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Front Page Picture

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The hand of Behman Yazat is protective on the innocent animals and restrictive on predatory animals. If their predatory and destructive activities be beyond control destroying of such "Kharffastars" (evil animals) is not a sin but a good deed (Vandidad 14). Governments also encourage destruction of scourges and pay people something per each snake, rat and other rodents destroyed. Some time back catching and destroying monkeys was announced by the U. P. Government (because they destroyed the crops) but there was much unrest fearing that Hanuman Dev may curse the land. Zoroastrian concepts of good and evil are practical and commonsensible.

It is not any vague virtue but just simple goodness of the worldly people. Because of this practical goodness protection of the dumb animal world is under him. Mohor, Geuosh and Raam are his Hamkars. Mohor presiding over the moon may shake the mind like ebb and tide, which he would not do here as Geuosh, the preserver of vitality and life is the companion in arm. It is through maintenance of this balance that Animal Lovers get true innocent delight (Raameshni).

Pārsiānā

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A conflict was resolved when I attended the celebrations of 200th Anniversary of Navsari Atashbehrām. There is always some confusion about the value and effect of ceremonies, rituals and customs, which go with a creed as space-ships for half-way landings to Destination Religion. In a recent lecture delivered by Dastur Framroze Bode he denounced everything in our religion except Gathas and recommended that customs, ceremonies and rituals be jettisoned overboard as dead load. Mr. Erach Nadirshah, as Chairman, had already expressed his views in his introductory speech that customs, ceremonies and rituals should be retained for their usefulness.

There are two culprits which take audience unawares in lectures. They are the two words — psychological and rational — which are dragged in, in and out of place ostensibly to explain away all things about which no one has confidence. The tag psychological holds the audience spell-bound and with placid complacency the listener accepts the statement as final truth.

In abstract matters like religion all points cannot be explained as rational. Religion is an emotional satisfaction and not an intellectual entertainment. Religion is far deeper in its implications on life and rationalism has its limitations in all spheres of its application — including science of which it is its main prop. Bertrand Russel, a materialistic and realistic thinker, says in this matter that the metaphysical takes over where the rational reaches its limit in science; and only after deriving inspiration thus is science able to progress one stage higher until it reaches its next blocking hurdle to be overcome the same way.

Psychology is not a science. It is an art and is presentable in terms of the artist. Therefore there can never be complete uniformity. But one point can be emphasised. "Incorporation" is a pivotal word in psychology of human relationship. It means a series of processes in which one receives, admits, absorbs and embraces something on physical or mental plane in which one admits something willingly and embraces it with affection. In attendance to ceremonies we willingly admit our affection for our ancestors and

desire to incorporate in us all that was good, noble and of spiritual values in them. "Chashni" (चाशनी) after a religious ceremony is this incorporation admitting, absorbing and making a part and parcel of our own being something in which there are elements of reverence and affection. A few words of advice of Hon. Mr. Justice Nasserwanji Vakil should be carved in the hearts of all parents. He said it is the duty of the parents to regularly take their children to fire-temples and inculcate love and reverence so that life could be rich in fulfilment.

We can ill afford to live without them once we have grasped their power on our life's fulfilments. Graham Wallas classifies religion amongst the instincts of man and as an instinctual need its repression is fraught with danger as in the case of all other instincts. Religion and rituals connected with it are our emotional fulfilments as is life in general a quest for emotional fulfilment. If rituals, ceremonies and other symbolic stepping-stones to the fulfilment of life are necessary, leave them alone. In history throughout the world they have outlived all forms of devastation. Leave them alone with reverence is the impression I have gathered from the imposing Jashan Ceremony and the reverential Nirangdin — the latter performed by two of our upper class Yojdathregars Learned Dr. Kotwal of Tata Agiari (Bandra) and Mobed Ravji (Junior) of Navsari, which sacred ceremony incidentally coincided with the celebrations of the **200.**



ZARATHUSHTRA: HIS MESSAGE: THE AMESHA-SPENTAS: "VOHU-MANAH":

by MAHYAR BYRAMJI PATEL

"Greatness does not lie alone in being great, but also in appreciating that which is great!"

"Âôsçâ Hûdâônghô Eresh Vishyâtâ Noit Dûzdâônghô!"

"Of those two, the right-thinking chose the Good course, but not so those of the evil intent!"

Zarathushtra was the first prophet of all, who with a mighty voice sang out: "Ushta ahmai, yahmai ushta kahmai chit!" "Happiness is for those that give happiness unto others!", and thus, **laid down the first principle of human conscience, known in the Avesta as the Vohu-Manah.**

Vohu-Manah is the Good-Mind, that transcending all barriers, lifts man up to the Love of God. It inspires man with a feeling of benevolence that includes the entire good creation into his affections. The path of Vohu-Manah is the path of Love. Vohu-Manah is the Supreme Judge that enables the individual to pass impartial judgment upon his own acts in the sole interests of truth and justice. It is the indestructible voice of God, that permits no violation, and which is the final arbitrator in the judgment that carries us across the Bridge of Discrimination, the Chinvad-Bridge. The man of Vohu-Manah is the man of pure nature and good disposition.

This Good-mind, embracing the entire good creation, reaches its ultimate as personification into Bahman Yazata. He is the Guardian Angel of the animal

kingdom, and hence, devout Zarathushtrians refrain from eating meat as a mark of deference to his special province of protection, during the days and months of their Calendar Bahman, Mohor, Gosh, Raam that are dedicated to him. Bahman is the Pahlavi rendering of the Avestan Vohu-Manah.

Ahura Mazda ! Send down Thy Blessed Good-Mind to reside in me.

