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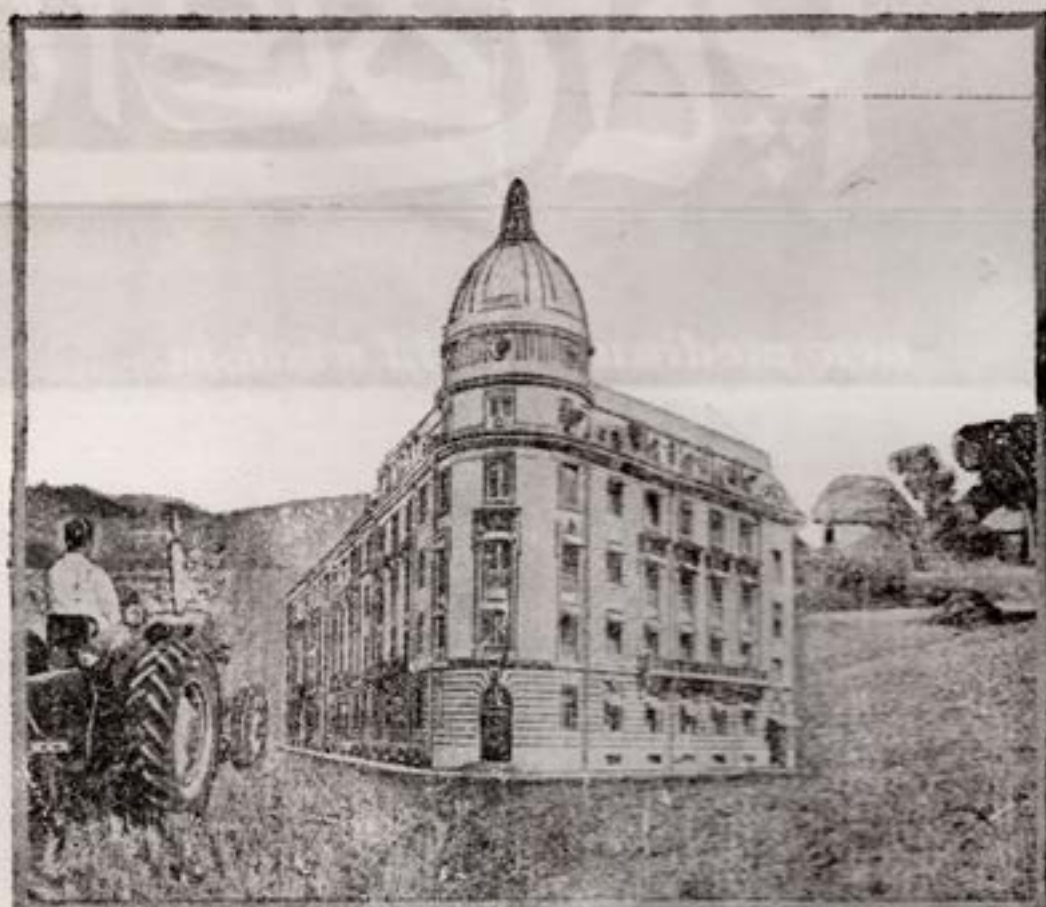
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EDITORIAL

Mr. Behram Pithawala's imagery of Mansions in the Sky and the real Pav Mahel high up in heavens appears new on first thought but literature of spiritualism abounds in such references. They are real for those believers who are earnest in search for them. Their world does not end on earth but extends to infinity for those are the ones who are in tune with the infinite.

There is a difference between the popular phrase "building castles in the air" which is a sign of autistic thinking, a dream-like state leading nowhere and "Mansions in the Sky" which are deliberate constructions, purposeful in intent and working as focal points for the technique of Triangulation described within. (p. 5) Castles in the air have no location, no stability and no purpose other than those of momentarily filling up the vacuum in the disrupted minds. They are really "airy nothing" and end there. It is different for "Mansions in the Sky". They are planned constructions designed on purpose and durable for a duration-lasting for fulfilment of an ideal in search of Shakespeare's statement "Imagination bodies forth the forms of things unknown and gives into airy nothing a local habitation and a name" fits in square with mansions and not with castles. Castles are flimsy, mansions are not. Castles collapse instantaneously. Mansions outlast their immediate end and go beyond to posterity - as they are

"...Something real ... Something earnest
And the Grave is not their goal.
Dust thou art to dust returneth
Was not spoken of the soul".

These mansions are constructions of the soul force and can outlast lives and are every time rediscoverable by souls in earnest about their existence in the Universe, where according to the Existentialism school of Psychology everything pre-exists ready for our discovery and experience. If something concrete is planned for our community members, as suggested by Mr. Pithawala, experience may reveal to us some new lofty delight.

A learned friend of mine ordered TEA FOR TWO (in a restaurant) for me to share his pot and his passions. He reprimanded me for allowing a trash to go into print in *Parsiana*. He referred to the article (January 1968 issue) challenging the established fact of Gathas being the writings of our Prophet himself and accused its author for vaguely explaining away the writing of Gathas as work of a succession of Raindaran, finally ending with Adarbad Marespand, whom he has credited with its script. If so Gathas must be of Sassanian period. But such an assumption would be absurd as Gathic language is unquestionably of Vedic period and by the time of Adarbad Marespand Avasta had already ceased to be the current language. If Gathic scripts were of Sassanian period they should have been in Pahlavi, the language then current. It would be fantastic to write a book of philosophy and morality for use of people in a language as good as dead at the given time. Adarbad had only translated 7 Nasks out of 21 which Dasturji Tansar had collected and compiled during Ardeshir Papakan's regime and Dinkard contains the summaries of all of them.

Even Vandidad which is definitely pre-Sassanian quotes Gathic text of Kemna-Mazda. Likewise it will need explanation - who put the Gathic Chapters into the Yasna? - another pre-Sassanian work.

It is a known fact that King Gustasp had the teachings of Zarathustra inscribed on parchments in two sets. Alexander took away one and destroyed another set. Gathas mention the names of Frashostra, Jamasp and Gustasp as well as adversaries of Zarathustra who must be all contemporaries and speaking the Avasta language of their own time.

I listened to all these and agreed on all issues. My reply was "But all this is history and reasoning. Khshnoom is unfettered". Khshnoomists either believe, or do not believe. Whatever their demerits their one merit is staunch belief. They are the staunchest group of Zoroastrians and as Editor I cannot ignore their claim to space in *Parsiana* - and every time I make it clear to my readers that the material is Khshnoom, and what they should expect.



The Zoroastrian Concept of "Pav Mahel" and its Practical Application for the Alleviation of Human Suffering

by

BEHRAM D. PITHAVALA

I am not competent to expound the profound subject of "Pav Mahel". My only excuse for writing this article is to show how, taking our cue from the Rosicrucian Fraternity of America, we can use this concept as a great channel for the alleviation of human suffering.

The literal meaning of "Pav Mahel" is a holy edifice". A Zoroastrian understands it as referring to a Fire Temple. Therefore, the ceremonies performed there are referred to as "Pav Mahel ceremonies". But this expression has also a vitally real and esoteric meaning.

