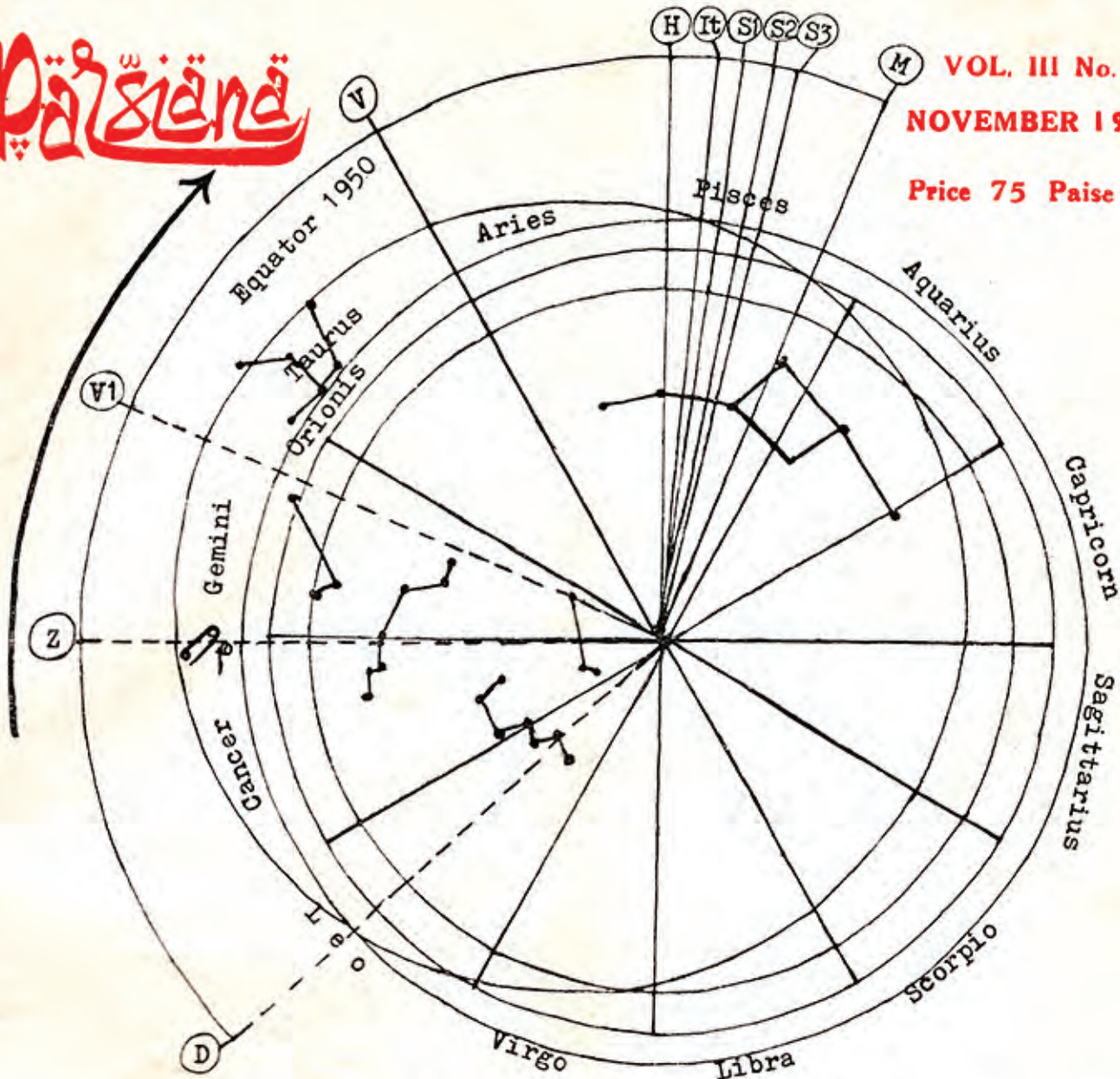




ZODIAC THROUGH THE AGES

(based on the frontispiece to the Report of the Calendar Reform Committee, Government of India, 1955)

Position of the First Point of Aries or the Vernal Equinox in different ages:

*D=The Deluge of the Vendidad:	9,564 B.C.
*Z=Age of Lord Zarathushtra:	6,311 B.C.
*V1=Age of Rigveda according to Mr. B.G. Tilak:	4,500 B.C.
V=Vedic times according to the Report of CRC:	2,300 B.C.
H=Hipparchos:	140 B.C.
Pt=Ptolemy:	150 A.D.
S1=Surya Siddhanta:	285 A.D.
S2= " " :	500 A.D.
S3= " " :	570 A.D.
M=Modern:	1,950 A.D.

(*Added by the present writer)

"Renown" BISCUITS

THE RENOWN BISCUIT CO., CONNAUGHT ROAD, BYCULLA, BOMBAY 27

*With Compliments
of*

**Dr. WRITER'S CHOCOLATES
& CANNING CO.**

DADAR, 28, BOMBAY.

Manufacturers of :

JAM, JELLIES, CANNED, BOTTLED AND PACKET
PROVISIONS, SWEETS, CHOCOLATES, ETC.

Parsiānā

VOL. III No. 1

NOVEMBER 1966

Contents :

EDITORIAL

Page

Age of Lord Zarathushtra—by Behram D. Pithavala	3
Airyema - Ishyo : The Cherished Brotherhood :—by Mahyar B. Patel	5
Khshnoom (Numerological Expression)—by P. N. Tavaria	19
A Comprehensive History of Iran (A Lecture)—by Prof. Phiroz Davar	23
	26

Managing Editor : P. B. WARDEN, M.S. (Bom.), D.P.M. (Bom.)

ADVISORY BOARD

Dasturji Navroz Minocher-Homji, M.A., B.Ed.

Major Adarbad Irani R.A.M.C., D.O.M.S. (Lond); D.O. (Oxon)

Mrs. Gool K. Savakshah

Mrs. Shera N. Vazifdar, M.Com.

Dr. R. C. Cooper, M.Com., Ph.D. (Econ.), F.C.A.

Mr. Jehangir F. Shroff

Prof. Nadir Ardeshir Mody, M.A., LL.B.

Dr. Sohrab H. Batliwala, Ph.D.

Mr. Bejon N. Desai, M.A., B.Ed.

Single Copy 75 paise. Yearly subscription for 12 issues Rs. 6. Inland,

Sh. 10 for U.K. and 2 dollars for U.S.A.

Office Address : C/o Warden's (Mysore) Pvt. Ltd., 378, Grant Road,
BOMBAY 7.

Published and edited by Editor-Proprietor P. B. Warden from 378, Grant Road, Bombay 7
and printed by him at Godrej Memorial Printing Press, Gamadia Colony, Tardeo, Bombay 7.

Sir Rustom Pestonji Masani

Kt., M. A.

BORN 23 - 9 - 1876

DIED 15 - 11 - 1966

Aged 91 Years

Sir Rustom was a man of versatile talents and keen intellect. A good student from school to college life he stood first in B.A. and M.A. Examinations with English and Persian as voluntary subjects. He carried his versatility in writing articles in important English and Vernacular Magazines and wrote prolific as an author on various subjects. He lived fully and played a variety of important roles in his life — such as

Fellow of the Elphinstone College — Fellow of the Institute of Bankers, Fellow Syndic and Vice-Chancellor of Bombay University. First Indian to be Deputy Commissioner of Bombay Municipality and later Commissioner, General Manager of the Central Bank of India, Chairman or member of Adult Education Association, Society for Protection of Children, Bombay Food Prices Committee, Rent Control Committee, National War Front Committee, Anthropological Society of Bombay, Dnyan Prasarak Mandli etc.

As a member of the Anthropological Society when he was holding the office of Vice-Chancellor of Poona University, he gave great impetus to researches in field work. His personal influence and prestige helped the founding of Gujarat Research Society and several institutions. He was a Trustee of several funds — esp. N. M. Wadia Charities.



He edited several magazines in Gujarati and English and contributed articles extensively to Jame-Jamshed, Gup-Sup, Kaiser-i-Hind, Indian Spectator.

Legacy of India, Ports of India, Life of Dadabhai Naoroji, Role of Wealth in Society, Britain and India, Vinoba Bhawe, etc. are his serious writings.

He also wrote several literary works — such as Folklore of Wells, a Study of Water Worship, Conference of Birds, a Sufi allegory now used as text-book in Geneva and Germany.

He also wrote Religion of Good Life, a summary of Zoroastrianism. He took keen interest in K. R. Cama Oriental Institute, Indo-Iranian Cultural Society and many Parsi Institutions.

All benefited by his learning and advice. May his soul rest in peace.