In the Holy Gathas, The Prophet enters into communion with his beloved Ahura-Mazda, and in a voice rich with inspiration sings out: "Vohu-Manah, Grant me thy wisdom, I do beseech thee. Reveal thy decrees unto me. Tell me, amongst which of my followers will thy wisdom descend ? I know, that the men of good wisdom and understanding perform acts which are pleasing unto thee. Thine enlightenment is the producer of all Weal. Forever turn our thoughts, to where wisdom abides. Fulfil the desires of thy devotees. I do adore thee with songs of praise. Tell me, how best may I inspire my followers with reverence for thee? Grant me the strength and power, wherewith I may ever lead my followers to thy realms. Lead thou me unto the

abode of Ahura-Mazda. Though thee shall I surely glorify my Maker. Come to my succour in my hours of travail. Reveal unto me thy Divine-Mind, and bringing illumination, satisfy me. Declare unto me the rules of life, that lead to happiness. Vouchsafe unto me the secrets of Ahura-Mazda. I know that life lived according to thy promptings, is life lived well. Thou art the beneficent provider of the rewards of the good life. Protect thou my followers from those that tread the evil paths, and forever grant unto them thy wise counsel. Well do I know, that thou art the dispenser of riches to those of the well-disciplined minds. The noxious creatures fly from those whom you protect. Never have I known thee to forsake the righteous. Grant thou thy bountiful gifts unto me, and to all those that follow me. Blessings are within thy Eternal keeping. Grant unto us the Good-Abode, the joy in life, perfection and immortality. Announce thou the advent of the Kingdom of Ahura-Mazda, and at the end of time, establish it for those that help the righteous to rout the wicked, with the help of Saoshyants at the Great Renovation!"

Vohu-Manah, the Good-Mind reaches its perfection in the superlative Vahisstem-Manah, the Best or the Universal-Mind. This Vahisstem-Manah is the Beheshta, the Paradise of the good Zarathushtrians, which is necessarily the Kingdom of the Good-Mind. It is the heavenly home of those that tread the One and Only Path of Asha, the Righteous.

Here, dwell no houris as a reward for a life of abstinences, nor do we find here the flowing of wines, or the satisfaction of any lusts. The roads here, are not of silver, nor are the pavements of gold. It is not an earthly paradise, but an ethical one. The Zarathushtrian looks forward to a future life, where the Holy Amesha-Spentas, the Divine Attributes of Ahura-Mazda rule supreme. Virtue brings its own reward, and the life well-lived has its own satisfaction. There is no disconsolation like that of the task undone, or the purpose misused. Injustice devours its own heart, and its pangs are remorse. The man of a happy conscience could enjoy no greater pleasure than the satisfaction of his own life well-lived, as that of a heavy conscience could suffer no greater displeasure than in the pangs of a miss-spent life. The nights of the devout Zarathushtrian are very beautiful, as his days are happy. A true Zarathushtrian has no reason to hide his head in shame, and turn into an apologist, but has great cause to hold his head high, when the fundamental tenets of his religion are brought into light.

In the beautiful 'Yatha Ahu Vairiyo' prayer which the Zarathushtrian recites several times a day, the votary expresses his belief that the rewards of the Good-Mind are for those that actively work for the good creation of the Lord,

Vohu-Manah bestows discrimination upon his dear ones. The follower of Vohu-Manah is never an escapist. His world is not Mayavic. He takes the entire creation as it is, draws the line between

the good and the evil, and takes up sides at once. The world, he acknowledges, is a stern reality. He knows, that within himself, as elsewhere, the forces of good and evil are ever at war with each other. The doctrine of Maya is the path of the shirker, whom he regards with contempt. It is unworthy compromise and has within itself the seeds of sloth and evil. He will never have recourse to the belief of the world as being unreal, and the avoidance of his responsibilities would entail great shame for him. He will refuse to seek his own personal salvation or Moksha at the sacrifice of Duty. The Ascetic, with all his holy airs of renunciations, he contemptuously regards as one that has simply run away. Whereas the man of renunciations lies prostrate before his deity, the Zarathushtrian heroically rises up, and girts up his loins to face the task.

Vohu-Manah enables him to discriminate between the fascinating shows of religious pomp and pageantry and the simple worship of his Monotheistic Ahura-Mazda. He regards the glamour of colourful altars as the paraphernalia of the idolaters. He refrains from extending his hands with candles and contributions to the various shrines that are in truth the greatest of idolataries, against which the blessed prophet had raised his mighty voice. He accepts the facts of life as they are. He regards his child as born out of the union of pure love, and never regards it as a product of original sin. Man's considering God's only method of procreation a sin he holds as grossly presumptuous. He detests all hypocrisy and chafes at all injustice. He would not

accept that it should be sufficient for just one individual who loves God infinitely to suffer, so that those that forever come after Him might all be absolved of their wickedness, and be saved. To him it is blasphemy against the justice of God.

The promptings of Vohu-Manah recognise but One God alone, Ahura-Mazda as the Worshipful One. The worship of all other deities and homage to practices like that of Mushquil-Asan are deprecated. Mukel-Asan in reality has nothing to do even with the Behram Yazata of the later Avesta. Faith in this puerile fabrication of a story is entirely foreign to the spirit and religion of Holy Zarathushtra and is the covert re-introduction of the Daeva-Yasna cult, and an affront against the One and only God Ahura-Mazda. It should be peremptorily ejected from Zarathushtrian homes.

The mysticism of Zarathushtra is the fulfilment of man's passionate longing to reach his Maker through Vohu-Manah. Zarathushtra's mysticism conforms to, and even goes beyond the laws of logic, but never confounds it nor goes contrary to its basic tenets. Zarathushtra came to the world to reveal, and not to burden his message with a load of riddles. Quite simply, he explains that he is the true prophet of the One God Ahura-Mazda, that he bears a unique Revelation from Him, that he would lead his followers unto happiness in both the worlds, that he rests his tenets upon the pillars of righteousness, that the individual conscience must guide his followers to the do-

main of the universal conscience, that humility and devotion are indispensable for all progress, that the Good-Kingdom of Ahura-Mazda is now and here, within the reach of man, and that perfection and immortality are his rightful heritage.

Vohu-Manah is the good thought that symbolizes his Wisdom. It shines to guide the way-farer, give him protection, increase his knowledge, rejoice in his efforts to wrest the secrets from nature, give succour to the good creation, help man to reach God. He is the willing hard-working family-man, welcoming the righteous to Paradise, and smiting his adversary Aka-Manah, the evil mind, out of existence.

Vohu-Manah makes man aware of the Moral Law of Ahura-Mazda. It is the small but powerful voice, that will not be stilled. It fructifies into the Vahisstem-Manah, which is the great and glorious Universal-Mind. Vohu-Manah teaches man that he is responsible for his actions towards others for his own good, as well as for the good of the entire community. Vohumanah teaches that just beyond his limited vision lies a whole world of inspirations that is only limited by his capa-

city to aspire, that he may if he chooses to rise to a life of nobility, grandeur, moral-splendour and superb man-hood, that nature evolves him for a higher existence, and that Paradise awaits him.