It is declared in *Dinkard* (Vol. 12 page 15, - Sanjana) that "a man should go to the sacred fire-place (Atash Behram) as many times as possible, and offer with devotion the (prayer of) Atash Niyayesh, because the Ameshaspands form an assembly in the sacred fire-place THREE TIMES EVERY DAY, and leave there (behind them) elements, the essentials of good deeds and piety. He who goes there frequently and offers the Atash Niyayesh with reverence each time, those elements of good deeds and piety which the good spirits have left there, are more and more lodge in his body."

The Iranians believed that no life could exist without the Sun whom they regarded as the resplendent physical body of Ahura Mazda Himself. No doubt, therefore, the whole programme of Zoroastrian Sacraments turned round the movements of the Sun, so much so that even the five daily periods of prayers (Gehs) were made to commence at the precise moments when the Sun formed certain angular positions in relation to the place of worship.

Dinkard (II/102) casts an obligation on every person to offer his prayers standing before the Sun at the beginning of every Geh. "Machies" (sandalwood, Agarwood etc.) are also offered to the holy fire in our Temples at the time of commencement of the five Gehs.

The "three times" mentioned above refer to the three main Gehs named in Gatha Ushtavaiti Yas. 44/5, viz. (i) Usha (sunrise), (ii) Arem-pithwa (noon), and (iii) Kshapa (sunset), i.e. Havan, Rapithwin and Aiwisruthrem.

What is stated above suggests that the Holy Ameshaspands hold their assembly in the Atash-Behrams at the commencement of the Gehs. Since, however, the starting moments of the Gehs keep on changing continuously, round the clock

according to local times from places to places throughout the world, evidently the assembly of the Holy Immortals (Archangels) has its session all through the day. This presupposes a holy place or a spiritual centre on some higher plane of life (mysteriously connected with the Fire Temples and other churches on the physical plane) where the Ameshaspands hold their non-stop Service. This spiritual centre, a veritable Atash-Behram on the higher plane, is, I believe, the real Pav Mahel. The following scriptural evidence will show that this is not a mere conjecture:—

(a) Atash-Niyayesh broadly classifies the various types of holy fire into two main groups as follows:

- (i) "The victorious royal fires: Adar Gusasp, Adar Khordad and Adar Burjin Meher; and
- (ii) other consecrated fires which are enthroned in temples ("avare Adaraan va Atashaan ke pa Daadgah neshastested").

Here a clear distinction is made between the holy fires which are installed in our temples and the other fires which are not so installed, simply because they exist primarily on the spiritual planes, in the real Pav Mahels there.

It is pertinent to note that the group three spiritual fires, **Adar Burjin Meher** was, according to our religious tradition, brought down from heaven by Lord

Zarathushtra Himself. This must refer to some Pav Mahel brought into being there by our dear prophet on the spiritual plane by His mighty soul force. This fire (a) needed no fuel for its sustenance, (b) it did not give out any smoke, and (c) did not burn the hand when held in it. Further the very name, **ADAR BURJIN MEHER**, of this spiritual fire indicates that this **ADAR** exists on the Solar (Meher) Zodiacal Plane (Burjin).

- (b) Our rituals declare in unmistakable terms that the benedictory influences emanating therefrom reach a store-house or treasury called "**Ganj-e-Manthran**" or "**Ganj-e-Dadar Ahuramazda**" situated on the spiritual plane. This, again, is a clear reference to the real Pav Mahel above from which an adept can bring down a portion of the benedictions stored there, for healing the sick or for helping the suffering humanity, by the technique of "**Triangulation**" -- from (1) the Adept Dastur to (2) the Pav Mahel and (3) from there to the sick or other needy person. This is actually what the Rosicrucians are doing as described hereafter.

The fact that the Zoroastrians believe in benedictory influences emanating from their rituals is suggested by the injunctions therein against reciting the name of a woman in menses.



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- (c) We have also some evidence of other spiritual centres or Pav Mahels brought into existence by the Holy Abeds and Masters through their soul force. They also serve as minor Pav Mahels. In these Pav Mahels holy persons store their spiritual influences (i.e. Khoreh) for the good of humanity at large. King Faredun of ancient Iran was one of such Abeds. All Nirangs (healing prayers) containing his holy name are formulated on the basis of the mystic fact that a part of the stored Khoreh can effect a cure. He was a Manthra-Master; and also was Asmo-Khanvant remembered in Hormazd Yasht.

The above scriptural testimonies make it beyond any doubt whatsoever that there exists on the higher planes repositories of spiritual forces. Those verily are the real Pav Mahels.

In our own time such an effort was made by Dr. H. Spencer Lewis, the first Imperator of the American Rosicrucian Fraternity for its second cycle of activity. He had 'one all absorbing desire--to bring into the lives of men and women a more intimate and satisfying contact with the Spiritual, Cosmic powers and principles that establish Peace, Harmony, Light, and Love, in the soul of each being He dreamed of a Cathedral whose very foundation would be laid so high above the greatest of the earthly cathedrals that there would be no contact and no association. He visualized a Cathedral whose belfries and spires would rise into the

unlimited heights of a boundless Spiritual World to be the proper dwelling place for the Spiritual Minds that would come often to its communion services, and find those things which are nourishing to the Soul and inspiring to the mind..... All through the years 1915 to 1922, he selected those advanced and prepared initiates of the brotherhood who could help him in its creation he prepared them and strengthened them in the method of attuning with him so that they might come together in the Cosmic and there hold communion and lay the foundation of this great Cathedral...After years of dreaming and planning and many years of labour and extreme mental effort" the Cathedral of the Soul came into being. ".....On certain days of each week there will be various convocations held in this Cathedral by the coming together of minds of thousands of our members attuned throughout the world to this focalised and centralised area of Cosmic Consciousness. Some of these convocations will be for worship, others will be for instructions, and still others for healing."

I have quoted the above at some length from their pamphlet, Liber 777, to show to my coreligionists what the real Pav Mahel is like, how it can function and how it can be made a channel for human progress.

The Rosicrucians use the following small ritual and a prayer formula for this purpose: the preparation is almost the same as we do just before untying the Kusti, popularly known as "Padyab" and strange as it may seem to the reader, the prayer is almost a paraphrase of the

prayer "Us moi ujareswa, Ahura" recited in our temples while offering fuel to the sacred fire :-

".....First, we shall wash our hands in clean water and dry them well as a symbol of the cleansing of our bodies to enter the Cathedral. Then we shall take a drink of cold water as a symol of the cleansing of our mouths that they may be pure and free from any utterances that would be improper in the presence of the Master and the spiritual minds assembled in the Cathedral. Then we shall sit in silence in some place in the home where we may be alone whether in the dark or in the light, and closing our eyes, we shall say this brief prayer in soundless words:

"May the Divine Essence of the Cosmic infuse my being and cleanse me of all impurities of mind and body, that I may enter the Cathedral of the Soul, and Commune in pureness and worthiness. S.M.I.B."

By this prayer we shall purge our minds and cleanse our thoughts of any ideas that would be unworthy we shall remain seated, and with the eyes closed, visualise the consciousness within us rising higher and higher, above and beyond the limits of material existence, to that Cosmic World to which our consciousness will seem to be drawn by the very purity of its nature. We shall sit thus in desire to reach the Cathedral until we feel by a coolness of the atmosphere, by a peacefulness in the body, by a restfulness in the mind, and a

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sense of joy, that we have entered the Holy of Holies.....a place of quiet and peace, power and perfection.

