

A
Manual of

“KSHNOOM”

The Zoroastrian Occult knowledge

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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 Ameshaspends Bahman, Ardibehesht, Shehrevan, Aspandad,. Khordad and Amardad."

Thus Zarathushtra is shown on a level with Ameshaspends.

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 (Ameshaspends)'. In either reading can a worldly person ever have a like body as of Ameshaspends 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 Ameshaspends, and of Yima (who is) from mankind."

Thus we see that the Holy Prophet was like an Ameshaspends 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 same 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 Ameshaspends 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 Ameshaspends 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 Bundeshesh 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 Bundeshesh; 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 Coatulus, 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:

$$11,000 \times (11/81) = 1494 \text{ years Jupiter minister cycle}$$

$$11,000 \times (17/81) = 2309 \text{ years Mars minister cycle}$$

$$11,000 \times (4/81) = 543 \text{ years Sun minister cycle}$$

$$11,000 \times (9/81) = 1222 \text{ years Venus minister cycle}$$

$$11,000 \times (13/81) = 1765 \text{ years Mercury minister cycle}$$

$$110,000 \times (12/81) = 1630 \text{ years Moon minister cycle}$$

$$11,000 \times (15/81) = 2037 \text{ years Saturn minister cycle}$$

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	<u>2037</u>	years				

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, Huafrith 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 Zar- tushtra 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 Berossus 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 conjunctional.

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 striped 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 Ashishvagh 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 Mukhad 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 powerfals. 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).

-----"-----"

"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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