Were man to awake to Vohu-Manah, the birds would sing for him, the flowers would spread their sweet fragrances, the waters would dance and ripple gaily, the fires would shine brilliantly and right up, the airs would waft caressingly, the moon would diffuse its cool halo, the clouds would sail dreamily, the rains would be beneficent, the fields would bear abundant crops, the cattle have green pastures, the lands would grow plenty, man's labours would bear reward, the homes would be abodes of love, his days would be pleasant and his nights would be restful, for all these blessings are within the reach of Vohu-Manah, around which the Ever-smiling Providence dances attendance.

“The gifts of Vohu-Manah come to those who work for the creation of the Lord!”

Bombay: 11th April 1966.



RAHE-MAZDYASNAN

"Pride Goeth Before A Fall"

A Misunderstood Episode of King Jamshed

by

DASTURJI KHURSHID DABOO

Often much that we read in the name of Iranian history is heresy description and legend. Long intervals of time are mixed up in confusion. We have wrong impressions about King Jamshed and we waver between placing him as just one fortunate King of Iran and acknowledging him as "Ahu".

As a result of this confusion we misunderstand and vilify a great Soshiyant (Reformer) of the order of a prophet. He is highly adored in the Vandidad and in several yashts (excepting Jamiyad yasht). His reference in the Gathas is not explicit and the Western Christian Students of the Philological school have crossed all bounds of sanity in translating that "he ate beef (cow's meat) and made others eat it."

Jamshed, one adored in the Afrins of Afringans, and a great soul, is accused of having brought death on entire mankind which was immortal prior to his vanity. That a soul so lofty and praised so high be deemed to have stooped so low is a contradiction so apparent that to counteract this infamy the late Seth Sorabji M. Desai prepared an essay in 1905 for Bazam-e-Ruze Ahurmazd, which was published by the late Mr. Dinshah Irani.

Its subject was "Historical Calumny of King Jamshed." In this he has refuted the current belief and has thrown much light on the spiritual side of the subject. Later on the late Mr. Nusserwanji Billimoria and the author of this article (Dasturji Khurshid Daboo) offered alternative explanations which are all dispersed. Hence this article is necessary to collect them in one essay.

In our scriptures, except for Jamiyad yasht, the rest of them have described King Jamshed as God's first Paighambar (the bearer of Paigham or message) and his Fravashi is worshipped. How can such a lofty soshiyant suddenly become vainglorious? The many noble services rendered by him to mankind are extolled in several scriptures. It is least likely that such a wise Paighambar should lose his sense and revolt against the Almighty like an ordinary person. Granting that he did show vanity in his life and expressions is it possible that for his shortcoming the wrath of the Almighty would descend on all mankind and make them subject to death when before this it was immortal (not subject to death). This offends the law of Karma. At most God's wrath could descend on King Jamshed alone.

King Jamshed was no ordinary soul. Through inspiration, he knew of the Great Deluge that was to come, and he made preparations, to save all kinds of life by selecting pairs of animals and keeping them safe on a ship against such catastrophe. If Jamshed were to be considered the first mortal man who brought death on mankind he could not be just a ruler of Iran. His power and influence must have been world-wide for the known world of that period of the pre-historic age. He must have been one wielding so much power, earthly and spiritual, as to be entitled "Ahu" by his status.

He must have lived in an age so remote when Man had light etheric body, which in later ages had consolidated by involution to a hard material body. In the Puranic Kathas of ancient Hindu literature there is a parallel instance differing a little in details from the legend of King Jamshed. King Jamshed's original name is "Yim" and in the Avesta, he is known as "Yim-Vivanghan" (Yim, the son of Vivanghan). In the Puranas, there is mention of one Yim-Vivasvat also known as Manu (meaning a man controlling all mankind). Manu later became Jamraj (caretaker of souls after death). This Puranic Katha refers to an age millenia ago. But there is no reference to egoism, or vanity, in it. The most probable thing is that what is ordained for the entire world must apply to Iran.

According to Ahunawar Ahu, the King of Kings and Ratu, the Paighambar, are both of the same status. When the Almighty spread his First Religion through

King Jamshed (Vandidad II) how is it possible for Jamshed to have deteriorated so much as to become a target for violent wrath of the Almighty? And what slur does it cast on the sense of justice of the Almighty, to have spread his wrath on all other men and women and turned them mortal for the sin of one?

It was God's own Law of Vi-Daeva-dat (against-Satan-Law) compiled as the Vandidad, and later known as the **Mazdayasni daen** the first instance of daen spread in some form by Jamshed. **This was the real "Pesh-Daat" (First Law) and those Kings who believed in this** first law and ruled under its tenets were the Pesh-Dadian Dynasty. When in history could this law, meant for entire mankind, have come into its own? Were the utterances of a great soul, who knew the plan and the wish of the Almighty really deserving of drastic punishment? Is it not possible that its real meaning was some philosophical realisation? Take the example of the great Sufi poet Mansur, who, when he declared his formula of "Ann-al-Haque" "I am the true God" (implying — in me is the truth of God) Is it not possible that when we speak of the vanity of King Jamshed we are really failing to understand him and his utterances? We see no vanity in Christ's utterance "I am the Way — I and my Father are One" In Hindu philosophy we see "Ahma Brahmasain" I am the form of God. Such expressions are considered as manifestations of the lofty order of Consciousness. Our daily prayer Hosh-baam, speaks of our meeting the Almighty in friendliness through the practice of

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“Asha” Asha Vahishta, Asha Shresht, as the best and excellent medium for “Dar-esam thiva, pairithwa jamiyam, hamem thwa hakhem”.

Gatha (30-10) hints at “Yojente” (merging) into God. Are these the manifestations of vanity or of the real Yogi state of merging?

Now let us go to the period preceding the era of Jamshed. If man was not subject to death upto the time of King Jamshed in what form did human beings exist then in the times of Gayomard, Hoshang, Tehmurasp, the predecessors of Jamshed. Some idea of it can be worked out from the very name of Gayomard. His name is a compound word in which Gai is life (cp Geush urvan), Marethna = subject to death indicating a free-floating state between life and death in the form of light, thin Kehrap

(Ethereic Body). There was no consolidated material body to perish and the free—floating state of life was not destructible. It was in the process of Involution from the state of thin, flimsy, light Etheric form to concrete consolidated material form that the human body became this gross srtructure subject to destruction and satanic influences. If despite this gross change coming on him King Jamshed could enter the spirit of his previous original state and retain the awareness of his consciousness of Etheric state he could very well express himself saying “I am not just material body, my own self is a spark of the Almighty and I am, in my roots, immortal.” This should be considered a lofty state of mind and not a defect.