When there is a healing period in the Cathedralwe are to remain passive for the period of the healing convocation and thereby permit the Imperator and others to contact our consciousness in the Cathedral, and through it reach our bodies and cleanse them.....we may remain in such contact for longer or shorter periods, or we may withdraw when the definite period is over by simply closing the convocation with the following words:

"May the Grace of God, and the Benediction of the Masters, Bless my communion."

There is a regular programme of activities conducted in this Cathedral of the Soul, a type of Pav Mahel, all through

the week, for Consolation, Peace, Strength, Fellowship, Health, Illumination and Prayer. Since we live in this part of the world, most of this solemn programme goes through when we are asleep, save the following:

Consolation: Monday 10.30 PM;
Peace: Sundays 7.30 AM; Tuesdays 10.30 PM.

Fellowship: Thursdays 7.30 PM.
Health: Thursdays, 7.30 AM.

Illumination: Mondays and Fridays, 7.30 AM.

The above times are noted in Indian Standard Time and the period lasts for five minutes from the time stated.

To start this meritorious work we need a devout High Priest who can be persuaded to carry out the Spiritual Cosmic labours of the Zoroastrian Pav Mahel, and direct its programmes and activities,

with the help of a band of say, about twelve of his sincere followers all residing in Udwada. For the present the programme may be confined to the burning questions of the day, so far as the Parsis are concerned, and once a week, preferably on Sundays, three convocations can be held at the beginning of the three Gehs, viz. (1) **Havan** (sunrise) — Illumination, (2) **Rapithwin** (noon) — **Health**, and (3) **Aiwisruthrem** — **unity Fellowship**. Then, with the Grace of God, the good work can be extended to all weekdays and/or Gehs for different convocations on various subjects, and also for the benefit of humanity at large.

We already have the Spiritual Pav Mahel on the higher plane brought into existence by Lord Zarathushtra. Since this Pav Mahel is mysteriously connected with the fire-temples on the physical plane, we can use the Holy Fire Iranshah at Udwada as our focal point. We should visit the Holy Iranshah at least once a year to keep the physical contact alive.

The programme can be somewhat on the following lines:—

- (1) Time: Sunday, a couple of minutes before the commencement of the relevant Geh period, as per Udwada local time (38 minutes less than the Standard time).
- (2) Ritual: After Padyab-Kusti and recitation of the **Cherag-no-Namas-kar** (substituting the words **"IRANSHAH ATASH-BEHRAM ADARFRAA"**), sit in a comfort-

table place and with the eyes closed think of yourself as being present mentally at Udwada before the Iranshah Fire and recite in soundless words the three stanzas commencing with **"Us moi ujareswara, Ahura"**, keeping in mind its meaning.

- (3) **Attunement:** Experience the consciousness within you rising higher and higher, above and beyond the limits of material existence, to the glorious Pav Mahel above. Sit thus in desire to reach the Holy Place, through the grace of Iranshah. Remain passive and receptive for five or more minutes.

The High Priest and his associates should **simultaneously** attune themselves with the Spiritual Pav Mahel and, by **triangulation**, shower the benedictions on those spiritually present at the Pav Mahel for communion service.

- (4) **Closing:** Recite the formula **"Atha Jamyad Yatha Afrinami"** and one Ashem Vohu.

"May Peace Profound abide with you ever, and may the spiritual effluence of the Pav Mahel of Lord Zarathushtra envelop and ensconce you to great heights eternally". This should be the benediction by the High Priest on those taking part in the communion service.

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Rustom Jandral (General)

A THRILLING INCIDENT IN HISTORY OF BOMBAY

by

ADI F. DOCTOR

OF the many "ifs" that intersperse the history of Bombay, one of the most important is that which pertains to the fall of the town, into the hands of the **Sidis of Janjira**, a band of ruthless marauders reportedly in the pay of the Mughal Emperor, Aurangzeb.

Were it not for the valour and sheer adventurism of an enlightened native of the soil, the history of this **urbs prima in Indies** and that of the British, too, might have been different. This worthy native was a **Parsi, Rustomji Dorabji** whose 300th birth anniversary falls this year (1967).

Unfortunately, the exact date and place of Rustomji's birth are lost to antiquity. He was born in 1667 to one **Dorabji Nanabhai**, the first Parsi to come to Bombay from Surat, in 1640, during the Portuguese rule.

Dorabji earned his living by transacting business with the local inhabitants, on behalf of the Portuguese authorities. When in 1661, Bombay came into the hands of the British, under a Marriage Treaty between Charles II of England and the Infanta of Portugal, he continued to represent the English.

Six years later, in 1668, Dorabji simultaneously celebrated his appointment as a "body-tax" collector of the British - an

impost levied on every individual in the island to boost revenue — and the first birth anniversary of his son Rustomji, who was to carve a niche for his family in the annals of Bombay.

Those were the days when Gerald Aungier as the first British Governor representing the East India Company held sway over four small islands comprising: i) the old Women's Island, ii) the dependencies of Mazagaon, Parel, Matunga, Sion and Dharavi; iii) Mahim and iv) the hilly island of Worli.

Except for the unhealthy climate (Rev. J. Ovington's proverb that, in Bombay, "two mussoons are the age of a man" is an indication), the population had increased to about 50,000 due to various favourable factors and the people were, on the whole, contented and prosperous.

This population mainly consisted of the English, "the Moors" (the Muhammedans), "the Gentiles" (the Hindus), the Portuguese and, as Aungier later wrote, "Percees (Parsees), an industrious people and ingenious in trade, wherein they totally employ themselves". At the time of Rustomji's birth, however, there were only about a dozen Parsis, most of whom were weavers.

All this was to radically change within a brief span of twenty-five years. In the wake of Aungier's death in 1677, a pall of gloom descended on Bombay, which was faced with grave internal and external dangers.

As Dr. Gerson da Cunha wrote, "the last quarter of the 17th century was..... a witness to sedition and strife, immorality, unhealthiness and anarchy at home, and invasion, piracy and arrogance abroad." To Ovington, Bombay, in 1689, "seemed no more than a parish graveyard." While the internal causes were crimes diseases, immorality - all of which led to a rapid decline in the population - and internecine feuds among the Company's men, the external troubles, mainly political, were of no mean magnitude.

Since 1672, Bombay's political horizon was darkened by constant **savage attacks by hordes of Sidis** sturdy Abyssinian slaves in the service of the Mughals. The first such onslaught was in 1672, when a fleet under Sidi Yakut, entered Bombay harbour with the object of plundering Shivaji's villages of Panvel, Pen and Ali-bag.

Aungier, however, refused to let them land and they withdrew to Janjira, which soon became their stronghold. They returned to Bombay the following year, landing at Sion and the British garrison failed to dislodge them.

In 1675, Aurangzeb strengthened their fleet considerably. They were now audacious enough to use Bombay as a military base. According to the **Bombay City**

Gazetter, Vol II, they "sold Maratha captives in the Mazagaon markets and endeavoured to signalise their victories by adorning the Mazagaon shore with a host of Maratha heads stuck on poles." So great was the terror that many of the Hindu inhabitants fled from the island! Shivaji was too busy elsewhere fighting Aurangzeb and his men, to rush to the succour of his brethren in Bombay. In short, the entire population was thoroughly demoralised.