EDITORIAL

With this issue of November 1966 we are entering the third year of publication of Parsiana. It is a nice feeling to grow day by day into some existence in the newspaper world, which is as wide as the world and as wide as its Editor would make it. Our magazine is unique in the sense that it has kept its doors open to all who mean honesty to interpret our religious literature in their own way. And our pride is that we have picked out the elite of the community who have shed all prejudices for or against any school of thought and are patronising the magazine with a view to cull knowledge and not to dull the sharp edge of intellect in pursuit of a phantom of just this and nothing else. If one can behave in the phantom of Mithra as portrayed in philological school we see no reason why somebody else should not accept the history of the evolution of the Universe as described in Khshnoom. Whatever one does not accept is not false. Every mind does accept odd things and gets away with it. The basic training of the mind lies in shedding off prejudices — all else is superstructure of information, well founded or ill-founded, gulped in and stored up. There prejudices take root. Some people recommended me to drop Khshnoom. They called it Khshyoom. To them I offer my above statements with request to shed prejudices. It is the common knowledge that most opposition comes from people who have never cared to know — whatever be the subject they may be opposing. Our experience is that believers in Khshnoom are the staunchest believers in Zoroastrianism; but their fanaticism is their undoing. What is most necessary is an open mind and we shall secure it by persistent offerings of Parsiana. Every one who supports it supports sanity. Research is needed why some have discontinued Parsiana. Is it because of prejudice, lack of knowledge of our religion and its philosophy ? Is it because we are unable to offer the material in more palatable or more easily understandable language ? Does our religious literature need to be re-written, refreshed and recast ? Or is it our dulled sensibility to so much that is lofty in us but reeling on the ground for lack of support.

For this issue we had promised to include Index (suggested by Mr. Polson) but regret to postpone it to the next issue as the task is not completed due to insufficient staff as we cannot afford more. You can understand where the fault lies. It lies in the smaller number of subscribers. We have possibilities but must exploit them. Time will tell which way the wind blows.

Rustom Ardeshir Lawyer

Died 15-11-66. Aged 68

Parsiana and Warden's (Mysore) Pvt. Ltd. deeply regret the death of Mr. Rustom Lawyer, a partner of M/s. Sohrabji Nowroji & Co. He was in sole charge of Sandalwood business of the Company. Rustom was the heart and soul of that business and by statistical data about its output, import and export at his finger tips he was just one man who had to be seriously taken into confidence by the Forest Department of the Governments of Mysore and Maharashtra. He was always consulted by them and was the most prominent person ever present in all Sandalwood Auctions in Tiruppatur, Dharavar and Fraserpet, where his bids led and his purchases determined the price level of Sandalwood.

He with his able right hand man Shri Nathalal gave immense facilities to all Sandalwood dealers in Bombay by extending credits liberally and offering right advice. Business competition did not weigh in his mind then. A good soul, a good friend and a good colleague — such are the memories he has left behind. Sandalwood trade (at least in Bombay) is orphaned by his passing away. May his soul rest in peace.

SODIRIN[®]
TABLET
**FOR SWEETNESS
THAT IS
NOT SUGAR**



- Non Caloric, Non Nutritive Sweetener
- Indicated In Diabetic Diets And Weight Reduction.
- 1 Tablet = 2 Teaspoons Sugar.
- No Bitter After Taste And Completely Stable In Cooking, Baking & Heating.
- Dissolves Immediately In Warm Liquids
- Packing Of 100 And 500 Tablets.

Roe Pharmaceuticals

809, B. AMBEDKAR ROAD, DADAR T. T.
NEAR BROADWAY CINEMA, BOMBAY-14, DD.



PHONE: 65414

AGE OF LORD ZARATHUSHTRA

FROM A NEW ANGLE

PART I

by

BEHRAM D. PITHAVALA

Much has been written by great savants on the vexed question of the age of our revered Prophet Lord Zarathushtra, basing their opinions on multitudinous authorities — scriptural, traditional, historical and otherwise. I be pardoned for relying on one more authority which is not only based on our own tradition but is absolutely decisive and may serve to put an end to all further controversy on this subject.

Present position

The opinions prevailing at present may be broadly classified into two categories.

- (1) Most of the **Western Orientalists**, brought up in the belief that the beginning of civilization more or less synchronised with the birth of Lord Christ, find it convenient to rely wholly on the testimony of the Pahlavi writers who, for their own reasons, have attempted to squeeze history in order to bring down the date of Lord Zarathushtra to about 660 B.C.
- (2) On the other hand, the **Parsi scholars** nowadays generally toe their line to the Greek estimate of **over 6,000 years before Christ** which however, the Western scholars consider as "extravagant".

With due deference to Dr. West, Professor Jackson and other Western writers, I humbly submit that their view is, on the face of it, fallacious. If their opinion is accepted as correct, the question, would naturally arise as to why Eudoxus, Aristotle, Xanthus of Lydia and other ancient Greek writers of repute who would in that case become near contemporaries of Lord Zarathushtra, should have failed, one and all, to record His birth as having taken place merely two or three centuries before them. No satisfactory answer to this question is forthcoming.

Plutarch quotes **Theopompus**, a Greek writer of mid-4th Century B.C. as giving the names of the Amesha Spentas and describing OROMAZES (Light) and AREIMANIOS (Darkness), with their long struggle ending in the victory of

Good (**de Iside et Osiride, 47**). Here, in place of Spenta Mainyu, Ahuramazda is mistakenly mentioned as the rival of Angramainyu. This deterioration of the original Zoroastrian concept of the Twin Spirits appearing at the Dawn of Creation could not have set in barely three centuries after the passing of Lord Zarathushtra. This shows that the Western view is erroneous, particularly in the light of the oft-repeated statement of the Pahlavi writers that the religion remained in all its purity for 300 years. Again, **Herodotus**, the Father of History (484—424 B.C.), who was born in Asia Minor, would certainly have referred to Lord Zarathushtra if He at all belonged to the then recent history.

In passing, the almost unanimous testimony of the old Greek writers may be summarised hereunder :

(a) According to **Xanthus of Lydia** (B.C. 500 — 450 : Zarathushtra lived 6,000 years before Xerxes, i.e. 6,519 B.C.

(b) **Eudoxus of Cnidus** (B.C. 368) : 6,000 years before the death of Plato, i.e. 6,347 B.C.; or

Aristotle (B.C. 350)

and

Hermippus (B.C.250)

5,000 years before the Trojan War, i.e. 6,194 B.C.

(c) **Plutarch** (A.D. 46) :

5,000 years before the Trojan War, i.e. 6,194 B.C.

A new and decisive evidence

In the course of my intensive research in connection with the scheme of the Zoroastrian Religious Year I fortunately stumbled upon the following testimony based on our own tradition which confirms the Greek estimate as reliable. It is in Persian and is quoted from an unknown source in a Manuscript Book of Prayer in Gujarati written by **Dastur Rustam Gustasp Ardashir** in 1087 A.Y., pp. 620 - 1. (For the original, reference may be made to the **K. R. Cama Memorial Volume**, pp. 235 - 6.) It runs as follows:

“Several other kings reigned (in Persia) after the death of King Faridun. After them the sovereignty of Persia devolved upon King Gustasp. When thirty years of the reign of King Gustasp had passed, the prophet Zarthusht appeared; King Gustasp accepted his religion from him. 940 years had elapsed since the time of Faridun to the time of the reign of King Gustasp. And the Sun was at that time in Scorpio. King Gustasp gave an order to perform the Kabiseh (intercalation), and at that time in the month of Farvardin (i.e. at that time of the Vernal Equinox he put the Sun in Cancer. (“Chun az padshahi Gustasp si-sal be-guzast Zarthusht paigambar padid aasmsad va Gustasp din az-u paziraft va aftab khish-ra ba-aekarb aaword va Gustasp be-farmood taa kabiseh kardand va Farvardin aan-ruz ba-Sartaan giraft.....”).

In a Pahlavi work recording the events that have happened on **roz Khordad, mah Farvardin**, it is recorded, inter alia, that Shah Gustasp accepted the religion of Zarathushtra on this auspicious date. (See **K. R. Cama Memorial Volume**, pp. 122-9. The translation is by Dastoor Kaikhushroo Jamaspji Jamasp Asana.)

Before we proceed further, it is necessary to know something about the Zodiac, which is a belt extending upto about 9 degrees North and 9 degrees South of the Ecliptic.

Zodiac is one, yes only one. It is a physical impossibility that there can be more than one Zodiac or Bha-chakra. It is, however, calibrated according to different systems in various ways. Two main systems are:

- (1) **Sidereal or Fixed Zodiac:** It commences from the first point of Aries or Mesha Rashi and is measured along the twelve Zodiacal constellations in the sky. It is in use in India. See the Chart herewith.
- (2) **Tropical or Moving Zodiac:** The ancient Iranians and Greeks measured their Zodiac from one of the two points where the plane of the celestial Equator intersects the Ecliptic or the apparent path of the Sun, on or about March 21. (The last Gahambar of the year is for this reason called "Hamas+Patha+Maedem", i.e. the meeting-place of the (two) paths). This is called the Vernal or Spring Equinox. In this system the first point of Aries is not fixed, as in the Hindu system, but eternally shifts westwards at the rate of about 50 seconds per year, i.e. one degree of longitude in about 72 years. This phenomenon of the Precession of the Equinox is caused on account of the Earth's obliquity to its orbit. The Western astronomers and astrologers follow this system. The Vernal Point is now passing through the sign pisces of the Siderel Zodiac. It takes approximately 25,920 years for the Vernal Point to return again to the first point of Aries in the Sidereal Zodiac. This period is generally referred to as the Great Cycle or Plato's Cycle.

