

CHAPTER IX. The Writer's ignorant ridicule of the Observance of Menses by Women.

That Zoroastrianism is but another name of the aggregate laws of nature exhaustively in all its various departments, is an undoubted fact to those who try to understand what a vast amount of knowledge was covered by the 21 Nasks given by the prophet. All the fundamental laws of nature, -e.g. the laws of motion, vibration, sound, colour, light, heat, magnetism, electricity-working on the physical and ultra-physical states of existence, have been very wonderfully propounded by the greatest of the world-prophets, Zoroaster. Zoroastrianism will ever shine out with the advance of modern science in all its spheres, and the truths respecting the laws of nature propounded in Zoroastrianism will be verified by everyday scientific inventions. The prophet has taught in the chapter on "*Khastra*", laws of *eighty-one main types of electricity* working throughout in nature of which the modern physical electricity generated by means of chemical apparatus is but one type. In the same way all about magnetism-human, animal, vegetable and mineral magnetism-the good and evil types of magnetism, helping and retarding the spiritual progress-is very beautifully propounded by Zoroaster. It is a misfortune that the community in India have not got in their possession the complete 21 Nasks of Zoroaster, but we find even in the meagre extant portions thereof some traces of all this vast knowledge of the Laws of Nature imparted by the prophet. Almost the whole of the Vendidad is based on *the laws of magnetism*, and the Vendidad forms one individual Nask called "*Javit-Shida-Dad*," or the "*Anti-Demoniac Law*." The Vendidad inculcates laws of daily observance in order to save oneself from the evil magnetic influences arising naturally in the course of living the physical life on earth. A Zoroastrian has to observe these Laws of Purity taught by the prophet, and by means of such observance has to set right the Moral Order of the universe transmuting constantly all the evil influences into good ones.

In order to explain clearly all the various activities going on in this world, the prophet has propounded two fundamental laws--the *law of Duality and the law of Polarity*-which are technically termed "*Juz*" and "*Juft*." "*Juz*" or *law of Polarity* or law of Opposites and Contraries implies the working of two things or forces in opposition to each other and bringing a certain result. "*Juft*" or law of Duality or Cooperation refers to the working of two things or forces in co-operation with each other and bringing its own result. Nothing under the sun is single or absolute except the Unspeakable, the Unknowable, the Unthinkable One who is all Absolute. Hence everything in the universe falls under the sway of the Laws of "*Juz*" and "*Juft*" – the laws of Polarity and Duality. Both these laws are repeatedly found in the Avesta-the Law of *Juz* being termed "*Hamaestara*" or opposition, and the Law of *Juft* being termed "*Hazaosha*" or co-operation. Both these fundamental laws of "*Hazaosha*" and "*Hamaestara*" -of "*Co-operation*" and "*Contravention*" - are at the root of all activities, physical, mental, moral, spiritual and economic. The effects resulting from the working of these two laws are classified in Pahlavi as "*Asar-i-Roshnih*" or "beneficent forces and effects" and "*Asar-i-Tarikh*" or "maleficent forces and effects." The *Asar-i-Roshnih* or beneficent forces always help the spiritual progress and unfoldment onward, whereas the "*Asari Tarikh*" or maleficent effects retard the advancement of the soul and enhance the infoldment of the soul into matter. The Avesta "*Anghra-Mainyu*" or Pahlavi "*Ahrman*" or "*Ganak-Mino*" is the Spirit presiding over "*Asar-I-Tairkih*," and is the Arch-demon personified, for it leads a soul into the narrow path of infoldment. The Avesta "*Spenta Mainyu*" or Pahlavi "*Spenak Mino*" is the Arch-Good-Spirit that presides over "*Asar-i-Roshnih*" and it guides the soul on to the widening path of unfoldment. The rules of Zoroastrian Law meant for creating the *Asar-i-Roshnih* or for siding with *Spenta Mainyu* are collectively termed "*Ashoi*" and the ways of life contravening "*Ashoi*" and producing the *Asar-i-Tarikh*, thus taking the soul on the side of *Anghra Mainyu*, are known by the name