Thus, when in 1689, waves of Sidis under Sidi Yakut landed at Sewri with 20,000 men, the British garrison was completely powerless to oppose them. Mahim, Mazagaon and Sion were ravaged and the English Governor and his garrison virtually 'gheraoed' in the town and castle!

Within a year, the British were compelled to sign a humiliating treaty with Aurangzeb and the Sidis received orders to leave Bombay. But in their wake, they left an almost moribund 'Mumbai'. As Hamilton writes in his "New Account of the East Indies", "Mazagon Fort was a heap of burning ruins; many a home was empty; and the plague.....grew more virulent, and in four months' time slew more men than the Sidis and his intemperate followers had slain."

It is in this context that we have to view the dire circumstances under which, two years later, Rustomji Dorabji a mere stripling of 25, successfully encountered the powerful Sidis who, taking advantage of the extremely depleted defence force of the island due to the epidemic, had returned to conquer Bombay.

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Rustomji had just succeeded his father in the offices held by him when came the clarion call to defend Bombay and its citizens against the might of semi-barbarians. Cometh the hour, cometh the man, and the daring youth decided to teach them a lesson once and for all. He raised a militia of Koli fisherman and after a pitched battle repelled the invasion and put the Sidis to rout.

He literally held the Bombay Fort for four days when the English factory at surat was informed, an astounded British Commander rushed reinforcements to the island.

For saving Bombay for the English, Rustomji was conferred with the unprecedented honour of being appointed a "Patel" (lord or chief) of Bombay, and he popularly came to be known as Rustom Jandral (General), because, till 1715, the English Governors held the title of General.

Rustomji did not rest content with being the first Indian to hold the gubernatorial post of the Governor of Bombay. After defying the Sidis, he lived upto a ripe old age to defy established medical opinion and confound most medical practitioners as well. For at 75, he married a 14-year old Parsi girl who gave birth to four sons, the youngest being born when Rustomji was 91.

It's pity practically all English chroniclers have either deliberately underestimated or completely glossed over the decisive role played by this saviour of Bombay, who died on 12th April 1763

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Rain in Indo-Iranian Myth

by
ADI F. DOCTOR

The interesting article on Rustom Jandral (General) by Adi F. Doctor reminds me of this able writer's another article that appeared some time back in the *Times of India*. As an article in this issue deals with Ava Arduisur Anahita I am tempted to insert excerpts from this article also to expand the subject of water as treated in our litanies. Gowad (the good wind) blows to distribute clouds wherever needed. Testar Tir releases rain from clouds for the areas despite Apaos, the devil of famine. Khordad is distributing rain water after it reaches the Earth and Ava emphasises the sanctity and purity of water. All these litanies in praise of water and its sources were necessary parts in performing rain making rituals by which our ancestors tried to solve the mystery of the monsoon and supplicated for water.

Water is the first need of man, since without it, vegetation withers and animals and men languish and die. Where rain is scanty, primitive tribes resort to magico-religious ceremonies in order to regulate the supply. So vital is this aspect of primeval cult that a special class of sorcerers and necromancers, and, in some cases, a particular totem, are set apart for performing the **rain-making rituals**.

Various legends and myths that have been woven in poetry and prose in the religious texts and epics have been handed down to us

In this context, it is of some significance and interest to know how our ancestors tried to solve the mystery of the monsoon.

COSMIC FORCES

How remarkable is the affinity of the myths, references to which have been made in the Rig Veda, to its Iranian counterpart, allusions to which are made in the Tir Yasht of the Zoroastrians. There, it is Tishtrya, also having various aspects, who is the harbinger of rain. **His fight with the demon of drought, Apaosha, his initial defeat and final conquest**, all go to confirm the belief that the similarity of the Avesta to the Rig Veda in the domains of mythology and cult, apart from those of language and dialect, is striking.

Both Indra and Tishtrya are cosmic forces. Their achievements determine the fertility of nature. We can estimate the importance of the exploits of these two deities when we realise that in many parts of India and in almost the whole of Iran the soil is exposed for months to a blazing sun which makes it so hard that it can neither be dug nor sown. Naturally, therefore, the god who brings rain—and hence lush green fields, pastures and crops in its wake—is bound to be invoked in the most flattering terms.

The Iranian legend of Tishtrya vs. Apaosha is allegorically conveyed in Paras 20-29 of the Avestic Tir Yasht. Here there is a hand-to-hand fight—a wrestling bout—between the Rain-God and the demon of scarcity. After a mortal combat that lasts for three days and nights, Tishtrya at first is defeated and supplication is made to Lord Ahura Mazda and to the waters and plants to come to his succour.

Thereupon, Ahura Mazda extols him and with renewed strength, Tishtrya confronts Apaosha and overthrows him. Drought being done away with, prosperity is anticipated for all countries.

Just as the Rig Vedic hymn has its variant in the legendary story of Indra and Vratra, Indra is the most important Atmospheric God of the Vedas. He is primarily Thunder God and Weather God and secondarily War God. His fight with Vratra, the Demon of Drought with initial defeat and final triumph exactly resembles the Avestic fight between Tishtrya (Testar Tir Yazad) and Apaosh proclaiming the final triumph of good over evil. Greek Zeus and German Thor have similar legends though not indetical.

The Avestic version has its parallel in the Pahlavi Bundahishna (Origin of Creation).

Both these Indo-Iranian myths on rain, apart from their fanciful symbolism, have undertones of the factual process of rain-making. They indicate how water from the sea climbs high up in the shape of vapour under the influence of the heat of the sun, how it is gathered together in the higher regions of the atmosphere in the shape of clouds and how it comes down to the earth in the form of rain.

"The rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater". Isaiah, LV, 10.

THUNDERBOLT

Again, the falling of rain is invariably accompanied by thunder, lightning and storms—themes which have also formed subjects for many a poetic composition. The thunderbolt (Vajra) is the main weapon used by Indra. This bolt is compared with the sun in the sky and is the regular mythological name for the stroke of lightning. It is said that amongst the Buddhists of Nepal, the thunderbolt of Indra has become the favourite religious symbol. The Pythagoreans believed that lightning was intended to terrify the damned in Tartarus. The Iranians considered it a missile of divine wrath.

In later Sanskrit literature, we find poetic references to the monsoon in Kalidasa's *Ritusamhara* (Cycle of the Seasons), wherein the rainy season comes in a kingly garb, the clouds are the elephants which bear him, the lightning his standard and the thunder his drum. Erotic feelings are awakened by the sight of the clouds which bend down to kiss the peaks of the mountains.

Then, ofcourse, there is this great Sanskrit poet's masterpiece *Meghaduta* (Cloud Messenger) in which a Yaksha, banished for a year by his master because of dereliction of duty, is reminded by the approach of the rainy season, of his wife who is pining for him in the city of Alaka. He begs a cloud passing northwards to bear to his beloved the news of his welfare and the assurance of his devotion.

Thus did the monsoon with its colourful and dramatic aspects, stimulate both literary and poetic invention among the ancients of India and Iran to whom it was more than a simple annual seasonal occurrence.

