist like a belt, we are bound to serve as soldiers in the spiritual army of the blissful Creator, fighting against the Satanic forces. The very object of the joint investiture of Sudreh-Kusti is to confine in the 'net' (Sudreh), the evil currents of waste-matter incessantly emanating from the physical body at every thought, word and deed in life, and to transmute the same into purity through the holy magnetic circuit of the Kusti.

PONDERING AT KNOTTING THE KUSTI IN FRONT AND AT BACK

In the rite of the Kusti, the latter (with its middle point at the navel) is wound round the waist twice, i.e., front to back and to front again, followed by the recital of two (Yatha Ahu Vairyo prayers). The first fastening of the two remaining

-
1. Chakhra (Yt. 13, 84), plexus (see Kehrp below).
 2. Kehrp (Ysn. 55.1), invisible body comprising 16 plexuses, subtle network of nerves. Every visible limb and organ is developed from the respective invisible plexuses;
 3. Tewishi (ibid) from tu, force and Ish, wish or desire.
 4. Yaokhedra (Ysn. 12,9), conflict.
 5. Ranoibya, two contestants-good and evil within the body.

lengths (of the Kusti) is done by the right hand with the word 'AHU' saying in the mind 'Thou', i.e., the Unnameable Lord God Ahu, and when uttering the word 'Shyaothnanam' the crossed pieces (or lengths) are pulled close to the body with the pondering 'HE is Kawi-ul-Kawi', Most Powerful of powerfuls. Again, while reciting the second Yatha, the second knot is effected with left hand with the pondering 'Thou' as above when uttering AHU; and when uttering 'Shyaothnanam' the fastening is completed with the pondering 'Holy Zarathushtra is the Prophet of the Path of Light'. This completes the knotting on the front. Then the ends (of the Kusti) are carried behind and knotted while reciting the 'Ashem Vohu' prayer with the pondering "I may be surrounded with Asha, holiness or purity".

APPENDIX 9 HIGH

LEVEL JOTTINGS

Among the Sipasiyan sect were many exemplary and pious personages, the performers of praiseworthy discipline: with them, however, voluntary austerity implies "religious practices" or SALUK, and consists not in extreme suffering, which they hold to be an evil, and a retribution inflicted for previous wicked deeds. According to this sect, the modes of walking in the paths of God are manifold: such as seeking God; the society of the wise; retirement and seclusion from the world; purity of conduct; universal kindness; benevolence; reliance on God; patience; endurance; contentedness; resignation; and many such like qualities. (Dabistan by Mohsin Fani, translated by Shea and Troyer, p. 76).

The true meaning of putting destructive animals to death, is the extirpation of wickedness. (ibid. p. 75).

The Mobed Sarosh, the SO;}, of Kaivan, the son of KamkarHe was a saint elect.....He is the author of many admired literary works and compilations; such as the Nosh Daru, sweet medicine, etc. People relate all manner of miraculous stories about him; such as his creating what was not previously in existence; revealing secret matters, and concealing what was evident; the acceptance or fulfilment of his prayers, his performing a long journey in a short space of time; his knowledge of things hidden from the senses; and his giving a description of the same; his appearing at the same time in places far distant from each other; bringing the dead to life, and depriving the living of

vitality; his being enabled to hear and understand the language of animals, vegetables, minerals etc.; to produce food and wine without any visible means; to walk on the surface of water, also through fire and air; and such like. (ibid. pp. 113-115).

A person once came to Zu-I-Ulum and said: "I propose embracing the profession of a durvesh, and breaking asunder the chains which bind me to the world." Kaivan replied, "It is well". Some days after_ he returned to Kaivan and said: "I am at present engaged in procuring the patched tunic, cap, wallet, and other things necessary for my profession." Zu-I-Ulum observed: "The profession of a durvesh consists in resigning every thing and abandoning all, manner of preparations, and not in accumulation of any kind." (ibid.-pp. 102-103).

The duration of ante-historical empires_ in printless but extensive spaces of time_escapes research and computation. (ibid. p. lxxvii).

Not a little care was bestowed upon the discipline and continual exercise of numerous armies...An order of battle was prescribed, in which they were to encounter the enemy; no plunder after victory was permitted; they never slew, nor treated with violence, a man who had thrown down his arms and asked for quarter. (ibid. lxxxii).

They have nevertheless among seemingly childish and absurd precepts, promulgated most luminous truths, better than which none have hitherto been known_even at the most advanced degree of civilization (ibid. xciii).