The difference in longitude between these two Zodiacal systems is called "Ayanamsha" and it amounted to 23degrees 23 minutes on January 1, 1966.

If you will now refer to the Zodiacal Chart given herewith, you will observe that the outermost arc marked D-M indicates the constant movement of the Vernal Point in the direction of the arrow. The current position is at M and about six degrees remain to be traversed in the sign Pisces.

In the days of Hipparchos (second century B.C.) the Vernal Point exactly coincided with the 1st degree of Aries of the Sidereal Zodiac and the Ayanamsha was zero. This position is indicated by the letter H in the chart.

According to the opinion of the Calendar Reform Committee appointed by the Government of India, the Vernal Point was situated at the junction point or Sandhi between the signs Aries and Taurus at the time when the Vedas were codified. This could happen about 2,300 B.C. However, according to the late Shri Bal G. Tilak the age of Rig Veda is about 4,500 B.C. when the Vernal Equinox was passing through Mrigshirsh or Orion. See V and V-1 in the Chart.

The Vernal Point and the age of Lord Zarathushtra

Now, in the Persian quotation cited above, it is recorded that at the epoch of Lord Zarathushtra's Ministry the Sun was in Cancer in the month of Farvardin. A right construction of this testimony gives out the approximate year of His Birth.

According to the testimony of Bundahishn, Zatsparam and other Pahlavi texts, the first day of Farvardin of the religious year (saal-i-Dini) ALWAYS coincided with the Vernal Equinox. It is now well-established that whenever a Pahlavi writer alludes to "roz Hormazd, mah Farvardin", it has to be understood as a technical reference to the Vernal Point. (See my monograph on the Zoroastrian Religious Year.) Hence, the above quotation means that at the birth of Lord Zarathushtra the Vernal Point was in the sign Cancer of the Sidereal Zodiac, indicated by 'Z' in the Chart.

From the present position of the Vernal point at 23 degrees and 23 minutes of Sidereal Pisces, and taking the average rate of one degree of longitude in about 72 years, we can easily ascertain when the Vernal Point was in the beginning of Cancer, thus :

Years required to traverse 23 deg.

23 mts. of Pieces :	1,683 years.
Ditto for 30 degrees of Aries :	2,160 "
Ditto for 30 degrees of Taurus :	2,160 "
Ditto for 30 degrees of Gemini :	2,160 "
Ditto for one degree of Cancer :	72 "

8,235 years

His age at conversion of Shah

Gustasp : 42 "

8,277 years

Less current year : 1,966 "

Approximate year of birth : 6,311 B. C.

It may be pointed out that the average of the three different estimates of the Greek writers cited above comes to 6,353 B. C., which is almost identical with the year found above on the basis of our own Iranian tradition.

Lord Zarathushtra was the first and only Prophet of mankind to proclaim the existence of the Twin Spirits at the dawn of Creation and it was, therefore, quite natural that He should take birth at a time when the Equinox was about to enter the sign of The Twins, Gemini. It is for this reason that I have taken Cancer 1 in the above calculation. I may add that, generally speaking, the World Teachers appear at times of pass-over of the Vernal Equinox from one sign into another.

I may point out that at present the Sun passes through the zodiacal sign of Cancer during July/August every year, but then it is Summer Solstice and not Spring or Vernal Equinox. The description of the natural environment at the birth of our Lord given in Fravardin Yasht clearly implies that He was born in the Spring. It must be remembered that at the time of the Ministry of our dear Prophet

- (a) the Sun was in the sign Cancer,
- (b) in the month of Farvardin,
- (c) which started at the point of Vernal Equinox.

These three cumulative conditions were satisfied fully only once during the Great Cycle of 25,920 years, from about 8,400 B.C. to 6,200 B.C.

Finally, at the suggestion of a dear friend of mine, Mr. K. M. Kharegat, a well-known authority on Astronomy, I may point out that since the rate of motion of the Vernal Point slightly differs from century to century, the above is only near correct estimate. Newcomb's formula is also not applicable for such long periods of time. But, in any case, the difference will be only a few years plus or minus 6,311 B.C.

In the next issue I will refer to the Epoch of the Great Deluge (see 'D' in the Chart given herewith) and show how the Era of Lord Zarathushtra as ascertained above, is confirmed thereby.

PART II

In the preceding part we arrived at the approximate year of birth of Lord Zarathushtra as 6,311 B.C. on the basis of the Iranian tradition that at his epoch the Vernal Equinox was passing through the zodiacal sign of Cancer (Sidereal). We shall now confirm it by applying another key.

Great Deluge of the Vendidad

In the second Chapter of the Vendidad it is narrated that Ahuramazda called together an assembly of the Spiritual Angles in Iranvej and the fair Yima summoned a meeting there of the best of mortals, and at that meeting Ahura-

mazda warned Yima that "upon the material world are about to fall evil winters that will bring a cruel deadly frost and make snok-flakes, fall thick, even ten inches deep on the highest tops of mountains; and the beasts that live in the deserts and . . . on the mountain-tops and . . . in the bottoms of the valleys shall take shelter in underground dens. Before that winter the land used to bear plenty of grass for cattle until the waters flooded it, but now after the snows melt . . . the place where a sheep's footprint may be seen will be a wonder of the world. Therefore, make yourself an enclosure (Vara), two miles long on each side of the square, and bring there the seeds of sheep and oxen, of dogs and birds, and of red blazing fires, . . . to be abode for men . . . And Yima did as the Lord God wished . . . and made an enclosure as God had bidden him." (Gospel of Zarathushtra, by Duncan Greenlees, p. 28 et seq.)

This great cataclysm also finds an echo in Plato's *Timeaus* and, fortunately, the approximate year of this devastating event is also indicated therein. We shall now refer to it.

Sinking of the Atlantis

Solon, the wise, the great grandfather of Plato, was informed by the Egyptian Priest of Sais that according to their records there once existed a big continent called Atlantis "in front of the strait which . . . you call the Pillars of Hercules. It was larger than Lybia and Asia (Minor) put together. Many deluges have taken place during the nine thousand years, for that is the number of years which have elapsed since the time of which I am speaking."

The Atlantians had built up a mighty but over-luxurious civilization; its centre was the City of the Golden Gate. Knowledge of black magic had spread there to an alarming degree. They met their nemesis in the mighty convulsions that destroyed Poseidon, a big island remnant of Atlantis. Its rapid sinking under the sea created a very large tidal wave which swept the low lands of the earth; and at about this time the seas of Gobi and Sahara disappeared. This happened in or about 9,564 B.C. The lower part of Siberia at that time was on the Arctic Circle, while the whole of Sweden and Northern Russia and Siberia were under ice. Central Asia or Mongolia, which was at the temperate zone was, therefore, the Arctic Home of the Aryans, and the natural environment described in the Vedas and the *Vendidad* was possible then at that place. This state of things lasted until about 6,000 B.C.

Scientific confirmation of the Deluge

Excavations have revealed flood layers in the Middle East; e.g. at Nineveh, at depths of 21.1 and 21.3 miles, a series of thirteen alternate strata of mud and riverine sand have been found.

Investigations during the recent International Geophysical Year have revealed the end of the last Ice Age at about 11,000 years from now.

The scientists collected cores from the Caribbean, from Atlantic waters near the Equator, and from the Gulf of Mexico. The cores showed an odd pattern. The top twelve inches of sediments were pink. Then the colour abruptly turned to grey. The cores were put through laboratory tests for Oxygen-18 and Carbon-14: (i) the colour change showed a sudden warming up of the ocean (which leads to ice melting and floods); and (ii) the sudden change took place 11,000 years ago. (See *All About the Ice Age* by Patricia Lanber: W. H. Allen, London, 1965, page 127). There is still another clue. Anthropologists say they are "pretty sure men had suddenly migrated south about 11,000 years ago from the Arctic" (*ibid.*, pp. 136-7).

Epoch of the Deluge confirms the date of Lord Zarathushtra

Now, if we take the deluge about which Ahura Mazda warned the Peshadian King Jamshed as none other than that narrated by the Egyptian Priest to Solon, we can easily find the approximate year of Lord Zarathushtra's birth by subtracting from the year 9,564 B.C. the period of years that had elapsed between the reigns of Jamshed and Gustasp Shah during whose reign Lord Zarathushtra appeared in Iran. But before we can do so, we have to ascertain (I) **whether the Deluge came at the fag-end of Jamshed's reign of 1,000 years, as appears from the Vendidad' or at the beginning of his reign**, and (II) the exact number of years of reign of the several kings from Jamshed down to Gustasp:

I. When Jamshed declined to be a Prophet of God, he was asked instead "to make the world increase: 'consent to feed, to rule, and to watch over MY world.' And the fair Yima replied, saying: 'Yes, I will..... While I am king, neither cold wind nor hot wind, neither disease, nor death shall come'. Thus, under the sway of Yima, three hundred winters (years) passed away, and the earth was REPLENISHED with flocks and herds, with men and birds and with red blazing fires, AND THERE WAS ROOM NO MORE for the flocks, herds and men." And then Yima, on receipt of a warning from God, "MADE THE EARTH GROW LARGER BY ONE-THIRD THAN IT WAS BEFORE" with the help of the golden seal and poinard given to him by Ahuramazda for the purpose "and there came flocks and herds and men." (See *Gospel of Zarathushtra*, pp. 26-7).