METEOROLOGISTS

Indian meteorologists are impressed with the importance of the monsoon to the economy of India. So today we have scientists in the International Indian Ocean Expedition unravelling the riddle of the monsoon.

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Avan Ardvi Sura Anahita: the Sublime, Excellent and Spotless Waters

by

MAHYAR BYRAMJI PATEL

"Blessed are the mericiful waters, for as they flow through our parched fields they fructify them; streaming down our dried eyes, console them; running over unwashed bodies, clean them; and the the contemplation of whose infinite vastness fills our minds and hearts with deep and intimate feelings of sublime and eternal fulfilment!"

"YAM AZEM YO AHURO MAZDAO, HAZVAREN UZBAIRE FRADATHAI
NMANAHECHA, VISASCHA, ZANTEUSHCHA, DANGHEUSHCHA!"

"I, who am Ahura-Mazda, with My Good-Power, have created the Holy Waters for the prosperity of the houses, streets, cities, and countries!"

AVAN ARDVI SURA ANAHITA, the Celestial Waters, is personified into the goddess of the pure undefiled waters, and was adored by the old epic heroes of Iran. She was known as the goddess Anaitis to the ancient Iranians, and corresponded to Mylitta of the Babylonians, and Aphrodite (Venus) of the Greeks. Modern Persians continue referring to her as Anahid.

The fourth Nyaish (Litany), and the fifth Yasht, which is one of the longest of Yashts (Hymns of Praise) in the Avesta are dedicated to her. The eight month and the tenth day of the Parsee Calandar are named after her. The Later Avesta refers to her as Ardvisura.

Ardvisura is another early pre-Gathic Aryan Deity, like MITHRA. She reached great prominence amongst the then ancient civilized countries. Like Mithra, she too receives no recognition as any deity in the Gathas. GATHAS merely refer to her only as a good creation of Ahura-Mazda, and as such, receives no worship there. The Later Avesta however deifies her and extols her. She is there regarded as the Patron of the King of Kings, and is worshipped along with Ahura-Mazda and Mithra. In many ways, Ardvisura represents the female counterpart of Mithra. During the Achaemenian period, Artaxerxes Mnemon actually set up an image

of her for purposes of worship, and it is believed by some scholars, that the description given of her in the Yasht dedicated to her, very closely resembles this idol. At this period of history, she was regarded as the celebrated Guardian of the Imperial Power of Iran, and received the homage and veneration of all the great Kings and heroes then.

The Waters are referred to as **Apo** in the Avesta, and **Ardvisura** is their collective term. Grammatically, they are both of the feminine gender, and consequently, the deity presiding over these waters came to be looked upon as a female deity. The source of these water was presumed to be in the celestial regions, and their descent to earth was poetically described as the flowing down of the fair denizens, who were the daughters of Ahura. Hence, **Ahurani**, or the daughters of Ahura, was the term applied to them by the people of the Avesta, just as the Vedic people referred to them as **Asurani**. Similarly, the Avesta refers to the Good Waters as **Apo-Vanghuhish**, whilst the Vedas refer to them as **Apo-Devi**.

The Later Avesta explains that the element of water is forever floating about, between the regions of the heavens and earth. It rises in the form of vapour from the extensive sea **Vouru-kasha**, and then descends to earth in refreshing showers, in continuous cycles. It rushes down in great torrents from the great heights of Mount **Hukairya**, and flowing through innumerable channels, reaches and irrigates the fields of all the seven regions (**Haft-Keshvars**). Water is referred to as coming

in the form of rain, clouds, sleet, hail and snow, and is found in still and running forms. It rushes, roars and foams in vast seas like the **Vouru-kasha**.

Water is regarded as good (**vanghuhi**), and beneficial (**sevishta**), for it plays a very important part in the life of man. It cleanses him, nourishes him, cures him, purifies him, increases his fields and pastures, flourishes his cattle, refreshes him, and brings prosperity to him. It is man's prime necessity of life.

The **Avan Yasht** refers to the mythical river **Ardvi Sura** as a high, strong and undefiled goddess. From her starry regions, she guards the good creation of Ahura-Mazda, just as a good shepherd protects his flock. Ahura-Mazda calls upon Zarathushtra to worship her, for she is wide-flowing, undefiled, crystal-clear, health-giving, evil-detesting, and worthy of the highest adoration and praise by the people of the material world. She prolongs life, increases his herd, and spreads prosperity among his possessions in the world. She fertilizes his countries. She purifies the reproductive organs of males and females, facilitates child-bearing, and provides good and timely milk to the nursing mothers.

The waters are invoked, so that they might not avail the evil-minded, evil spoken, and the evil-doers. They are implored not to help persons of the evil-religion; tormentors of friends, priests, the industrious ones, and also the kith and kin. The robbers should not benefit, nor should those who wish harm to the healthy ones. The thief, the robber, the murderer, the

harasser of the righteous, the sorcerer, the burier of corpses, the knave, the miser, the unholy apostate, the evil man and the tyrant should all be frustrated. These sinners should be made to suffer in both the worlds.

The waters are implored to grant the faithful their life's desires, such as many kinds of riches, self-supporting progeny with many offsprings, safety, security, health and comfort.

The Deity **Ardvi Sura Anahita** is portrayed as having her own chariot, which is drawn by four great, white chargers, all of the same stock, and capable of defeating all tyrants, wicked men, sorcerers, witches, oppressors, and all those that are wilfully blind and deaf to good things of life. Ahura-Mazda is the creator and provider of them all. **Ardvi Sura** herself is depicted as a wonderful maiden, beautiful in figure, excellent in form, pure in character, and with a halo about her. She wears a golden crown upon her head. The crown is studded with a hundred stars and is beautifully embellished. Her ears are adorned with golden ear-rings, her neck sports a golden necklace, and her arms illumined by bracelets of extreme elegance. She wears a girdle that enchances beauty and charm, whilst golden shoes grace her lovely feet. Statues raised to her in this form in stone and metal abounded in Babylon, Bactria, Damascus, Ecbatana, Persepolis, Sardis and Susa.

The poet composer of the Hymn to **Ardvisura** gets so carried away in his zeal to glorify her, that he commits the usual blunder of those times, by making Ahura-

Mazda Himself go down on His knees to her, and beseech her to grant Him a boon, whereby Holy Zarathushtra might be induced to become His prophet. The lengthy Yasht innumerate a long list of the names of the various kings of Iran, among whom may be mentioned the illustrious **Haoshayangha**, **Yima** (Jamshed), **Thraetaona** (Freedon), **Keresaspa**, **Kava Usa** (Kai Kaus), **Haosravah** (Kai Khushro), as well as other great ones of great fame such as the wise **Jamaspa** and the good **Fryana**. The infamous vile **Azi Dahaka** (**Zohak**), the Turanian tyrant **Farangharas** (**Afrasiab**), and many such more, also invoked her with offerings of a hundred horses, a thousand oxen, and ten thousand sheep, so that she might grant them the boons for which they craved. But the pity of it all is resolute Monotheist of all times, Holy Zarathushtra himself, is erroneously portrayed as worshipping her with offerings of the **Haoma**, **Baresman**, and with libations and spells. Obviously this is quite contrary to the teachings of the venerable prophet. He worships and advocates worships of Ahura-Mazda alone, and none other.