"Drujih." "Ashoi" is known in Avesta as "Asha" and "Drujih" is termed "Druj" or "Druksh" in the Avesta. A follower of Zoroastrian law has always to fight "Druj" by means of the rules of "Asha," and thus help in the grand work of the unfoldment of his soul every moment of his life on earth. On account of the inherent law of "Hamaestara" or *Juz or Law of Opposites*, the appearance of Druj is inevitable in every walk of life, but the Druj is to be annihilated or transmuted into Asar-i-Roshnih by the application of the rules of Asha. All the Avestan "*Ashahe Pathao*" or "*Tarikats*" or *canons of Ashoi* are meant for this invisible and spiritual transmutation of Asar-i-Tarikh into Asar-i-Roshnih by the practical observance of Zoroastrian rules of purity in daily life.

As for instance, food is essential for the sustenance of the vital heat of physical life, but when food is taken into the mouth and the action of saliva and the process of mastication are going on, there is given rise to a number of subtle invisible microbes which collect round about the head of the man taking the food, and pollute the aura of the man. The production of microbes is a necessary evil result or Asar-i-Tarikh on account of the law of Hamaestara or Opposites when the process of eating takes place, and it is also necessary that food must be taken. Hence a remedy is prescribed by the prophet Zoroaster-the remedy, which is based on the law of Staota or colours produced by vibrations of sound and on the laws of Breath, and Zoroastrian Bacteriology. The Zoroastrian mandate for *saying grace* at the time of every meal is very effective in this respect. The Avesta words recited in the beginning produce a Staotic wall round about the aura of the person, and he has to remain silent throughout the period of eating. Thus the microbes that happen to come out of the mouth during the process of mastication cannot enter the aura on account of the Avesta mantric vibratory wall, and being repelled by the wall the microbes fall down on the ground. The *Khastra* or electric force of *Armaiti*, the genius of earth at once grabs these microbes and changes them into Khastric manure or electric sustenance as it were, which increases the four forces of the earth termed in the

Avesta Visparad "*Payangha*" or "*Gazia*" *i.e.* growth, "*Vastrodataena*" or "*Namia*" *i.e.* increase, "*Hahyaya*" or "*Musavaria*" *i.e.* formation and "*Fraurvishttra*" or "*Muvaladia*" *i.e.* kernel-bearing. Hence by means of the *Tarikat-i-Baj-i-Khur-ashn* *i.e.* the canon of saying grace at meal, the *Asar-i-Tarikih* or *Druji* *i.e.* germs are prevented from destroying the unseen colours of the aura of the person, and are transmuted into the four magnetic forces of the soil *i.e.* into *Asar-i-Roshnih*. Thus a follower of Zoroastrian rules of Ashoi always works as a co-worker in the law of economy of nature, transmuting the naturally arising evil forces into beneficent ones by the observance of the grand precepts of Zoroaster. Also by the observance of silence while eating, the germs are not allowed to come out of the mouth in very large numbers, and the breath is kept under proper control, which helps to preserve the vital magnetism of the person and thus strengthens the power of digestion. The principles of breath and of vital fluid are very much attended to in the Zoroastrian rules of Holiness, for there is an inseparable constant mutual relation of "*Mithra*" or thought, "*Manthra*" or word-vibration, "*Khoreh*" or aura, "*Ushtana*" or breath-energy, and "*Urvan*" or soul etc. The prophet Zoroaster has not omitted a single item of all the various intricate forces and principles working in man, when he propounded the Law of unfoldment of the soul. The physical body must be well cared for, the mental condition must be well attended to, the magnetic and vital principles must be fitly preserved in their purity and subtlety, for all these are help-mates in the grand goal of "Uru" or Spiritual Unfoldment. In all the *Tarikats* of Ashoi or rules of Holiness in everyday life of a Zoroastrian, the prophet has taken the fulcrum of Pahlavi "*Khoreh*" or Avesta "*Kharenangh*", and has based all this mandates on the pivot of "Khoreh." A Zoroastrian can never progress in the path of Unfoldment of soul, unless he pays practical attention to all the *Tarikats* for the preservation of the purity of *Khoreh*. The "Khoreh" acts between "*Tanu*" or physical tenement on the one hand, and "*Kehrpa*" or subtle magnetic counter-tenement on the other, and the "*Urvan*" or soul depends