Tracing the story of King Jamshed in the Avestan literature it appears that the slander of vanity attached to his name is

a later fabrication intended to portray him unfavourably by later Moslem writers, and lay the blame of making man mortal on some individual of Zoroastrian lineage.

Mr. Sohrabji N. Desai was very earnest to remove this slander from the name of King Jamshed, and has written extensively on the subject.

King Jamshed in the Gathas

There is mention of King Jamshed Vivanghan in The Ahunavad Gatha (32-8). This paragraph has several translations and renderings. European scholars following some Pahlevi writings have deviated far away in translating this paragraph to mean that the King instructed people to eat beef (cow's meat). Assuming this to be true, it is obvious that human beings must have had body capable of assimilating meat. How can King Jamshed be then blamed for making mankind subject to death?

Kangaji has set aside Pahlevi writings and translated "Geush бага" as "strength of word." According to Dr. Taraporewala's rendering, this paragraph means "giving lustre to God's Creation with the desire to make mankind happy." According to Behramgor Anklesaria, it means that Jamshed wanted to establish Man's regime by making Bhagwan unhappy." According to Dasturji Bode, Almighty was vilified to enhance human vanity. Some Pahlevi writers have followed the path of least resistance in translating "Geush" as gosh (meat) and "Kharemno" as Khanaro (eater). If the lofty soul like Jamshed's ever at all advocated eating of cow's meat how could such

teaching be considered worthy of worship to be included in the sacred books of the Gathas. Word "Geush" in Avesta has many meanings, such as

1. It is the name of Gosh Yazat
2. The Earth
3. Life
4. Cows and other cattle
5. Wealth.

European scholars are all labouring under a delusion that the era of Zarathushtra was primitive in which all people were shepherds and that is why the prophet is supposed to be speaking only of cows and bulls. Even in the Vedas the word "Gao" means the earth as well as soul or life. Dasturji Daboo himself translated this paragraph as under:

Aisham	Ainangham	Vivanghā-husho	shravi
Such	victim of God's order	Vivanghan's father's famous	
Yim aschit	yeh	mashiyeng	chakshnusho
Jamshed also	who	subjected to death	obeyed voluntarily
Ahayakeng	gawoos	baga	Kharemno
for all of us	life	part	full of suffering
Aishamchit	Aa-ahmi	thra-ahmi	
(and) for such like	I am here	yours	
Mazda	Vichi	thai	aiji
Oh ! Mazda	One with you	(in your judgment)	

One of the famous victims of God's judgment in the above matter is Jamshed, son of Vivanghan, who amongst others became unhappy to find a part of life becoming subject to death. Zarathushtra says about himself: Oh Ahura! I too surrender myself to your judgment, for mortality in time with the rest of mankind.

Note that the word "Kharemno" does not mean Khanar (eater) and the meaning of the word "ainangh" is vengeance in Kemna Mazda and other writings but

here it is taken as sinner by several writers for no valid reason.

To properly understand this paragraph it is necessary to be acquainted with the **process of Involution as designed by Ahura**. The first born and the earlier born man did not have material body. There is a hint of the same in the Puranas. The original Etheric shadow-bodies through internal changes gradually became solidified (materialised). With every change more of life-force entered and rejuvenated them. In the stage of Etheric body, then, not subject to death and destruction, they existed in the flimsy **shadow-like vaporous form of "Keharp" and "Ushtan" on which the Satan could have no grip**. Meanwhile God's plan advanced and to accommodate the original yearnings of the Farohars to descend to the earth and fight their battle of life of good against evil Man's form and structure was materialised and subjected to destruction.

"Mashiya" means Maratya = Mortal. Hence Mashiyo and Mashiyai are mortal man and mortal woman. Aeons of time have passed by since this change came over Man. In the management of each group of mankind, its Manu (Avastan Ahu) has the controlling voice and who is taken as the Lord of the group, under whose direction worldly, political, social changes and changes in law and order take place. In the same category is included management and development of body forms suitable to time, place and order of things to come. "Ahumacharatumcha Yim Ahurem Mazdam" Such

Lord and teacher was Yim (Jamshed) of Ahura Mazda. Such was the "Vairiyo" or the Lord of Will who with his companion, Ratu (teacher) worked out the scheme of God to completion. Religion, education, new thoughts and spiritual guidance were under them, hence these two are the principal manifestations of the Almighty and "Ashatchit hacha", the power of purity was vested in them. King Jamshed, as the "Ahu" (the Lord of all He surveyed) was the Yamraj of Mankind.

But when he was entrusted with the task of fulfilling God's desire to change entire mankind from the Etheric to the material he was deeply grieved. This change was subject to one condition that later on, when Man attains perfect wisdom, each one of them will again become "amareshiyantun" (immortal) and "Ajareshiyantim" (Indestructible). Not having attained this spiritual understanding and just hearing the hearsay legend of Jamshed's pride, some may have portrayed him at a disadvantage in the Gathas. The real culprit is the Pahlevi literature in which Geush and Gosht are mixed up. The two are wide apart. The paragraph quoted above from the Gatha does not say or imply a word about the so called vanity of Jamshed. Going through the Vandidad and yashts we find that Jamshed was one with God in his desires and was a Paighambar who loved his daen (faith). His services to mankind are innumerable. Hoam Yasht says that Jamshed was born to Vivanghan fulfilling the father's wish to have a son who would do good to mankind.

However, a queer story appears in the Avesta that when the Almighty asked Jamshed to spread his faith, (which must have been Mazdayanian faith) he declined apologetically stating his unfitness for the great task; but agreed to rule over Iran well for the good of Mankind.

Purana also gives a parallel instance. Dhyanchowhan took exception to the similar offer of the Gods and requested that such tasks should be assigned to "Manasputra". If Jamshed were in any way a sinner it is unlikely that his Fravashi would be remembered with reveren-

ce all throughout in Avesta and specifically in Afrins. It is forbidden in the Gathas (Ha 32 para 11-12) to harass animals even in joke. On the face of it, it looks absurd that Jamshed could have advocated eating cow's meat. Somewhere there is a Himalayan blunder in mistranslating "Geush" and "Gosht", whose original meanings are different.