We shall view Zoroaster's hundred gates, and the remains of his Twenty-One nasks, as venerable monuments of an antique civilization, which ought never to be profaned by derision. (ibid. xciv).

The twenty-fifth gate of Zoroaster contains the remarkable precept: "Know that in thy faith there is no fasting except that of avoiding sin: in which sense thou must fast the whole year. (ibid. ci).

Upon the Persian monuments which time has spared, upon the walls of the thousand-pillared palace of Isfahan, and upon those of the Royal tombs we see no idols, but priests and kings, performing the sacrifice of fire before their "Fervers" (Farohars) "ideals of virtue and sanctity". (ibid. cii).

The most important object of all religions is to ennoble, refine, and sanctify man's inmost thoughts and feelings as well as his exterior actions. (ibid. p. clxxvii).

It is just to attribute to the Persians exclusively one of the most beautiful personifications that was ever imagined; the soul of the deceased meets at the bridge of eternity an apparition either of an attractive or repulsive form: "Who art thou?" asks the uncertain spirit, and hears the answer "I am thy life." (ibid. p. clxxvi-clxxvii).

He (Mahabad) produced the gradations of ruler and subject; of lord and servant; discipline and authority; justice and knowledge; kindness and severity; protection of the 'Zindbar' kind treatment of innoxious creatures; destruction of the 'Tundbar' or noxious animals; the knowledge of God and the ceremonies of his worship. (ibid. p. 19).

They also maintain that in some passages, the rendering the demons obedient and slaying them is a figurative made of expressing a victory gained over the pleasures of sense, and the extirpation of evil propensities: in like manner, whatever is related about the appearance of angels to virtuous and holy persons, is the revelation and vision of good spirits, whilst in a state of sleep, transport, recovery from excess, or abstraction from the body. (ibid. p. 55).

They say that Zohak's two serpents, 'do-mar' and ten fires (vices) or 'deh ak' imply irascibility and sensuality. (ibid. p. 55).

In the several passages where he is recorded to have slaughtered harmless wild asses and oppressed innoxious creatures and when similar actions are ascribed to some of the Gilshaiyan princes, there is only implied the banishment of animal propensities and passions. (ibid. p. 66).

(Miracles when murderous attempts were made by Daruj).

The King - Daran Sarun - hastened to the pillow of Zaradusht, and commanding him to be taken out of the cradle, and putting his hand to the sword, prepared to cut off the child's head; but that instant his hand was dried up, so that he left the house in pain and affliction; on which all the magicians and worshippers of Ahriman (the only worship which prevailed at that time) became quite alarmed. The magicians then formed a mountain of wood, naphtha, and sulphur, and having set it on fire, threw into the midst of it Zaradusht, whom they had by force taken from his father, and hastened with this intelligence to their King: but, through the aid of God,

"The devouring flame became as water,

"In the midst of which slumbered the pearl of Zaradusht."
(ibid. p. 219).

The Glory descends from the presence of Auharmazd, where it abides in the eternal light; it passes through heaven down to

the earth; and it enters the house where the future Zaratusht's mother herself is about to be born. Uniting itself with her presence it abides in her, until she reaches the age of fifteen, when she brings forth her own first-born, the prophet of Iran. But before this event, as a girl she became so transcendent in splendor by reason of the miraculous nimbus of the Glory that resided in her, that at the instigation of the demons, her father is convinced that she is bewitched, and he sends her away from his home to the country of the Spitamas, in the district of Alak or Arak, to the village of Patiragtaraspo, whose son Porushaspo (A v. Pourushaspa) she marries. The Glory is therefore upon earth, ready to appear in the form of man. ("Zoroaster the Prophet of Ancient Iran, Prof. Jackson, p. 24).

In . . . roundabout way, the Pahlavi text accounts for the combination of the three elements, the glory the spirit and the body, and the child is conceived despite the machinations of the demons (ibid. p. 25).

The pregnancy of the mother, whose womb is hallowed to bear such fruit, is attended by occurrences equally remarkable and by circumstances astounding in their nature. (ibid. p. 25).

In every religion the birth of its founder must be heralded by supernatural signs and omens and accompanied by wonders and prodigies. . . . In the Avesta all Nature rejoices at Zoroaster's birth; the very trees and rivers share in the universal thrill of gladness that shoots through the world. (ibid. p. 27).

If we are to judge at least from the later literature of the Pahlavi, black art and magic practices, occult science and necromancy were the order of the time. (ibid. p. 31).