The above procedure had to be gone through again when "six hundred winters", and yet again when "nine hundred winters of his reign, had passed away" and Yima made the earth "grow larger by three-thirds than it was before" (*ibid.*, p. 27).

The Pahlavi Vendidad comment that after the first Millenium Yima was cut with a sharp saw.

The above passages clearly show that (a) King Jamshed must have reigned for over 900 years in any case. The Vendidad clearly mentions his years of reign—"Aa-at Yimai KSHATHRAI nava-sato zema" etc., and NOT his age which must be over 1,000 years at his death. These are definitely solar years measured by the number of winters, and not lunar years; and (b) **the Deluge must have come at the very beginning of his reign.**

It seems more natural in the scheme of things that reclamation and replenishment should follow the flood. It would be futile and against evolutionary principles to believe that God asked Jamshed to increase the earth three times in the course of nine centuries and then left him to live in an enclosure, merely two miles square, and that too for ever! Here, "earth" stands for the Vara which, after the flood, virtually represented the only habitable place.

Lest the kind readers should think I am becoming impertinent in saying this, I may point out that the whole second chapter of the Vendidad has a great symbolic content and meaning and hence, for reasons of symbolism, the deluge had to be taken out of chronological order and placed at the end of Jamshed's reign. Yima symbolically represents the human soul. He enters the cycle of involution and evolution, he co-operates and works as God's partner and gains the necessary experience to fight against the evil spirit for one full cycle (nine hundred winters). God warns him of the evil snares, sufferings and pains that flesh is heir to (=Deluge waters). God shows him the way to protect himself from evil by means of the Vara in which he finally lives for ever, which represents the final redeemed state of the human soul.

II. From the Table of Hazara Periods given herewith, column (3), it appears that 2,717 years had elapsed from the commencement of King Jamshed's reign up to the first 30 years of Shah Gustasp's reign, as per Bundahishn chronology (in Chapter 34 — obviously a later interpolation after the fall of Iran). Therefore, at the birth of Lord Zarathushtra—which coincided with the accession of Shah Gustasp—the period was 2,687 years.

With the requisite particulars before us we can now ascertain the approximate year of our Prophet's birth; thus,

Deluge:	9,564 B.C.
Interregnum between the reigns of Jamshed and Gustasp:	2,687 years
Date of Lord Zarathushtra:	<u>6,877 B.C.</u>

This is fairly close and confirms the year already found by us. It is also within hundred years of 6,950 B.C., which is the year of His birth according to the teachings of Elm-e-Khshnoom.

If, however, we take the reign of Jamshed as extending to 1,000 years, as per Vendidad, the total number of years between Jamshed and Gustasp would come to 3,000, less 30, i.e. 2,970 years (see col. (5)). Then,

Deluge:	9,564 B.C.
Interregnum between the reigns of Jamshed and Gustasp:	2,970 years
Date of Lord Zarathushtra:	<u>6,594 B.C.</u>

Deluge in Gayomard's time?

To make our records complete, I may add that it is suggested in the Ancient History of the East (Lenormast and Chevallier, Vol. I, p. 13) that Gayomard and his successors were called **Peisdadien** because of the fact that Gayomard had migrated to Iran from the Island remnant of Atlantis, called Poseidon, before its destruction by the Deluge. It says: "The legends of the Iranian race commence with the reign of ten Peisdadian (Poseidonian?) kings, men of ancient law, who lived on pure Homa (water of life)". If this view can be accepted as correct, the age of Lord Zarathushtra would be exactly the same as that determined by us in the last issue of PARSIANA as per Iranian tradition (see col. (6)); thus,

Gayomard to Tehmurasp (v. col. (5)):	283 years
Jamshed to Gustasp:	2,970 years
From Gayomard to Gustasp (see col. (5)):	<u>3,253 years</u>
Epoch of the Deluge:	9,564 B.C.
Interregnum between Gayomard and Gustasp:	<u>3,253 years</u>
Age of Lord Zarathushtra:	<u>6,311 B.C.</u>

September - October 1965		• ARDIBĒHESHT 1335 Y.Z. KHORDĀD •			
PHON 71464		DINI SAL. 1335 MEHER — AVA			
WED	HORMAZD 28 TIR	6	DAË-PĀDAR BERRAM	13	GOVĀD ASHAN
THU	BAHMAN 30 GOSH	7	ĀDAR RAM	14	MEHER ZARYAD
FRI	ARDIBĒHESHT 1 DAE-P-MEHER	8	ĀVĀ GOVAD	15	SROSH HARESPAD
SAT	SHEHREVAR 2 MEHER	9	KHORSHEH DAË-P-DIN	16	DĪN KHORDAD
SUN	ASFANDARMAD 3 SROSH	10	MOHŌR DIN	17	RASHNA ASHISVANGH
MON	KHORDĀD 4 RASHNA	11	FRAVARDIN HORMAZD	18	ĀSHTĀD DAË-PA-ADAR
TUE	AMARDĀD 5 FRAVARDIN	12	TĪR ASHISVANGH	19	BEHRĀM BAHMAN
			GŌSH ĀSHTAD	20	ĀSMĀN ADAR
			RĀM ARDIBĒHESHT	21	ZAMYĀD ĀVĀ
				22	
				23	
				24	
				25	
				26	
				27	
				28	
				29	
				30	

This is the hot favourite of most Parsis, since last year here and abroad.

Our Zoroastrian New Year Calender in English Language. Size 36 cm x 30 cm Price 50 p. post free in India

Available at

**Warden's (Mysore) Pvt. Ltd.
and Branches**

Tel. 371464

378, Grant Road, Bombay-7

Names of Hazara Periods	Names of Kings	Years of reign as per Bundaheshn	Total	Years of reign as rectified	Gayomard to Lord Zarathushtra
(1)	(2)	(3)	(4)	(5)	(6)
ARIES TAURUS GEMINI	(Spiritual state)	3,000	3,000	—	—
CANCER LEO VIRGO	Gayomard in the world	3,000	3,000	—	—

ATTACK OF THE ADVERSARY = A UNIVERSAL DELUGE

LIBRA

Gayomard's balance of age	30	30	B. C.
Mashi and Mashiai appeared after years and lived for	40	40	9,534
Hoshang	143	143	9,494
Tehmurasp	40	40	9,351
Jamshed	30	30	9,311
	717	1,000	9,281
	1,000	7,000	
SCORPIO ZOHAK	1,000	8,000	1,000 8,281

SAGITTARIUS

Faridun	500	500	7,281
Minocheher	120	120	6,781
JubeTehmaspan	5	5	6,661
Kaikobad	15	15	6,656
Kaikaus	150	150	6,641
Kaikhushru	60	60	6,491
K-Lohrasp	120	120	6,431
	970	3,253	
Gustasp's accession and birth of ZARATHUSHTRA:			6,311
Gustasp	30		
	1,000	9,000	

CAPRICORN

Gustasp	90)	
Behman	112)	
Homai	30)	258
Dara	12)	
Dara-i-Dara	14)	
(d. 331 B.C.)	)	
Alexander, and Parthians	)	
upto 226 A.D.):	)	556
Sasanians:		186
	1,000	10,000

AQUARIUS

Sasanians upto 651 A.D.		
i.e. 20 A.Y.:	237	
and thence upto 1414 A.D.		
i.e. 783 A.Y.	763	11,000

PISCES

Upto 2414 A.D.		
i.e. 1783 A.Y.	1,000	12,000

RISTAKHIZ

—

ARRIVAL OF SOSHYOS

TABLE OF TWELVE HAZARAS AS ADAPTED BY IRANIAN DASTURS

Rig Veda and the Age of Lord Zarathushtra

The arch-enemies of the ancient Iranians were the Turanians, though they both happened to be offshoots of the same Aryan race. We hear a lot about the Turanians in the history of the Kayanian Dynasty. But, curiously enough, we do not notice them in the whole history of Iran after the wars with Arjasp (the Turanian). What happened to them?

I believe that these Turanian Aryans, after their rout at the hands of the Iranians, left the country en masse and settled in the land of the Seven Rivers, around modern Kashmir and Punjab. They were the fore-fathers of our Hindu brethern. They codified the Rig Veda after arrival in India. Arjasu is mentioned in the said Veda.

The above theory may seem fantastic to my readers, but it is offered here in all humbleness for further consideration.

The theory now prevalent among the Orientalists that there was a schism among the Iranians and a large number of them came away to India because they were against the teachings of Lord Zarathushtra, is incorrect and, as Duncan Greenlees suggests, it should now be consigned to oblivion. Existence of diametri-

cally opposite views among the Hindus and the Parsis is due, not to this so-called "schism", but is the result of the great enmity that prevailed for centuries between their respective ancestors, the ancient Iranians and Turanians. The Iranians, as a nation, did not ever leave their country in substantial numbers till the 8th century A.D.

Lokmanya Tilak found the age of Rig Veda as about 4,500 B.C. from a reference in the said Veda to the Constellation Mrigshirsha or Orion into which the Vernal Equinox entered at or about that time (see VI in the Chart of the Zodiac given in the last issue). Since Lord Zarathushtra is actually referred to as "Athravan" in the said Veda, along with some of the Kayanian Kings, including Gustasp, it is clear that the date of Lord Zarathushtra can in no case be after 4,500 B.C.