The rulers are portrayed as praying for the blessings of vaster empires, warriors for victor and glory on the battle-fields, priests for the boon of knowledge and wisdom for answering the riddles propounded by apostates and heretics. The wicked ones desire decay and demoralization and fall of mankind. However, she grants the heart's desires of the good and the pious, and spurns the implorations of the wicked and the vile.

The Nyaish, as well as the Yasht to Avan Ardisura Banoo is to be recited only during the first three Gahs, namely the Havan, the Rapithwin (or the second Havan), and the Uziran, because it is mentioned in the Yasht in the twenty-first para that the devotee should offer prayers to Ardisura only during the period between the rising and the setting of the sun, and that the worship offered to her during the period between the setting and the rising of the sun does not reach Ardisura, but reaches the wicked Daevas, who derive much pleasure from this ill-timed offering. These prayers should be offered near the waters, like the ocean, the rivers, lakes, wells. It is the usual practice, that where such waters be not within reach, to have some water in a small vessel and kept before the votary. The Nyaish to her is used as a daily ritual, whilst the Yasht is for prayers especially on Spendarmad, Avan, Daena, Ashishvanha and Mahres-pand Roz, and during the entire month named Avan. It is the practice with some Parsees to recite the Avan Yasht daily for forty days, commencing with the first day in the month of Avan, and ending it on the tenth day (Avanroze) of the following month, that is Adar Mah. It is believed to be very efficacious if recited during this month, after a purificatory bath, daily in the same place and at the same hour regularly. Many Parsees do resort to this practice for fulfilment of some hope or wish. Several of them report favourably of their experience if their wish was clean.

The Venidad expressly states that it is a highly deleterious act to contaminate water with polluted matter, and that it is

an act worthy of great merit to relieve the waters of such pollution. Modern science bears this out in the light of civic hygiene.

The adoration that the Zarathushtrians pay to the two most impressive, and useful natural elements, namely Fire and Water, can best be understood, with it is realized that this adoration has an inner significance. Fire is symbolic of Righteousness and water is symbolic of purity. It is these two excellent virtues which are extolled when the Zarathushtrian yearningly turns his face towards these two elements, lifts up his hands and heart, and prays to his God, Ahura-Mazda uttering "Nemase-Te, — we offer Homage unto Thee, — we adore Thee.

★

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CORRESPONDENCE

Mr. Editor,

Mr. Talati of Karachi in the January number of **PARSIANA** raises an interesting point, which is perhaps "the other side of a coin".

(1) Zoroastrian scriptures refer to this phenomenal world, as **Daruj-Deman** (the abode of illusions, as well as one of intense misery) as against the other pole: **Garo-Deman** (The Eternal abode of Light and happiness, where angels have their residence). It is however true that man love the material world and are afraid to depart!

(2) Wordsworth, in describing a soul's descent into incarnation, refers to "a Star that has elsewhere had its setting" - "the Father that is its home" - now born here "where bars of prison gate close around him".....hinting that a child at birth continues to have intimations of heavenly bliss, which was its heritage.

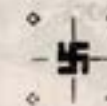
(3) There is a Sanskrit verse, meant to be recited by a person when leaving his bed: "I return to a world, which the

people call waking, but which proves to be dormancy. May I remain awake during this night of the soul"!

(4) Which is **Real** according to great Artists? (a) The vision of perfect ideal archetypal patterns in their fancy: or (b) the distorted reflection **down here** on canvas or in a sculptured image? **The Real** is the former. (not what it is but what **should be**.) This is only metaphysical wrangle.

Coming to Mr. Talati's hypothesis: A soul's descent into incarnation has numerous guardians, is in touch with heaven for some years, and needs no ritual for help. One, having been absorbed into material pursuits **here** (with numerous attachments and addictions) would need guidance on the spiritual plane, where he would find the world strange, needing spiritual consolation.

Khurshed.



ચાંદી તથા જરમન સીલવરનો ફેન્સી નકસીનો માલ

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૧૦૭ વરસનું વીશ્વાસુ ખાતું.

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

રજીસ્ટર્ડ
૨૬૨૬૭૯

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ફેલો મુંબઈ-૧.



Mr. Khurshed F. Antia

M. Sc. (Lond)

New President of The Institution
of Engineers (India) 1968-69



Shri Khurshed F. Antia of Bombay has been elected President of the Institution of Engineers (India) for 1968-69.

Shri Antia has been connected with the Institution for very many years and was Vice-President and Chairman of its Bombay Centre and a Council member for over 11 years.

He was born in Navsari and educated at St. Xavier's College Calcutta and King's College, London. He obtained the London University B.Sc. (Engineering Honours) and subsequently, during his service periods, he obtained the Master of Science degree (in Engineering) of the same University.

He was trained in railway engineering on the British Railways and worked for several years on the South-Eastern and Western Railways. On construction he created a record in laying of track by manual method and was in demand where rapid results were required. He held a number of selection posts in the Railways as Bridge Engineer, during the war in charge of Railway Civil Defence works and the construction of a number of ur-

gent military depots. In 1946 he originated a scheme for an underground railway for interconnection of existing tracks at Churchgate and Victoria Stations and operation for inner and outer circle trains similar to those in London for Bombay.

He was Head of the Railway Standards Office (Civil, Structural and Track) in Simla and Delhi for a number of years. He was instrumental in introducing pre-stressed concrete in India.

Shri Antia later joined the Concrete Association of India as its Technical Controller and was also Executive Head in the Associated Cement Companies Ltd and dealt with the construction of new cement plants and extensions of existing plants. He was also associated with the organisation of the research unit of The Associated Cement Cos Ltd which has resulted now in the establishment of the ACC Research Station at Thana. He has now joined M. N. Dastur & Co Private Ltd., Consulting Engineers to the Ministry of Steel & Mines, the Atomic Energy Establishment etc and has established their Bombay organisation.

Shri Antia is a Fellow of the National Institution of Sciences of India, the membership of which is limited to a total of 350.

He is Vice-President of the International Federation for Prestressed Concrete (covering 55 countries) and a Member of its Executive Committee, in 1946 conference in Paris representing India and continental Asia.

He is also a member of Scientific and Industrial Research Council, and is on its several committees.

He is with the Indian Standards Institution from its inception and represented the Indian Railways.

Shri Antia's contribution to technical literature covers 5 technical books and over 50 technical papers. He was awarded the Railway Board's Gold Medal on two occasions for his papers. His book on "Railway Track" is in its 5th edition and is a standard text book for engineering colleges in India. He was Technical Editor of the Indian Concrete Journal, one of the foremost technical publications in the country. He was also Editor of the Permanent Way Journal.

Shri Antia has been a keen sportsman and was awarded full colours in hockey from King's College, London. He has also participated in cricket, tennis, soccer, golf, waterpolo and riding. He is a Rotarian.