Vohuman opens his lips and begins to question the enrapt seer - this situation is alluded to in the Avestan Gathas (Ysn. 43,5 seq.) - and after bidding him to lay aside his 'garment' (or the vesture of his material body), the seraphic messenger leads away his soul in ecstatic trance into the glorious and dazzling presence of Auharmazd and the Amshaspands. No sooner does Zaratusht enter this radiant assembly than he ceases to behold 'his own shadow upon the ground, on account of the great brilliancy of the archangels'. (ibid. p. 41).

As the veil is withdrawn from before his eyes, the several archangels appear at different times before his entranced sight. (ibid. p. 46).

In . . . various visions of Paradise which are granted to Zoroaster. . . the Prophet becomes quite well acquainted with the empyrean realms and with the celestial hierarchy of God, the angels and archangels; (ibid. p. 50).

According to Mohammedan writers, Kazwini and Ibn al-Athir, Zoroaster enters the assembly in no ordinary manner, but by a miracle; the roof parts asunder to give entrance to his hallowed person (Dabistan p. 245, footnote - Not receiving Immediate access to the King, the prophet split the upper part of the apartment where Gustasp was, and descended through the opening). (ibid. p. 60).

. . . a shade of darkness, yet illuminated by a burst of light, by vision, by inspiration; then comes the final fiery outbreak of the prophetic soul in a clarion note of triumph and the transport of joyous victory. (ibid. p. 75).

Faith of Zoroaster rapidly spread, fanned, as it was by the breath of sovereign power. (ibid. p. 82).

Even the pages of the Koran and the doctrines of Mohammed are not free from the influence of the Faith, which they vanquished by the sword. The spark of the sacred fire has never been quenched; the holy flame continues to blaze; and the Religion of Zoroaster still lives on. Yes, and whatever may be the changing fates, it will live on, as long as there are successors worthy to bear the name of the Master_ as are the Parsis today, those faithful followers of the Creed of the Prophet of Ancient Iran. (ibid. p. 142).

"The few, to whom, that couch of flame,
That rescues them from bonds and shame
Is sweet and welcome to the bed
For their own infant Prophet spread,
When pitying Heaven to roses turn'd
The death-flames that beneath him burn'd. _90

Note 290: "The Ghebers (fire worshippers) say that when Abraham, their great Prophet, was thrown into the fire by order of Nimrod, the flame turned instantly into "a bed of roses where the child sweetly reposed".- Tavernier.

On their other Prophet, Zoroaster, there is a story told in Dion Prusacus (Orat. 36) that the love of wisdom and virtue leading him to a solitary life upon a mountain, he found it one day all in a flame, shining with celestial fire, out of which he came without any harm, and instituted certain sacrifices to God, who, he declared, then appeared to him (see Patrick on Exodus iii; 2)." ("Lalla Rookh" p. 194).

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"O Beloved, Holy, Spitama Zarathushtra! how shall we show our sense of obligations to you who gave us the Science of Sciences, FARHANGHAN FARHANG, MANTHRA SPENTA

- the knowledge of knowledges, MANTHRA SPENTA!!! You who possessed knowledge of all the planes of the universe; you who have the highest Intelligence ASN-I-VIR; you who are gone to the advanced stage of souls of the highest NABA NAZDISHT ANAM FRAVASHINAM class of the four classes of souls - ASHONAM, ASHAONAM, PORYO DAKAESHNAM and NABA-NAZDISHTANAM; you who are "URURAOST ASTO" gone to the highest stage of prophets; you whom AHURA MAZDA gave "HUDEMĒM VAKHEDRAYA" "the certificate of communicating the Word;" You who "alone heard His canons" (AEVOSASNAO GUSHATA); you who are "MAZDO FRASASTA" "taught by MAZDA;" you who are "HATAM HUDASTEMĒM, RAEVASTEMĒM, KHARENAN-GHUASTEMĒM..." "the Most knower of Good, the Most Wise Professor of RAE or brilliant lustre of spiritual knowledge, the Most possessor of Glorious Light among all the souls that are passing from Infoldment to Unfoldment": -you whose Soul is beyond comparison among the mortals; you who are "superior to YAZADS and equal to AMESHASPENDS: - we turn with hands and eyes uplifted towards you, the RATU, the Representative the Viceroy of ARURA MÁZDA! ASHEM VOHU! ! ! ("The Rationale of Zoroastrian Rituals"-Ervad P. S. Masani, pp. 37-39).

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