Ardashir's stratagem

Now, if the era of Lord Zarathushtra at 6,311 B.C. is accepted as correct, the question would naturally arise as to what transpired during the long period that separated the Kayanian Dynasty from the Achaemenian Dynasty.

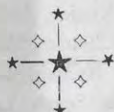
When the accursed Alexander, in a drunken frenzy, destroyed the great Library at Persepolis, along with our invaluable scriptures, the records of the past history of Iran were also lost for ever. When Shah Ardashir Babakan and Dastur Tonsar set about the work of Iranian revival they found it impossible to fill in the big gap between the said two Dynasties. They, however, found an ingenious solution to this difficult problem in the Semitic ("Tajikan") Theory of the Twelve Hazaras (see the Table given herewith). They resorted to the almost impossible feat of rewriting the history of Iran by tacking on the reigns of the Achaemenian Kings Dara and his son Dara to the latter part of the Kayanian Dynasty. Thus, they shortened the years, filled up the big unexplained hiatus in the history of Iran and made it conform to the System of Hazaras. This is the reason why the Achaemenian Kings of Iran though Zoroastrian, are nowhere referred to in the Pehlavi or Avestan literature or in the Nam-grahan list. The description of Dara and his son, as the last Kayanian Kings, is a fiction for they were, really speaking, the last kings of the Achaemenian Dynasty.

It is stated in the Vichitakiha-e-Zatsparam that Lord Zarathushtra had two elder brothers and two younger ones: He was the third son. This was symbolically represented in the Scheme of the Twelve Hazaras by placing His epoch at the exact mid-point of the 6,000-year active phase of evolution: there were three Hazaras before Him and three Hazaras to come after Him.

We are now at a cross-road of history and, as in all other spheres, great problems are facing the religious world of today. It is apparent to everyone except those who whistle in the dark that we are at one of the greatest crisis in the history of Religion.

In or about 2,442 A.D. the Vernal Equinox will pass over to the next sign of the Zodiac, Aquarius, and inaugurate the Great Aquarian Age, the Age of Universal Brotherhood and unheard of scientific achievements. As in olden days, the Science (art of the ancient Magi Priests, magic) and Religion will become wedded together.

However, the Vernal Equinox will reach the Sandhi or the meeting place between the signs of Pisces and Aquarius in or about 2,202 A.D., and, as always, once again, a Great Messenger from God will be arriving soon to walk among the mortals. How shall we prepare to face Him? The time is short. Where are the workers ?



With Compliments

of

K. BOMANJI & SONS

Sandalwood Dealers (Retailer and Wholesaler)

DADYSETH AGIARY

DR. DADABHAI NAOROJI ROAD, FORT,

BOMBAY-I.

KHORDEH AVESTA

(IN ROMAN SCRIPT)

To meet the pressing need of those Zoroastrians who are unable to read Gujarati, for offering daily prayers, we have transcribed into Roman Script our Khordeh Avesta

CONTENTS:

Publishers' explanatory note, Guidance for pronunciation, Note for reciting prayers, Ashem Vohu, Yatha Ahu Vairyo, Kem Na Mazda, Ahuramazda Khodae, Jasame Avanghe Mazda, Nirang-i Gaomez, The Five Gahs, Sarosh Baj, Hushbam, Havan Gah, Rapithwin Gah, Uzirin Gah, Aiwisruthrem Gah, Ushahin Gah, Khorshed Nyaish, Meher Nyaish, Vispa Humata, Nam Stayishn, Nemaz-i-Chehar Nima, Mah Bakhtar Nyaish, Ardvi Sur Nayaish, Atash Nyaish, Hormazd Yasht, Ardibahest Yasht, Srosh Yasht Hadokht, Srosh Yasht Vadi, Behram Yasht, Hom Yasht, Vanant Yasht, Namaskars of Cherag, Muktda, Dakhma, Koh, Aw and Orvar, Din-no-Kalmo, Tan-Dorosti, Names of Thirty Days, Names of Twelve Months, Names of Five Gathas, details of Six Ghambars, Twelve Jashans, Seven Hamkars, Recital of Yatha and Ashem, Patet Pashemani, Patet Ravan-ni, Satum Karda, 101 Names of Ahuramazda.

Price Rs. Six (Postage Re. 1/-)

Jehangir B. Karani's Sons

12-B, Sir P Mehta Road, Bombay-1.

Tele: 261289.

Estd. 1893

Karani's All Khordeh Avestas

are available at Warden's (Mysore) Pvt. Ltd.

Sandalwood Shops

Airyēmā - Ishyō: The Cherished Brotherhood:

by

MAHYAR BYRAMJI PATEL

"You who remain behind to measure the foot-prints of the Beloved-One, O! When will you delight in the ecstatic joy of walking with Him in His Cherished Brotherhood?

'Airyamanēm Ishīm Ashavanēm Ashahē Rathūm Yazamaidē:'

"We venerate the Holy Cherished Brotherhood, that rules over Righteousness!"

In the Gathas of Zorasthushttra, the Airyema-Ishyo represents the Cherished Brotherhood of the Zarathushtrian Fold. Just as the Kavayehecha-Kharenangha, the Kyanian-Glory descended exclusively upon the most celebrated Rulers of Iran, the Airyanam-Khareno, the ancient Glory of the Aryan Race, has descended upon the Cherished Brotherhood of the Zarathushtrian Fold.

Immediately after the Fifth Gatha, which ends in the fifty-third Haa (chapter) of the Yasna, we come to the verses of Airyema-Ishyo. This is the fifty-fourth chapter of the Yasna. Dr. Taraporewala regards these verses as a continuation and part of the Fifth Gatha, for the reasons that it follows the last verse of the Fifth Gatha, its meter is exactly that of the Fifth Gatha, and that the thought of both these is in complete harmony.

This verse is used as a part of the Zarathushtrian Marriage-Service, and follows

the recitation of the 'Blessings of the Angel' to the couple. With the propitious intonation of this verse, the entire Body of Zarathushtra's followers receive their blessings. **The arrival of the Airyaman implies the union of all the Zarathustrians in a compact and indestructible Brotherhood, a thing for Rejoicing.**

Â Airyēmâ Ishyô rafedharâi jantû,
nerebyas-châ nâiribyas-châ
Zarathushtrahê-

Venghêush rafedharâi Mananghō;
yâ Daênâ vairim hanât mizhdem,
Ashahyâ yâsâ ashīm,
yâm ishyâm Ahurô masatâ Mazdâol!

Yasna 54. 1.

"May the much-desired Brotherhood come hither for our rejoicing, for the men and for the maidens of Zarathushtra,—

for the fulfilment of Vohu Mano; whosoever's Inner-Self earns the precious reward,

I will pray to Asha for the blessing, which greatly-to-be-desired, Ahura Mazda meant for us!"

(Taraporewala)

"Airyēmanēm Ishīm yazamaidē,
Amavantēm Verethrâjanēm,
Vitbaēshanghēm,

Mazishtëm Ashahē sarvanghām;
Gâthâo Spentâo Ratûkhshathrâo
Ashanôish yazamaidē;

Staôta Yesanya yazamaidē,
Yâ datâ anghêush paôûrûyêhyâ!

"To the Brotherhood that is much desired, we sacrifice,

The powerful, The victoriously smitting,
The opponent of assaulting malice,

The greatest Righteousness of all;
To the Gathas, Bountiful, Supreme-Ruler, Holy, we sacrifice;

To the Staota Yasna, we sacrifice
Which were the first production in the world!"

The above verses are in the Gathic dialect.

Various scholars have translated the 'Airyaman' differently. Kanga and Darmesteter translate it 'obedience' or 'subordination'. Mills prefers to call it 'Peer'. Bartholomae, calls it either '**comrade**' or '**friend**'. **In the Rig-Veda, this Indo-Iranian divinity is termed 'an intimate or bosom friend', and it appears that in the Gathas too, the same meaning is implied.** Moulton questions, whether there is any reason not to select this Brotherhood as the close fellowship of Zarathushtra and his Disciples?

In the Gathas, Zarathushtra prays, with reference to this Airyaman: "Unto Ahura-Mazda, the Brotherhood prays for the Supreme Bliss, promising to spread Ahura-Mazda's Message far and wide, and repelling those that hate His Holy Name. Whosoever of the Brotherhood acts Righteously and with perfect Justice, and all his life acts with zeal, shall assure himself a dwelling in the Abode of Asha and Vohu Manah

From those of the Brotherhood, will I pray away all want of Faith, Evil-Intention, Perversion, Hostility, Slander and False-Guidance.

When the Holy Prophet finds himself deserted, and is forced to wander about alone and friendless, he lifts up his hands Heavenwards and implores: "To what land shall I turn, whither shall I go, when they tear me apart from my Beloved Brotherhood? Then, how best shall I please Thee, O! Ahura-Mazda?" This is Airyema Ishyo in its original meaning.