(Continuation)

Translation

Courtesy — Jam-e-Jamshed

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GATHAS,

The Zoroastrian equivalent of the Christian
Bible and the Moslem Koran

by

DR. K. T. JUNGALWALLA

The five Gathas carry the message of our Prophet, in His own words, in the then spoken Avestan language. They stand equivalent to the Bible and the Koran as books of Revelation. Gathas are divine songs (ga = to sing) of Zarathushtra, each one having its own special metre. "The languages of the Vedic Hymns (Geet = song) of the Hindus and the Gathic chants of Zarathushtra are branches of the same spoken tongue of the time; thus there is an exceedingly close resemblance between the two. Both are supposed to be composed about the same period, about 4000 B.C. i.e. approximately 6000 years ago. (Dr. Taraporewalla's "Religion of Zarathushtra", page 2). The nearest to the Gathas, both in language and in spirit, stands the Vedic literature of India, Bhagavad Gita in Sanskrit, sister language to Avesta. (Dr. Taraporewalla's "Gathas", page 50). "Zarathushtra was, and still is, in very truth the World-Teacher (Jagat-Guru) and His message given in the Gathas is for **all** Humanity, the whole world, and for **all** time and ages. His message is the Eternal Teaching of 'TRUTH, LOVE and SERVICE', based upon His perfected principles of "Asha", righteousness or uprightness; "Vohu-mana", the good

mind encompassing good and love of all life, human and animal; and Armaiti, self-less purity in the service of all good life.

'Ahuna Vairya' (Yatha Ahu Vairiyo) is the earliest Avestan prayer and is the very root of the Zoroastrian faith. The oldest portion of the extant Avestan texts are the 'Five Gathas of Zarathushtra'. The name of the very first Gatha is 'Ahunavaiti', which clearly indicates its connection with the **Ahuna Vairyo** and demands its pre-existence". In fact, Dr. Taraporewalla believes "the 'Ahuna Vairyo' to be the foundation upon which the teaching of Gatha Ahunavaiti rests. The Gathas rank among the Bibles of Humanity and demand our reverential study, just as much as the Upanishads, the Bhagavad Gita, the Dhammapada, the Qoran, the Old and the New Testaments, and other scriptures of the world. The Gathas are among the precious possessions of humanity, and they are the very fountainhead of the 'Teachings of Zarathushtra'.

1.

In Gathas Zarathushtra has given us writings in which every syllable seems loaded with thought" — "The Zand Avasta" — Rev. Dr. L. H. Mills.

2.

"He was the First Prophet of Truth who appeared in the world and kindled a fire which thousands of years could not entirely extinguish" — "Original Speech of Zoroaster" — Haug.

3.

"No one can study the Gathas as a whole, without admiration for the mind which had so sane an apprehension and appreciation of religion and morality, or without recognition of the reality of Zarathushtra as a man" — "The Divine Aspect of History" — Mozley.

4.

"We must class Zoroaster amongst the greatest men who ever lived and as one of the real benefactors of the human race" — "Origin of the Parsee Religion" — Haug.

5.

The Gathas revealed "A religion which is ancient and which certainly taught immortality of the soul and the future state of rewards and punishments, **centuries** before the doctrines were prevalent among the Jews; a religion which for ages prior to Christianity announced that man must be pure in thought as well as words and deeds, and sins must be repented of before they could be atoned for such pure and venerable religion as one which must command the respect of the civilized world and of which a **Parsee may well be proud**" — Arthur Bleek.

6.

....."To whose lessons we have owed such a portion of our intellectual inheritance, that we might hardly conceive what human belief would be now, had Zarathushtra never existed" — Francis Power.

7.

"Amongst the most remarkable men of the early ages of the world, Zoroaster, in science and knowledge must have foremost rank". — J. How.

8.

"Zarathushtra was the first to preach Monotheism to the world. His message or religion gave an eternal foundation of reality to goodness as an ideal perfection. Zarathushtra was the foremost prophet who showed the Path of Freedom to men, the freedom of moral choice, the freedom from blind obedience to unmeaning injunctions, freedom from the multiplicity of shrines which draw away our worship from single-minded chastity of devotion The moral significance of the Zoroastrian faith is to uphold man in his life of Good Thoughts, Good Words and Good Deeds. In Zarathushtra's teachings, which are best reflected in the Holy Gathas, there is less mention of the ritualism of worship than conduct and its moral motives, such as Vohumano = good thoughts, Asha = universal law of purity and truth and Armaiti = obedience" — "Zarathushtra's Message to the World" — Major S. R. Bamji.

9.

“Upon the basis of Gatha text, Zoroastrianism can be represented as one of the purest and the most sublime religions which have existed in the world. The religion of Zoroaster is a religion of culture, of spiritual and moral progress and proficiency” — Geiger.

10.

“Zarathushtra was one of the greatest religious geniuses of all time, a Prophet who **held colloquy with God** The importance of Zoroastrianism lies in the influence it has exercised on other later religions, particularly Christianity, through the medium of the **Jewish exiles in Babylon, who seem to have been thoroughly imbued with Zarathushtra's idea.** Christianity claims to be heir to the prophets of Israel. If there is any truth in this claim, it is no less heir to the Prophet of Ancient Iran, little though most Christians may be aware of the fact” — “The Concise Encyclopaedia of Living Faiths” — Zarathushtra & His Teachings — R. C. Zaehner.

11.

“The teachings of Zoroastrianism had an enormous impact on Judaism during the captivity period (B.C.-538), as the doctrines of Immortality (of the soul) and the Devil are not to be found before that period; through Judaism, these were later assimilated into Christianity and Mohamedanism” — “Living Religions of the World” — Spiegelberg.

12.

“Zoroastrianism, the ancient religion of Persia (Iran), because of **its theological distinctiveness** and its historical importance, clearly ranks among the world's major religions Historians believe it profoundly influenced Judaism (Judaea was a part of the Persian (Iranian) Empire at that time) **Much of the Zoroastrian theology may be said to survive today not only in Judaism, but also in Christianity and Mohamedanism**” — “The World's Great Scriptures” — Lewis Browne.

After the Gathas other prayers composed were **Yasna** or **Yajashne** with its 72 Chapters (Ha). They were composed at different periods. They are “a **large compilation of miscellaneous prayers including all the five Gathas**”. The 72 threads of our Sacred Girdle (Kusti) are symbolic of the 72 Chapters (Ha) of the Yasna. The whole prayer is in the Avestan language. It cannot be classified amongst our daily prayers, although many verses (Ha) are included in our daily prayers.