Subsequent to going to press, it has come to our knowledge that Mr. K. F. Antia has been elected to represent Asia for the formation of an International Conference of Engineering Organisations. The other

Shri Antia in his Presidential speech suggested that for rapid development of the country all technological and development departments must be brought under persons who have the know-how of the particular technology. He deplored scant attention given to research by Government and industrialists and ridiculous proportion of total expenses earmarked for research work. Engineers throughout advanced countries bring about a number of "break-through" in their own lines and new twist is given to each intellectual discipline every few years, adding both to knowledge and its corresponding technology. Efficiency from pilot-plant to production engineering is the task of properly conducted research in which every discipline gives its share in designing, processing and production. All that requires a comprehensive outlook for which consultation services are required to be more liberally staffed with top class personelle and adequate equipment. Research is no luxury as many industrialists thinks. It is the end all and the be all of progress. He strongly advocated English as the medium for all modern sciences in absence of a link language in the country. Shri Morarji Desai disagreed on language issue. (Obviously - he is the member of "the Government with joint responsibility formula", for better or for worse).

five representatives will be one each from Europe, North America, South America, Eastern Europe and the British Commonwealth. These Six will meet in Paris next month.

REVIEW

અશો જરથુશ્ત્રના

ગાથાના શિક્ષણો

રચનાર :—મેજર સોહરાબ રૂ. બામણ

F. R. S. A., F. C. R. A., M. B. E.

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આ નાની પુસ્તિકા (pocket-book) ના આસરે પોણાસો પાનામાંથી છેલ્લા ૫૦ પાનામાં ગાથાના તત્વોને ચુંટી કાઢી સરળ સારી ભાષામાં નાના સુત્રો (aphorisms) ના રૂપમાં રજુ કરાયા છે. એમાં પવિત્ર ગાથાઓના સમજા સવળા કરાઓના સાર ધર્મ નીતી-ભક્તિ વિધેના પચગ્ગર સાહેબના ફરમાનો તરીકે વર્ણવ્યા છે. તેથી આ પુસ્તિકા આદિમિક ઉદ્દેશો, તારીફદાયક ભક્તિ વચનો અને નિતી-ભેદોના ગાથાના સળકા અનુસારનો એક સંગ્રહ છે. દરેક ગાથાના સુત્રો અને સળકાને તેના વિભાગમાં રાખી દરેક હા ની શરૂઆતમાં તેના સારનો ભાસ તેના મહાભે જણાવ્યો છે જેથી વિચારો કેદિત થાય અને સુત્રો મનમાં સમજાય ને હૃદયમાં ઉતરે તેજ સાચુ જરથોસ્તી ચારીત્ર અનુભવી જરથોસ્તી જીવન ખીલી રહે. આ ચોપડી ગાથાનો અનુવાદ નથી પરંતુ કોમમાં અવધ્ય ગદ્યજરીની કમિનાની આ પુસ્તિકા પુરતી કરે છે. દરેક ધરમાં આ ગુજરાતીમાં લખાયેલી ચોપડી રાખવા લાયક છે. આ એની બીજી આવૃત્તિ છે જે એની લોકપ્રીયતાની સાબીતી છે.

આજ કાલ માળાપો પોતાના જમ્યાંઓ સાથે બેસી રહેવાના લેસન કરાવે છે એ તો નક્કીજ છે. તેજ વેળાએ જો આ સળકાને સુત્રોના તત્વ અને સાર પોતે પણ સમજી શકે જમ્યાંઓને સમજાવે તો તેઓ જરજ ગાથાની ફરજ અદા કરે જે ધણાં માળાપો હાલમાં કરતાં નથી કારણ કે મોટે ભાગે તેઓ પોતેજ ગાથાના શિક્ષણોથી નાવાકેદ હોય છે. આ ચોપડી દરેક વયના લોકોને લાયકની

છે કારણ કે જરથોસ્ત સાહેબના સુત્રો ને સળકા બાળક સમજમાં આવે ત્યારથી તેની જીંદગીના છેકા સુધી તેને સાથે જીવન ગાળવા માટે અમલના છે અને માળાપો પણ ઉમરના કાંઈ એક વિભાગમાં તો હોવાંજ જોઈએ અને તેઓને પણ ગાથી જીવવાનું રહેલું હોય છેજ તે ગાથાના શિક્ષણો મુજબ પોતાનું જીવન જીવી જતાવે તો ઉધરતી ઓલાદની પરંપરા જોઈ શકાશે.

આ ચોપડીના આગળા ભાગમાં જરથોસ્ત સાહેબ વિષે થોડું જાણવા જેવું લખાયેલું છે ને તેની સાથે સાથે (ધુરોપીઅન) વિધવાનોના જરથુશ્ત્ર અને ગાથા વિધેના અભિપ્રાયો દર્શાવવામાં આવ્યા છે જે ગાથાઓનું મહત્વ અને મોજબો જતાવે છે.

મેજર બામણ સાહેબ એક કશાયેલા અનુભવી લેખક છે. એઓશીના આગળા લખાણોની કેટલી આવૃત્તીઓ છપાઈ ચૂકી છે જે સાદહત પૂરે છે. એઓના ખાસ લેખો—

- ૧ વહાલા બાળકોને બે બેલ (૭ આવૃત્તી)
- ૨ જરથોસ્તની જીંદગી ને શિક્ષણો (૮ આવૃત્તી)
- ૩ અઓખત જરથુશ્ત્ર,
- ૪ મોત અને લાશની વ્યવસ્થા
- ૫ પંદનામેહ (ધર્મ અને વિજ્ઞાનની નજરે) વગેરે.

P. B. W.

REVIEW

Daily Prayers of the Zoroastrians

FRAMROZE RUSTOMJI J.P.; U.M.

Solicitor and Notary Public (Colombo)

This is recently published as a presentation edition attractively bound in rich cloth. Price Rs. 10. (Second Edition).

It is an attempt on the part of the veteran writer to present prayers in easily understandable translation of them in English scripts and in English language.

The book does not contain prayers in full but their selected parts are given with literal translation with additional notes sufficient to make the meaning and the essence clear to the readers to be explained to children. It is not a book for parrot-like recitation but the author recommends that the full meaning of each word be deliberately grasped and studiously understood before proceeding ahead. This is to impart the spirit of prayers to children and others.

It has an excellent foreword by Dastur Dr. Framroze Bode, B.A., Ph.D. explaining the necessity of the knowledge of Avasta, or failing that, at least understanding the

meaning of prayers "to arouse a living faith in the essence of the things unseen" and to experience some inner spiritual benefit.

At the end of the text is a vocabulary. Each selected word is given its philological meaning and its spiritual explanation. That adds to the Zest of the text.

Explanatory notes in the last twenty-five pages of the book clarify our ideas on Litanies and Gahs and greatly add to the value of the book.

Each word or phrase of the Avastan text has its translation underneath it. The types used in the upper and lower lines are the same.

It would be better if the Avasta words were printed in bold and translation in standard types. That way separating the reading of texts would have been easier and more convenient.

Barring this minor fault the book is a real useful deviation from ordinary Khordeh-Avasta in English script.

P. B. W.



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KAIKAOOS

The Second King of Kaiyanian Dynasty

The word Kaoos has four meanings (1) Handsome or beautiful (Persian), (2) One elect of Yezads, (3) A column of fire and also (4) One abrupt in ways. He was the grandson of Kersasp, the last Peshdadian King. His mother was Gurdafarid, the daughter of Kersasp. He was handsome, well-mannered, tall and well-built and had the stuff of a warrior in him. Ved refers to this king as Kavi or Kavya Ooshanas as a Jupiterian and an "Asura" i.e. believer in Ahura and the name of his wife given therein is Sushuma or Satparva. There he is not remembered as King but as Kavi (a religious head).