In the Later Avesta, Airyema-Ishyo is regarded as one of the most powerful Holy-Spells. In the 'Doa Nam Setaye-shne', we come across the words: "..... farahangan farahang Manthra Spenta ! " that is, ".....the Science of sciences, that of the Holy-Spells!.....". This 'Airyeman -Ishyo' prayer, along with 'Yatha Ahu Vairiyo', 'Ashem Vohu', 'Yenghe Hatam' prayers and the Names of the Amesha-Spentas and Ahura-Mazda, is regarded as the Manthra-Spenta Supreme! The Airyaman-Ishya prayer is regarded as the most excellent, the most mighty, the most efficacious, the most smitting, the most victorious, the most healing and the greatest and the best of Spells, Saoshyant and his companions shall recite this formula at the time of the Final Renovation, when at its intonation, the evil-brood of Angra-Mainyu shall flee from the world, the dead shall rise again, and Ahura-Mazda shall rule according to His Divine Will. Those who seek Wisdom shall recite it. Teach this Spell to men and women of thy fold and not to an infidel who does not share our faith in Brotherhood.

As a divinity, it is common both to the Avesta and to the Vedas, and the people of both these two Great Books invoke him to shower his blessings at the

POLSON'S

COFFEE · BUTTER · TEA

PLEASE YOU

weddings, for the joy of the faithful, now bound together for life-long companionship.

The Airyaman in later Iranian Literature stands for the 'Genius of Health'. The Third Yasht, the Ardibehest (Asha-Vahishta) Yasht is largely dedicated to the Airyaman, who is the chief helper and acolyte of Asha-Vahishta, and accordingly, is invoked together with him for the cure of all physical and psychic ills of life. When Ahura-Mazda created the Earth, He had made it immune from all sickness and disease, but when the powers of evil infested the Earth with innumerable diseases, Ahura-Mazda sent word through His Messenger, Nairyosangha to Airyaman that the world should receive his healing remedies. Accordingly, Airyaman drives away all kinds of sickness, diseases, magic, sorcery, the evil-eye and the evil-mind, not by means of any herbs or surgery, but by the potency of his Holy-Spells. And in an atmosphere so purified Airyaman prevails as cherished Brotherhood.

In the Gathas, Airyaman is nowhere regarded as either a divinity or a Holy Spell. The only implication of the Airyaman in the Gathas is the great bond of mutual love and regard that exists between the Master, Zarathushtra and his devoted disciples. Nowhere in the Gathas does Zarathushtra sing of any divine beings such as the Yazatas, nor does he there invoke any Holy-Spell. Zarathushtra is faithful only to Ahura-Mazda, and therein lies the grandeur of His absolute Monotheism. Thus, there is a very wide gulf between the Airyaman of the earlier and that of the Later Avesta. The Later Avesta abounds in Yazatas, of which the Airyaman is just one of them. The Gathas know only Ahura-Mazda, and there, the Airyaman is the close bond of the Cherished Brotherhood that adores Ahura-Mazda alone.

The famous Belgian scholar, Maurice Maeterlinck, in his excellent book, 'The Great Secret', states that the lofty truths contained in the Sacred Books of the ancient Aryan Sages have seldom been equalled, and never been surpassed

by mankind, both in ancient and modern times, We are the descendants of that noble Aryan Race, who had the place of Honour in the field of Learning and in the sphere of Religious loftiness, conferred by the World's First Prophet, Zarathushtra. Airyema-Ishyo, is the Cherished Brotherhood of these Aryan people, whose vast culture has inspired the greater part of all the civilized people of the world through all times.

The Spirit of the Airyaman is very exclusive. It only dwells where the message of Zarathushtra is clearly heard and correctly interpreted. It descends on those alone who practise the formula: ".....Fravarane Mazdayasno Zarathushtrish vidaevo Ahura tkaesho...", that is, ".....I declare myself to be a Mazda-worshipping follower of Zarathushtra, opposed to the daevas, and acting in accordance with the Laws of Ahura....."

The Airyaman calls us to-day. Let us all gather together once more as we were in the distant past. Let us all hold hands together, and give shoulder to the common cause of true Zarathushtrianism. Let us all realize what the Airyaman truly implies, and once again recognise our Cherished Brotherhood. We must please the Airyaman by uniting ourselves, socially, economically and sympathetically into a close knit unit, where the problems of the entire Zarathushtrian community become matters of mutual importance to one and all of us.

Then the Airyaman shall surely descend upon us, and pour his bounteous blessings upon us. Our Beloved Prophet Zarathushtra implored the Spirit of this Cherished Brotherhood, the Airyema-Ishyo to help unite his people into one indissoluble and imperishable unit. We have not perished in 9000 years. That is the way of life and therein abides the strength of the community.



HOMI & CO.

Charni Road Junction

**A place for Quality and
Precision for glasses,**

**Eyes tested by qualified eye-
specialist on attendance**

(COURTESY and FAIR-DEAL)

K H S H N O O M

Numerological Expression

by

P. N. TAVARIA

In Zoroastrian numerology every cardinal numeral from 0 to 9 has its own significance and so has number 10. Thus 1 stands for Ahu, the Absolute One in Oneness, the Supreme Deity over Ohrmazd and Ahriman; 2 stands for the fundamental Duality in Nature, such as Good and Evil; 3 stands for the three-Ahunavar Plan, which is expressed allegorically as the 3-legged 'ass'; working out the plan in 12000 years of the Universe and 12,000 years of the earth. ($12 = 1 \text{ plus } 2 = 3$;

Of the three ciphers (000) the first cipher stands for creation.

The second cipher stands for the working of the Plan, i.e. exile and descent of urvans of souls with deficiency of divine knowledge from the immortal worlds to the evanescent worlds for their Reformation or purification.

The third cipher stands for 'Reparation' of saintly souls back to the planetary worlds and thence to their sidereal Home in the 8th heaven of the Zodiac, from which they descended.

The numeral 4 represents the Sun as Spentotemo-Mino, the executor of the above three-stage Plan and the divine deputy of the Ameshaspends (archangels); 4 also represents the four elements — air, water, earth, 5 stands for Broad-

angh, the perfect divine knowledge possessing Asha, perfect holiness with full wisdom, of boundless Time that goes right up to Yavaecha-Yavaetat, lit., Everlastingness, the present is the fourth cycle of the seven cycles of Zaravane Akerna in which there is mixed sway of Ohrmazd and Ahriman. In the coming fifth Zaravana akarana (Boundless Time) totality souls will display virtuous propriety and became elevated to the saintly state, whereby they will gain Tane-pasin, lit., last body, which is of a fiery-type, and they will be elevated to the level of Baodaghs, i.e., souls possessing perfection of divine knowledge, and the whole Universe will gradually be of Baodanghs only. At this stage the Satan will be extinct.

Numeral 6 stands for the six Gaham-bars, six growths or stages in which a wicked soul becomes Evil-free and returns to its sidereal Home in the 8th heaven of the zodiac, from which it was originally exiled and trailed down to the earth for its Reformation. When a soul takes birth as a child it is its first Gahambar; in the second the child grows up; in the third, it assumes proper shape; in the fourth it attains maturity and becomes fit to lead a worldly life with all the responsibility and with all its weal and woe. Owing to the transgressions of Nature's

laws in life besides the soul's innate propensities for wickedness, the soul has to undergo numerous repetitions of birth and death, and very slowly develops inward self-enlightenment as the result of dire retributive sufferings. When the soul takes a turn from vice to virtue, there begins for that soul the operation of 'Zarathushtri Daena', the deified Law of Unfoldment of Spirit from Matter, otherwise called 'Ahura-data' where 'data' means 'law'. But before this Unfoldment takes place, the soul has to effect Retributive Compensation and Universal adjustment with every visible and invisible object and force in the Universe. During life on earth, the soul of a person comes in contact with, and incurs obligations of other human beings and different Yazadic (angelic) Intelligences. Animals, vegetables, minerals, have also their own claims to compensation. All these obligations have to be compensated for and adjusted before the soul can enter the planetary world.

Besides the balancing of obligations as above, the soul concerned which is now turned saintly, re-absorbs, according to **the Law of Dispensation ('Bagho-Bakht')**, its own particle-souls, which were erstwhile disintegrated from it into animal, vegetable and mineral kingdoms and are now being re-absorbed from them in order to make itself a perfected Individual Whole so far as its sex is concerned. When the counterpart soul of the opposite sex also gets likewise purified after being delivered from its physical body, **the two meet and become 'Khaetva-datha', i. e., each 'gives itself up' (-datha) to its 'own relative' (Khaetu), the two counterparts**

forming by their blending together, one perfected asexual whole soul called 'Magavan' (Ysn. 33, 7).

On accomplishing such 'spiritual bargaining' ('Kharid-Farokht') the exalted soul (Magavan) is said to have entered the fifth Gahambar called 'Maidyarem', which is the transition stage on the path of the soul's speedy and unhampered advancement onward. When the Magavan soul ascends further on its 'repatriation' journey through the planetary world, and at last arrives in his sidereal Home in the 8th heaven of the zodiac, it constitutes the soul's sixth Gahambar Hamaspathmaedem. This exaltation of the soul is the result of the power of Anasar, the elements of the physical body.