Our three basic prayers, **Yatha-Ahu-Vairiyo, Ashem Vohu and Yenghehe Hatam** existed from times immemorial. They occur in **Haa 27 of the Yasna.**

Yajashne is a long ceremony performed with the use of certain implements (Alaat), of rituals and prayers lasting for about two and a half hours.

After the Gathas and the Yasna — Yajashne Yashts were compiled about 1000 B.C. Each Yasht has a specific name of its Yazd and each one is numbered. According to Kavasji Kanga's ("Khordeh Avesta Ba Maeni" — pages X and XI) there are 24 of them. They are also in the Avestan language and many verses (Ha) of the Yasna (Yajashne) are incorporated in these prayers.

The five **Nyaish** were compiled a little later. They are: (1) Khorshed (Sun), (2) Meher (Mithra), (3) Mahabokhtar (Moon), (4) Avan Ardvisur (Lustre) and (5) Atash (Fire). These are mostly in the Avestan language, but a few paragraphs are in the Pazand language, such as the first paragraph of Khorshed Nyaish,

even some Arabic words have been used showing that this part must have been added at a much later date.

Some still later prayers like Doa-Na a m-S e t y a s h n e, Din-no-Kalmo (Pazand), Doa-Tandorasti, are in the Pazand language and the Monajats are in pure Persian. These should be regarded as our latest prayer compositions about the 3rd century A.D.

Our Khordeh Avesta prayer books consist of a collection of these prayers, and compilations vary in their contents.

(I am grateful to Dasturji N. D. Minocher-Homji for his kind advice and guidance in preparing this article.) I am thankful to Major Sohrab R. Bamji for several quotations contained herein.

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The Origin of Chess, as Given by Firdausi

by

Khurshed Navroji Pavri, B.A. (Hons.)

Mr. Rusi F. Madon, a member of DADAR CHESS CIRCLE, has won this year the All-India Chess Championship. He is 28 years old, and has a still more brilliant future before him. This is the first time that a Parsi has won the Championship ever since the inception of this All-India competition and it is hoped that the readers of PARSIANA will find the following article interesting, as an episode in the history of Iran of the Sasanian period.

CHESS has been called "the most excellent game that the wit of man has yet devised." It is one of the most intellectual forms of recreation, which "the wisdom of antiquity has bequeathed to us." It is a game, which requires deep concentration, foresight, analysis of future moves, and retention in the mind of the picture of the board a few moves ahead. **There is no element of chance at all, as in games played with cards or dice.**

As narrated by Firdausi in the SHAH-NAMAH, the game of CHESS, called by him SHATRANJ, originated in India, and was introduced into Iran during the reign of King Naushirwan-e-Adil of the Sasanian dynasty (531 to 579 A.D.) whom Western scholars and historians generally know by the name of KHUSRU I or CHOSROES I.

Firdausi says that one day a messenger from the King of Hindustan arrived at the Iranian court of King Naushirwan with a very rich tribute of precious jewels and valuable articles of Indian manufacture as a gift from his master.

He placed before Naushirwan a **SHATRANJ-BOARD** with the 'MOHRAS', or **Pieces of the game**, and conveyed the message of the Indian king, which was to the effect that the wise courtiers of Naushirwan should try to find the correct moves of the Pieces and determine the principles and practice of the new game. The messenger added that the Indian king had stipulated that if no one in Iran succeeded in mastering the game, the Indian king would cease to pay the tribute to Iran, and that on the contrary Iran should pay a tribute to the Indian King. In describing the Board and the Pieces **Firdausi says that it was a game resembling war-fare**, played by two players, and consisted of two sets of Pieces, one set having been made of coloured ivory and the other set of teak-wood, and he gives the names of the Pieces, viz. King, Vazir, Pawn, Camel, Horse, and 'Rokh' (Elephant). Naushirwan asked for time of seven days for his courtiers to study this new game.

The wise men of the court having failed to find out the principles and practice of the game, **Naushirwan's Prime Minister, Buzorjmeher, undertook to study the game.** After very strenuous deliberation extending over one day and one night he succeeded in finding out the ways and method of playing the game and the correct moves of the different Pieces. Before the 'anjuman' assembled in the court Buzorjmeher displayed the Shatranj-Board and Pieces. He put the Vazir by the side of the King, and arranged properly the Pieces of the army on each side. He began moving the Pieces, **the object of either side being an attack on the opposite King.** The whole assembly and the Indian messenger were quite surprised at the intelligence and ingenuity of Buzorjmeher in mastering the correct way of playing the game in such a short time without any previous knowledge whatsoever about the Board or the Pieces. Naushirwan bestowed valuable gifts on Buzorjmeher.

Firdausi says that Buzorjmeher invented a new game of his own, which he called "**NARD**". The game consisted of a battle-field with an army on each side, but the main difference between SHATRANJ and NARD was that the latter was played with the help of two dice made from ivory with black dots on the sides. The moves of the Pieces depended upon the throw of the dice by each player. Naushirwan, being quite pleased with the intelligence of Buzorjmeher, deputed him to the Indian King at Kanoj with the game of NARD and a load of rich and valuable articles. The message from Naushirwan to the Indian King stated

that the wise men of the court of the King should try to find out the principles and practice of this new game, and that if they failed to do so, the Indian King should not only return all the gifts sent to him, but in addition he should send a further load of tribute of equal value.

No one in the Indian court could solve the principles and practice of playing NARD, and the Indian King had to admit defeat. Buzorjmeher explained the method of playing the game. The Indian King paid the full tribute as stipulated, and Buzorjmeher returned with the same to Iran. (The game of NARD was also called "VIN-E-ARDESHIR", or "THE GAME OF ARDESHIR", in honour of Ardeshir Babekan, founder of the Sasanian dynasty.)