The warrior in him was aroused when one of his Generals extolled the neighbouring country of Mazandaran as one of the most beautiful and fruitful areas on the Earth, with its gardens, rivers, mountains and woods giving natural resources. Thereupon he coveted it and carried an invasion on Mazandaran. He encountered extensive forests and thick jungles and wild and ferocious nomadic fighters. The king of Mazandaran joined hands with a neighbouring king and gave a fierce fight in which Kaikaoos was caught and taken prisoner.

Kaikaoos was warned not to undertake this invasion of a province abounding in Devs (devils) and magicians which even Jamshid and Faridoon could not conquer because of these powerful evil forces. When Jal and Rustom heard of the captivity of Kaikaoos, Rustom amassed an army and went to his rescue—Jal remaining behind to maintain law and order at home. Rustom's mighty shamshir (sword) was useless. It could not be made use of as thick jungle entangled groups and isolated soldiers of both sides. Mazandaran had White Huns, referred to in Avasta as

"Hunoo" and known popularly as "Safid Dev" (White Devil) so named as the Hunoo tribe was of fair persons and very adept in black magic. As direct fight was not possible Rustom made use of elephants, tigers, serpents, devs and counter magic and successfully rescued Kaikaoos back to Iran but Mazandaran could not be conquered. Was it Nature or was it magic that saved Mazandaran from being overpowered by the army of Rustom? A heavy storm engulfed the entire province of Mazandaran which forced retreat on Iranian army. Some believe that it was "Safid Dev" who raised the storm. Were it not for the storm Mazandaran would have fallen. Rustom killed Safid Dev.

When Rustom started for Mazandaran his army had seven days of intensive hardships to bear on the way. Each day there was a different sort of hardship and handicap to overcome. These seven hardships borne for seven days are remembered as HAFTEKHAN, a word which is still used to denote some overwhelming difficulties and handicaps in one's life. (HAFT—Seven in Persian). The word MAZANDARAN has equally bad connotation because of its fierce and tricky fighting powers. Hence a cantankerous and aggressive woman is even to-day called a Mazandaran.

Despite this bad experience Kaikaoos prepared his army for an invasion - now of Hamavaran - because the king of Hamavaran refused to give his beautiful daughter Sudabe in marriage to him. The king of Hamavaran was defeated whereupon he contrived a trap to arrest Kaikaoos. He sent Nazrana with word to give his daughter in marriage and invited Kaikaoos in great pomp as a State Guest V.I.P. Host then arrested the guest.

Sudabe had disapproved of her father's intended treachery and warned Kaikaoos, who was, however, arrested through treachery according to plan on reaching Hamavaran Palace. Sudabe resented this treachery so much that she preferred stay in jail with Kaikaoos to staying in luxury in the palace and voluntarily went to jail. Later Sudabe married Kaikaoos and had a long happy wedded life with devotion to her husband.

Rustom once again went to the rescue of Kaikaoos. Afrasiab and his father Pashang, finding Rustom away from Iran attacked Iran. Rustom at once returned from Hamavaran, chased the Turanian army of Afrasiab and drove him out. Hamavaran, Sham and Missar combined against Kaikaoos but Rustom defeated all the three one by one and captured all the three kings. They submitted and pleaded for mercy which was granted and Kaikaoos returned once again to Iran. On return his wife antagonised Kaikaoos against his son Shiamak by putting false allegations against him. Shiamak went over to Afrasiab and married his daughter Faranghiz. Kasrevaj, (another name of bad repute for cruelty) the brother of Afrasiab was against this marriage of the Turani Princess with Iranian Prince. He worked against Shiamak and got him killed by an order of Afrasiab. The widow of Shiamak (Shiavux) gave birth to a posthumous child Kaikhushru. When he came of age Gev and Godrej went to Ispahan and brought back to Iran Kaikhushru and his mother.

Shahnameh and Bundeshshn both state that Kaikaoos reigned for 150 years and that he was followed by Kaikhushru as the next king. This very long period of reign is explained by Bundeshshn by stating the names of three possible intervening kings Arish, Pashin and Armin. They all held the title of Kavi (Avasta) or Kai (Bundeshshn). However in Farvardin Yesht para 132 a name of a king of Iran is given between Kaikaoos and Kaikhushru. That

name may be Aipiveh. If so Kaikhushru must be the grandson. But Bundeshshn states Aipiveh as the father of Kaikaoos. That appears to be incongruous. Jamyad Yesht 71-72 also mentions one Apivehghioo. It could be reasonably assumed that Apiveh, Arish, Pashin and Armin filled up a gap of 75 years of latter half of Kaikaoos's reign of 150 years. That period of their reign may have been uneventful and worthy of no historical mention as of weak and not strong monarchs. Some consider Kaikhushru not as (son) but as (ward) of Kaikaoos.

Bundeshshn states that of his reign of 150 years he reigned for 75 years on earth and used further 75 years to get the kingdom of the Sky — i.e. may be in reaching Heaven allegorically. But the legend states that Iblis (the Satan) told him that though he may be a great monarch he could not fly and had no power above a few feet of the Earth. He was, however, of scientific outlook with inventive mind. He invented a device for flying, may be of the nature of a balloon, and it is said he actually flew in it. Even if his flight be just ten feet high he must be honoured as a precursor of modern aeronauts. For man's idea of flying comes natural from observing the flight of birds and the ideas are recorded in allegorical forms as PAVAN-PAVRI, FLYING CARPET of the Arabian Nights, Flying Rath carrying the Hindu Gods and the wings of the Greek God Icarus. In the early history of aeronautics modern scientists also did attempt to invent Icarian Wings, which proved too heavy as anti-gravitational device. It was only when Internal Combustion Engine was invented that flying in its real sense became workable possibility. In the meanwhile a few non-dirigible balloons did lift up some bold experimenters after lighter-than-air gas was discovered and prepared to fill them with.

Firdausi has misrepresented his effort to fly as his desire to be a sovereign of the Sky (Heavens) and has accused Him of vanity. Behram Yasht para 45-46 refer to this attempt of his. Firdausi considers him as one foolish, unrealistic, conceited and vain and looks upon him as an undesirable king. Mirkhund describes him as a just and merciful man and considers him a wise and good king. If he was an undesirable king Zarathushtra would not have uttered what is said in Avan Yasht 45-46 in which he wishes Shah Gustasp the name and the fame of Kaikaoos. Kaikaoos had rescued his subjects from evil persons in the kingdom and cleared them of superstitions. Devs he had captured in Mazandaran were skilful in construction work and he used them to construct palaces, laboratories and observatories and by keeping them occupied softened all their evil propensities. In many other ways Kaikaoos ruled with mercy and justice and looked after people's welfare. In Minokherad he is placed on the same footing as Jamshid and Faridoon and praised highly, but all the same displeasure is shown at his effort to fly and conquer the Sky as an attempt for vainglory and an act of blasphemy.

As an act of gratitude towards Rustom he conferred on him the titles of Jehan Pahlevan (the Universal Conquering Warrior) and Tehmtan (a man of iron sinews) and made him ruler of a province.

★

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