The numeral 7 indicates sway of good or evil forces. Numeral 8 represents Urvans, souls with deficiency of divine knowledge.

9 indicates excellence or perfection. Urvans from their state of deficiency of divine knowledge have to ascend to the perfection of 9, which is indicated by 81, where 8 plus 1 make 9.

10 also stands for Perfection — but it is Perfection of two faces. It represents perfection either of good or of evil. As good it represents Ahura Mazda and Angelic Intelligence and therefore ten Ahunavar and ten Ashem are ordered in Ahurmazd Yast, in Avan Yast and in Tir Yast XXIV etc. As representation of evil 10 is incorporated in Azi-dah-aka (a compound word of serpent-ten-evils), as perfection of evil, for which a serpent allegorically stands because of its unpredictability and stealth.

"DIANA CLEANING PASTE"

For Spotless Cleaning, Washing, Cooking Utensils, Crockery, Cutlery,
Glasswork, Enamelware, Marble, Tiles, Metal, Floors, etc.

Free Delivery From COLABA To MAHIM. Phone or Drop A CARD.

PACKINGS:—

25-00 Kgs. Tin	3-00 Kgs. Tin
6-00 Kgs. Tin	1-50 Kg. Tin

DIANA SOAP CO.

Sussex Road, Byculla, BOMBAY-27. DD.

Phone : 3 7 3 7 9 9

Also available at all Leading Stores.

Distributors :

G. ATHERTON & CO. (P.) LTD.

BOMBAY-1 BR.

MULTI COLOURED

ELEGANT

HIGH QUALITY

ECONOMICAL

RELIABLE

TILES

MEHER TILES

MANUFACTURERS OF QUALITY CEMENT TILES

Office :

MEHER HOUSE,
15, CAWASJI PATEL STREET
FORT, BOMBAY-1
Tele. No. 252414—254810—254667

Factory

SUBASH NAGAR,
CAVES ROAD
JOGESHWARI (East)
BOMBAY-60
Tele. No. 573646

A Comprehensive History of Iran

A LECTURE

by

PROF. PHIROZ DAVAR, M.A., LL.B.

WITH the object of collecting data available from all sources for Compilation of an all comprehensive History of Iran His Imperial Majesty Mahomed Rezashah Pahlevi, (Arya Meher), convened the World Congress of Iranologists at Teheran in September 1966. Over and above 100 scholars of Iran about 125 more Iranologists from 32 countries participated by invitation in deliberations. India was represented by six Iranologists Dr. Sunitikumar Chatterjee, Dr. Ishak, Dr. Rehman (Aligadh) and three more Parsi Scholars, Dasturji Dr. Hormuzdiar Kaiyaji Mirza, Prof. Phiroz Davar and Ervad Jamshed Katrak.

H. I. M. the Shah of Iran opened the Congress Session in Firdausi Hall of Teheran University emphasising the need of the project he was promoting for cultural understanding and unification of entire Iran as it stood as a symbol of civilization from its remote past. When Iran is unified the world will be unified — obviously because of the common traits that have percolated into all contemporary civilizations from Iran of old.

Papers were read in Persian, English and French languages and learned discussions followed them.

Dasturji Dr. Mirza read a paper on "The unsolved problems of Iranian Pre-History". Prof. Davar read a paper on

Sources, methods and technique of the proposed compilation. Ervad Jamshed Katrak read a paper on the Age of Zarathushtra. Collecting his materials from nine Sciences Ervad Katrak cited 100 evidences in support of his thesis that Prophet Zarathushtra lived about 8600 years from now. As scholars of Iran have greatly appreciated this paper it is decided by the Iranian Government to have it translated into Persian for circulation in Iran.

Erbob Rustom Gev and Ardeshir Jehanian, of Tehran Zoroastrian Anjuman treated the Parsi delegates to dinner and Indian Ambassador to Iran (Ex. Air-Marshall) H.E. Aspandiar Engineer gave them a lunch party. Students of Pahlevi University of Shiraz acted as guides and made the tour very comfortable and entertaining.

Iran is no longer ignored by the world. Our delegates came in contact amongst others with a German Professor, who spoke fluent Persian and conversed with Prof. Davar on Ahunavar and Ashem Vohu. A Norwegian Professor expressed his own views on Yange Hatam. A Japanese Professor discussed some abstruse points in Zoroastrian Theology.

Iranian scholars and Professors themselves were found extraordinarily well-versed in ancient lore and modern history

and by themselves they were competent to complete the task of compiling this proposed work of learning and records. Yet to make the work universally acceptable H. I. M. The Shah has taken the prudent step of including foreign scholars on the panel. This work will be the first of its kind, original in concept and authentic in value. It will resemble Cambridge History of India compiled by a Committee of savants.

Bharatiya Vidya Bhavan has likewise compiled the History of India in 9 volumes after 10 years of labour.

The Bhandarkar Institute of Poona has worked now for 19 years on a similar compilation.

Gibbon wrote about history that "history was a register of the follies and crimes of mankind". History of histories and historians reveals a pathetic folly of distorting events, misrepresenting facts and vitiating atmosphere.

The Goal of history is undiluted Truth. Likes, dislikes, prejudices, partisan spirit, sectarianism and all constrictive and restrictive psychic factors need to be thrown overboard to secure a clear and honest picture of events and persons involved therein. God is Al-Haque (the Truth) and that truth is often found carved on the stones, buried under sand and closed under rocks. They will show themselves someday to the seekers after truth. The excavations of Mohenjodaro and the excavations of Harapa have dislodged and turned down Aryan civilization from its prime position and established the precedence of the Dravidian Civilization in time over the Aryan one.

History is not self-glorification. Discovery of new truths may hold it to ridicule. It must bring out realization of our strong and weak points. That is its acid test. There is no finality to be relied upon. A new finding may collapse entire superstructure built on bias and leave a blank in history. Hence all volumes will need to be periodically revised. Truth also evolves.

Prof. Davar then explained the scope and the method of the compilation. It is not just political history. It will cover every phase of the life of people who lived and died in Iran from the pre-Historic period to the immediate past. The idea of history as dates of battles and names of Generals in reign of..... is gone with the wind. That truly was the register of follies and crimes of mankind as Gibbon put it. History now means a faithful record of human society and this history will therefore record their religion, philosophy of the masses that supported their outlook on life (as well as philosophy of the elite and the learned), feasts, festivals, marriage, divorce, slavery and such other sociological issues, Iranian Art, its many capitals after different conquests of the land by other nations. They will pin-point certain landmarks in its history and carry out exhaustive research to establish truth purging it of all dross and establishing a clear picture of truth as honest as could be portrayed from available sources.

Archaeology, Epigraphy, Tombs and stones, Numismatics, Ossivaries, Colophons, Books, Manuscripts will all be taken into one consolidated whole, with means and materials wherever available.

Archaeology department of the Iranian Government is doing valuable work at Parsagard, Persepolis, Behistun and several other places. Parsiana has already stated general facts about Archaeology and its significance in interpretation of History in its previous issues.

Its new findings have made myths a history and turned history into myths as shown above in connection with excavations at Mohanjodaro and Harapa.

Epigraphy and Cuneiform writings are inscriptions on mountains. New ones are located and because of their abstruse language both the old and the new ones need deciphering. English expression "writings on the walls" suggests future trends but these writings on the walls record the past.

Tombs and stones reveal their histories as do Ossuaries or bones excavated from a landslide which gave them their grave. A mountain or a rock becomes a document.

Numismatics or study of coins can unfold a chapter in history. Face of the King, his name, his headwear, his coat suggest the period to which the king belonged. The other side of the coin may have a sign, which may be symbol of worship — such as fire and help identification.

Colophons and manuscripts are records of reigns, Kings, Dynasties, Patrons and places and their dates.

Carbon-14 dating of organic remnants of history is these days much in vogue. Like everything it has its limitations. A living object while breathing takes in

oxygen and gives out carbon dioxide. In that process it retains carbon in the form of C-14, which it gives out after its death at a very slow rate — 25% of it in 1200 years; 50% in 5000 years and after 10,000 years so little of C-14 is left over and thereafter this method is practically useless.

In compiling this history the committee dare not ignore several landmarks. For example who was Gaiyomard reported to be the first King! Was he an individual or is he only a symbol? Even if any remnant of Gaiyomard be discovered C-14 technique cannot help us in determining his age and time because real or symbolic he existed in far too remote primitive age many more years before 10,000.

Likewise Hoshang discovered use of fire and symbolises civilization. Tehmurasp chained demons i.e. drove back barbarians. All discoveries are attributed to Jamshed and he is a unique figure sharing human and divine attributes. With Zohak following him there is reversion to barbarity and wickedness.

Faridun symbolises humanism. His Afsoon is a healer. Rustom as a creation of Firdausi is a legendary figure who never lost a battle and lived for 800 years and even then his father was alive. He symbolises Iranian martial spirit.