After narrating the episode of the game of NARD, Firdausi describes, in the 'dastan' that follows, the circumstances in which the game of SHATRANJ happened to be invented in India. According to him, there was once a famous King named Jamhoor, in Sandal in India. He had a son named Gav. Jamhoor died when Gav was only a child, and Maai, Jamhoor's brother, became king. Maai married the widow of Jamhoor, and a son was born, who was given the name of Talhand. When Gav was seven years old and Talhand was two years old, Maai died, and on the advice of the subjects the mother of the two boys assumed the reins of the kingdom as queen. When the boys grew up, each of them wanted to be king, and tried to persuade the mother to give the kingdom to

him. Gav claimed the kingdom because of his seniority, and Talhand put forth his claim as the son of the last king. Even the subjects were divided into two camps. Talhand, who was hot-headed, decided to fight for his claim. The mother and Gav did their best to pacify Talhand, and Gav even offered to him half the kingdom so that each brother could rule over his own part of the territory independently. Talhand would not agree to this proposal, and prepared to fight. There was a battle between the armies of the two brothers. Gav gave orders to his army not to harm Talhand in any way, but to try, if possible, to capture him alive. Talhand also gave similar orders to his army respecting Gav. In the first battle Talhand's army was defeated. When the armies were engaged in the second battle, there was a storm, and a hot wind blew in the face of Talhand's army. Many of his officers and men were killed; and many others surrendered to the opposite side, and Talhand was deserted by his followers. He died of heat, hunger and thirst on the back of his elephant. When Gav found Talhand's dead body, he examined the whole body to see if he had at all been wounded anywhere. He assured himself that Talhand had died without any injury. The mother was stricken with grief and mourning at the death of Talhand. She could not be solaced, and she accused Gav of having killed his brother. She could not believe Gav's explanation about Talhand's death by heat, hunger and thirst, without any wound.

Gav convened all the wise and learned men of the kingdom, and explained to them how the battle had progressed, and

how Talhand had died uninjured. Gav asked their advice as to how to convince his mother about the fact. After deliberating over the matter for long the wise counsellors devised a board with a hundred squares and two sets of army with kings, vazirs, elephants, horses, camels and infantry. With the appropriate moves of the Pieces they evolved a mock battle on the board, and showed how king of one army could be '**checked**', i.e. threatened with attack, by the opposite army, and how **he could be 'check-mated'** or defeated without actually being wounded, when his followers were not in a position to come to his succour. With the help of this game Gav was able to convince his mother that Talhand had died in similar circumstances without being injured. This was the game of SHATRANJ.

In this 'dastan' Firdausi thus gives his own account of the origin of SHATRANJ in India. He concludes this account with two couplets, viz. "Now this 'dastan', which I had learnt from the BASTAN NAMA, comes to an end. Ever since that time the SHATRANJ-BOARD has remained in existence with the people of the world."

However, after considerable research historians and scholars have come to the conclusion that the original or primitive game, from which SHATRANJ was evolved, is very ancient. With all the available evidence they are almost unanimous in holding that **the origin of the game definitely points to India and not to any other country, and that SHATRANJ was evolved from the very ancient game**

called "CHATURANGA" in old Sanskrit. But the origin of CHATURANGA itself is lost in the mists of antiquity. Sir William Jones, quoted by Dr. Duncan Forbes in his book, "THE HISTORY OF CHESS", states on the authority of his friend, the Brahmin Radha Kant, "that this game is mentioned in the oldest (Hindu) law-books, and that it was invented by the wife of Ravan, King of Lanka (Ceylon), in order to amuse him with an image of war, while his metropolis was closely besieged by Rama in its second age of the world." It has not yet been definitely established if this is the correct origin of CHATURANGA.

The word CHATURANGA means "Four members or components", and it refers to the four components of the ancient army, viz. "GAJA", meaning Elephant; "ASWA", meaning Horse; "RAJATHA", meaning Chariot; and "PADATTI", meaning Foot-soldier. CHATURANGA appears to have been a four-handed game, where two opposite players were allied against the other two. It was played on a square board having sixty-four squares, and each player controlled a set of eight Pieces, viz. King, Elephant, Horse, Chariot, and four foot-soldiers. There was no Piece corresponding to the Vazir or Firzan or Firzin of the medieval SHATRANJ or the Queen of modern Chess. Each set was of a different colour, placed, in the beginning of the game, at each corner of the board.

The game was, however, played with dice, and the moves of the Pieces were determined by the throw of the dice, and hence in the ancient game there was an element of chance also, which was eliminated as the game was evolved into SHATRANJ and then into modern Chess. CHATURANGA has been mentioned in the "BHAVISHYA PURANAS", where Yudhishtir, the eldest of the Pandavas, is instructed in the moves of the game by the Sage Vyas.

In the course of time the complexion and the principles of the ancient game in India appear to have gone on changing, resulting in the game of SHATRANJ. It is now almost universally accepted that the game was introduced into Iran from India in the sixth century A.D. As described by Firdausi, the game at that time was played by two players on a square board of a hundred squares without dice. The Pieces of the two allies of the former CHATURANGA had been combined, and one King had been turned into Firzan or Vazir. Two additional Pieces on each side, called Ushtoor or Shutur, meaning Camels, had been introduced. The name CHATURANGA changed into SHATRANG in Pahlavi, and later into SHATRANJ in Persian and Arabic.

Firdausi does not give the names of the King of Kanoj (Hindustan) and the 'pandit' or messenger, who took the game to Iran. However, in the Pahlavi

work "MADIGAN-E-CHATRANG" or "Vijarishn-e-Chatrang", meaning "AN ACCOUNT OF CHESS", the name of the Indian King is given as DEVASARAM, and that of the 'pandit' as TAKH-TARITOOS.

From Iran the game of SHATRANJ went to Arabia and Asia Minor, and thence it was introduced into the different countries of Europe, and later into America taking firm root in every country and becoming very popular.

The English word "CHESS" for the game is another form of "SHAH" or

"SHEH" the principal Piece in the game. The word "CHECK", drawing attention to the attack on the King, is also derived from SHAH or SHEH. The word SHEH is often used even now in India instead of CHECK. The word "Check-Mate" is derived from 'SHAH-MAHAT', meaning the King is defeated. The French word for CHESS is "ECHECS".

At present CHESS is generally being played in all countries under the Rules framed and authorised by "FEDERATION INTERNATIONALE DES ECHECS", (The International Federation of Chess.)



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A true Zoroastrian accepts God as 'the Lord of Existence' (Ahura) and as 'the Greatest Knower' (Mazda). What a beautiful name !

Our prophet in the selection of God's name must have through insight and meditation, come to the conclusion that the life emanates from and progresses through the two great forces "POWER" and "WISDOM".

Power without wisdom leads to ruination and wisdom without power to submissiveness and then to stagnation and deterioration. The history of the thoughtless rulers of the world proves this truth. Therefore, our Kusti Prayer tells us that "Dushdana apadshahan bad" (meaning) "The unwise may never be the rulers."

Let us pray then :

Oh **Ahurmazda !** the **Lord of LIFE and WISDOM**, whenever in a prayerful mood we surrender to Thee, let us remember this greatest truth that Thou art the Lord of Existence and the Most Wise one and that we are Thy prototypes and in our life we shall preserve the sanctity and balance of **POWER** and **WISDOM !** May we all rule by service and serve by rule ! Amen !