What about the age and time of Zarathushtra? That controversy will have to be unearthed and given an authentic look. Who ruled Iran after Kai-Vishtasp? Why is Achaeminian Dynasty ignored by historians — especially Firdausi? Was omission accidental or deliberate? It is well known that Cyrus is called "the

annointed" in the Old Testament. Maulana Abdul Kalam Azad in his commentary on Koran is of opinion that Zulkanani mentioned in the Koran is Cyrus the Great. Thus Cyrus has the unique honour of belonging to two scriptures — the Old Testament and the Koran. Identification and verification about Salmané Farsi and the Ahad Nama (a charter of protection handed over to Zoroastrians by Hazrat Ali under orders of Hazrat Paighambar Mohamed) will have to be dealt with to make history authentic for its past.

Then covering the intermediary period and taking up the Renaissance of Iran with the Abbasides its history will have to

be brought upto date to its most enlightened rulers H. I. M. Reza Shah Pahlavi of illustrious memory and his equally illustrious son, the present Shah of Iran. Iran will for ever remain indebted to this illustrious pair of father and son, who have completely changed the face of the history of modern Iran.

This compilation may take anything from ten to twenty years to complete it but it is of very special significance to us in India as "No two countries in the World are so intimately connected historically and culturally as Iran and India", so said Nehru.



Catechism on Zoroastrian Religion

by

FRAMROZ RUSTOMJEE (Colombo)

Rs. 2/-

Parsiana recommends all to read this pamphlet. It fully answers 30 burning and perplexing questions. It throws much light on each one of them. It holds you and your attention throughout.

Available at :-

New Book Co., Taraporewalla, Jehangir B. Karani's Sons, Faredoon & Burjor, Warden's (Mysore) Pvt. Ltd., Banaji Fire Temple (Sukhadwalla)

P. N. Mehta Education Trust

RUNS

Boys' Town

NASIK

We invite attention of parents to this famous Boarding School for boys of all ages and all communities.

Efficient staff

Individual attention

Clean wholesome diet

Opportunity for out door sports

Open-air games

Care of health

**Building of character along with
sound education**

Has made this institution famous monument of Late

Mr. P. N. Mehta's Munificence

(Concessions to Parsee Students will be considered by the Trustees)

Inquiries — Mr. Bejon N. Desai, M.A., B.Ed., Principal.

M/s. G. P. Mhapsekar & Co.

Sandalwood, Sandalwood Oil Merchants

&

Importers—Exporters

"LAXMI NIVAS"

Gibb Town, Post Box No. 8, Dharwar (Mysore) India.

Oldest & Largest Stockists of

MALBARI & DHARWADI (MYSORI)

SANDALWOOD & SANDALWOOD OIL

Our Sales Depots at :

Dharwar & Bombay

Principal Suppliers to:—

M/s. WARDEN'S (MYSORE) PVT., LTD.

Grant Road, Bombay & other Merchants in Greater Bombay.

Grams : "SANDALWOOD" Dharwar.

Phone No. : 179.



Prof. Pheroze Davar

M.A., LL.B.

Prof. Davar, the well-known and highly respected Educationist of Ahmedabad is completing his 75th year on 16th November 1966 and all educationists, his innumerable students including Dr. Vikram Sahrabhai, his friends and admirers are on the same day offering him a purse for recognition of his services for 50 years in education.

In uninterrupted succession he has acted as a Professor in Gujarat College for 27 years, in Poona College for 2 years and in L. S. D. College (Ahmedabad) for 19 years. He is a keen student and a superb teacher handling his subjects impressively, which has made him the idol of his students. Teachers are born and not made. He is a born teacher and a lifelong devotee to studies, which enables him to put the subject afresh before his listeners in a refreshing manner. All wish him long and healthy life to continue his mission as an Educationist.

(This issue of Parsiana is posted on 18th November 1966).

HAPPY BIRTHDAY TO YOU

His lecture on Comprehensive History of Iran (appearing in this issue) was so

interesting that he was requested to give the Bombay audience of Rehnuma Mazdyasni Sabha another chance. He readily gave a talk on Future of Religion.

A universal religion is on the way in which all that is superfluous and redundant will be absent. Changes have come in all religions with time and the process will continue till Religion and Humanism will merge. There will be deeper understanding of the function of religion in individual life and compartments that divide mankind into arbitrary groups under labels of particular religions will be removed together with their narrowed outlook to make Humanism a living religion. That religion, people will embrace and live into. However, whatever is good, great and pure is permanent and can never be thrown off. They will remain as basis of religion to come. Much will depend upon the trend, sciences will give and human intelligence will be able to comprehend. Fanaticism which is at a premium as a sign of staunch personal faith will break down and a fanatic will be recognised and properly understood by one and all as a numskull, duffer or dunce. No one will be able to unload his pet ideas on others. As new man will not suffer a fool a coward unwilling to think will be a worthless creature.

Come what may ceremonies and prayers will remain and so will the symbols specific to each religion, as aids to worship.

There were no ceremonies when religions were first propagated. They entered in later and grew disproportionately sinking the essence of religion underneath them. We are now living in an age when it is gradually getting more and more difficult to adhere to them. Soon people will have no time and no resources for them. Prof. Davar announced himself as a staunch adherent of ceremonies but reads the writings on the wall. Number of Mobeds is dwindling down pointing to the fear that ceremonies will have to be curtailed. With us so with all others the inner essence of religion will take precedence over ceremonies. As every person has some ideal that ideal will become more fixed before his version and better understood by his inner urges as

the Sufis and the Yogis realise themselves. All that promotes human good will spread out. Prayers will be more sincere and every man will make an effort to understand it. Language of the prayer may change for the Almighty can understand any language but none so well as the language of the heart. Therefore the speaker is of opinion that our prayers should continue in Avesta, particularly in all fire temples as that practice will help preserve the purity of atmosphere and retain awe and respect for ceremonies and prayers. Fire is the symbol of Zoroastrian religion and the two can never be separated and there is no need as it is a noble symbol. Man will never be able to give up prayer and will never be without some ceremonies — because ceremonies fix our mind to our ideals for which we offer prayer. Religion will mean more of social values with more and more of the spirit of love and compassion.

“Zoroastrian Credo”



A Book for every home by Gool K. S. Shavaksha, A very simple translation in English of the Gathas, Daily Prayers and the Life of Zoroaster with simple essay explaining our religion to the children. Rs. 5/- Available at N. M. Tripathi and from the Author, 43 New Marine Lines, Bombay—1.

*With the
Compliments
of*

**TATA
TEXTILES**

NOW - at your service

1250

MEMBER ESTABLISHMENTS

AIRLINES

T.W.A.	AIR FRANCE	BRANIFF
SABENA	B.O.A.C.	LUFTHANSA
IBERIA	AMERICAN	UNITED
EASTERN	NATIONAL	DELTA
WESTERN	VARIG	LEBANES
COMPANIA MEXICANA DE AVIACION	BONANZA	CARIBAIR
AERONAVES DE MEXICO	TRANS CARIBBEAN	etc. etc.
AEROLINEAS PERUANAS	AEROVIAS CONDOR DE COLOMBIA	

HOTELS

Taj	Great Eastern	Carlton
Ashoka	Oberoi Grand	Krishnarajasagar
Ambassador	Imperial	Marina
Oberoi Palace	Rambagh Palace	Cama
Nataraj	Oceanic	West End
Ritz	Airlines	Savoy
Claridges	Mount View	Central
Clarks-Shiraz	Holiday-Inn	Queens
Sun-N-Sand	Lantern	Roan-Oke
	Rock Castle	Palacion, etc. etc.



RESTAURANTS

Kwality	Rendezvous	Trinces
Gaylord	The Other Room	Gulmoor
Bistro	Mocambo	Three Colms
Bombellis	Moulin Rouge	Sayona
Gulmarg	A. Firpo	Flora
Little Hus	Maxims	Ali Baba
Napoli	Lido	Chinese Room
Volga	Bar-B-Q	Gazebo
Blue Room	Mikado	Venice
Khyber	Ferrazzini's	Moka Bar etc. etc.

- ★ TRAVEL AGENCIES
- ★ AUTOMOBILE HIRERS
- ★ PETROL & SERVICE STATIONS
- ★ ALSO OVER 500 SHOPS

Aarjee Travels	Central Motors	Bombay Garage Pvt. Ltd.
Asiatic Travel Service	Modern Garage	Fali & Homee
Jehangir Travels	Star Automobiles	S.K. Sorabji & Co.
Indian Air Travels	Delhi Transport Service, etc.	National Garage Pvt. Ltd.
Iyer & Son Pvt. Ltd.		Rula Petroleum Pvt. Ltd.
West End Garage	National Auto Supply Co.	Fairdeal Motors
Globe Automobiles	Cama Motors Pvt. Ltd.	Mineral Agents Pvt. Ltd. etc. etc.

If you are not a member

Contact

THE *Diners* CLUB (INDIA) PR. LTD.,

VULCAN INSURANCE BUILDING, VIR NARIMAN ROAD, BOMBAY 1.
Gram: DINCLUB Tel: 247642/241249

Reg. No. MH 961

WHEN YOU TRAVEL BY THE AIR-CONDITIONED EXPRESS...



This goes with you!



This goes in the brake van!



The luxurious Air-conditioned Express is built for your comfort. Cool, enjoyable travelling; with a seat to yourself, and plenty of space to stretch and relax in. Let us keep it that way, without crowding this comfortable compartment with trunks and baggage. Let all the heavy luggage go into the brake van.



**WESTERN
RAILWAY**