— Bejon N. Desai.

TALISMANIC 81,000

by

P. N. TAVARIA

The figure-group 81,000 is a mystic or talismanic numerological number, each of which numbers, viz., 8,1,0,0,0 has its own distinctive significance based on eternal verities to be explained below.

— Khshnoom

Figure-group 81,000 is a compound numeral expression made up of 81 and three ciphers. Of this 81, 77 is the sum total of the degrees at which, each of the six planets 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. Thus, Jupiter sets at 11 degrees, Mars at 17, Venus at 9, Mercury at 13, Moon at 12 and Saturn at 15 degrees totalling in all 77. The Sun as the executor of the Divine Plan is represented by the numeral 4. The Sun called Spento-temo-Mino, the Blissful angel is the deputy of Ameshaspends, and executes the three-stage Ahunavar Plan in this material world. Thus $77 + 4 = 81$.

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; Ysn. 55, 1) who all lack in Divine Knowledge, and hence sinful. The next figure is 1. 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 imperfection represented by the figure 8, we have to rise to the excellence, i.e., perfection represented by the figure 9.

Numerological Significances of 3 Ciphers in 81,000 and 12,000 years

In 12,000 (Bd. 34) as in 81,000 the three ciphers stand for the three stages of Creation called the Ahunavar-Plan.

In the first, souls with deficiency of divine knowledge, are brought down from the 8th heaven to the planetary world. Here a large portion of the above mentioned souls gets reformed by self-effort. For the unreformed remainder functions the law of Infoldment of Spirit into Matter, Mazdadata (Yt. 10, 67) or Mazdayasni Daena (Vd. 19, 13)

In the second stage human beings trail down to this earth according to this law, and here 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 Unfoldment of Spirit from Matter (Ahurdata; Yt. 10, 67) or Zarthoshti Daena, which is the third manifestation

until finally the souls get repatriated to the planetary world and beyond, whence they were exiled in the beginning of their journey to the earth. 81,000 are actual Solar years, constituting a Zarvane-Daregho-khadat, the self-created limited Cycle of Time. It is but a link in the endless chain forming the one Boundless Time (Zarvane-Akarana).

The expression 12,000 does not convey its normal numerical value as is believed in philology, but the sum of the figures 1 and 2 equal to 3, standing for the three-stage plan; each stage represented by a cipher to follow $1 + 2 = 3$ plus the three ciphers (000).

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 more nor less, based as it is, on the fundamental eternal verities.

The Tawil or commentary is the veritable mirror of the Ages influenced by the rotations and revolutions of the planets, whose periods (major, inter or minor) are worked out by mathematical computations, called Shumar-i-Falak. Thus Tawil constitutes the readings of the horoscope of the earth, in which the 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 horoscopic mirror the great future events of world-wide or nationwide importance. We give below two charts (A and B) showing deailed periods of minor cycles under major cycles of Mars and Jupiter.

CHART B

Inter cycle	Minor cycles	No. of years
of 2036	Saturn	377 (l)
years (under	Jupiter	277
one Jupiter	Mars	427
major cycle)	Sun	100
	Venus	226 (k)
	Mercury	327 (j)
	Moon	302 (h)
		2036

CHART A

Inter cycle	Minor cycles	No. of years
of 1931	Mars	388 (g)
years (under	Sun	90 (f)
one Mars	Venus	200 (e)
major cycle)	Mercury	320 (d)
	Moon	311 (c)
	Saturn	361 (b)
	Jupiter	261 (a)
		terminated
		in 1940 A.D.

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We know the 2500th anniversary of Gautama 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) in Chart B from (a) in Chart A, we get by addition the total period of 2560 years, which is the birth-year from 1940 A.D. So naturally in 1956 A.D. it would be 2576. Pari-Nirvana indicates Buddha's departure from the earth, which is said to be at the age of 79. So the 2500th year works out correct to a trifling difference of $(2576 \text{ minus } 79 = 2497)$ i.e., only 3 years or so.

Again B.C. 2027, the year of defeat of king Zarathushtra (Oxyartes) by the Assyrian monarchs Ninus and Semiramis works out correct to the very year by adding up the magistrate cycles from (a) to (l) and deducting 1940 of the Christian era.

Still again, Axyartes was the last king of the Kudarvan 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 2000 years after the Kayanian king Kae Vishtaspa in whose royal court Zarathushtra revealed his religion. The

Kudarvan dynasty commenced at the inception of the intermediate Time-cycle of Moon (under Jupiter major cycle) and ruled for about 1629 years between B.C. 3656 and B.C. 2027. The last minor cycle of 260 years under this Lunar cycle was under Mercury which gives rise to and supports idolatry (of the White side). Hence during this period of 260 years idolatry flared up in the extreme Western territories of Babylonia and Assyria, which were then under Iran. 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 remote age Shri Krishna, whose Faith is also idolatrous (of the White side) also appeared under the minister as well as the magistrate cycles of Mercury (under Jupiter royalty) between 5422 and 5382 B.C.

Coming to the immediate past, the Jupiter magistrate cycle (a) of 261 years shown at the bottom of the Chart A terminated in 1940 A.D. 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 Reza-shah 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, the faith-shattering misconceptions of the philological school got 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 4000 years, dates of which are well known.

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 Mohamad or at the tail end as in the case of Jesus Christ.

We have shown above that by adding up the minor cycles (a) to (j) we get the era of Gautam Buddha. Similarly, to find the distant era of Lord Shri Krishna, we add up the periods of the following inter cycles of longer durations to minimize additions :

(D)	1766
(C)	1629
(B)	2037
(A)	1930
Total	<u>7362</u>
Minus 1940 of Christian era.	
	<u>5422 B.C. era of Shri Krishna.</u>

Going remoter back, for the era of Holy Zarathushtra, we add up the inter-cycles (E) and (F) to 5422 years shown above. Thus,

907 (F)
1222 (E)
5422 (shown above)
<u>7551 B.C. Date of Zarathushtra.</u>

Thus the Master lifted the Veil of years for the date, depending on the Darkness that shrouded the Date of Zarthushtra 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 8000 or 7000

reports of the earliest Greek writers, knowing well that they would not be able to fill up the gap in Iranian history of over 5,300 years, without owning the new light shed by the Khshnoom School on this important topic.



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