for its unfoldment on the fitness and subtlety of "Kehrpa" which in its turn is acted upon by the subtle or gross nature of Khoreh. It is the "Khoreh" or personal magnetism that helps a person to keep his "Mithra" or thoughts on the lines of Asar-i-Roshnih, and the soul is derailed from the line of unfoldment if it ceases to observe the purity of Khoreh by means of all the Ashoi *Tarikats*.

Another instance of Ashoi *Tarikat* may be noticed, which relates to the *Baj-i-Hajat*, *i.e.* Observance of silence at the time of the natural necessity of passing excretions from the body. A person has to recite certain words before entering a privy, and has to keep his mouth closed in the privy. He cannot pass the excreta, standing on his feet, and after coming out he has to recite further Avesta words and thereafter has to wash his hands and face, and untie and retie the sacred girdle. This canon of the *Baj-i-Hajat* is again meant for a preventive measure against the ill effects of the *Drujih* or microbes arising from the process of passing the excreta. These germs are not allowed to penetrate into the aura of the person on account of the wall made by the Avesta *Staota* or Vibration colours.

These microbes are on the contrary given in charge of the earth where they are utilized by the "Khastra" of the soil as four magnetic forces of the earth resulting therefrom. Thus this *Tarikat* of observing silence and reciting a certain formula before and after the "Hajat" or process of passing excretions helps one to preserve the Khoreh in its original best state of subtlety. It is necessary that excretions must be passed out, and it is natural by the law of "Hamaestara" that germs and microbes must be produced during this process. But the prophet Zoroaster has given a preventive measure against the destruction of Khoreh in this way, for it is the Khoreh which is the main hinge of the grand work of Spiritual unfoldment.

A third instance of the transmutation of the "Asar-i-Tarikh" or "Drujih" into "Asar-i-Roshnih" or "Ashoi" is that of the observance of certain rules while paring nails and

cropping the hair of the head. The hair and nails are also excretions of the body and when they are separated from the life of the body, they become injurious putrefying objects full of worst currents of magnetism and microbes. Hence the use of the bull's urine or "*Gaomaeza*" as it is termed in the Avesta is recommended for application to nails and hair when they are to be removed from the body, and certain special Avestic formulae are to be recited which are taught in Vendidad XVII §§ 5 & 7—one for the paring of nails and the other for cropping the hair. The hair and nails are not to be thrown about, but are to be buried under-ground, and after some time these also are transmuted into the four powers of the soil—growth, increase, formation, and kernel-bearing—*Gazia*, *Namia*, *Musavaria* and *Muvaladia*.

In the same way the rules to be observed by males, at the time of seminal discharges and by females during the period of menstrual discharge serve as a further instance of fighting the *Asar-i-Tarikh* by the help of the *Asar-i-Roshnih*. What we have to bear in mind throughout this chapter is –

(i) that the *Tarikats* of *Ashoi*, or *Canons of Holiness* expounded in the Zoroastrian teachings are based on the natural laws relating to unseen microbes as well as physical germs and the laws relating to magnetic purity; and,

(ii) that the unfoldment of the soul depends in the first place upon the observance of purity and subtlety of the physical body and its "*Khoreh*" or personal magnetism, and in the second place upon the fitness of the "*Kehrpa*" to respond to higher vibrations constantly pouring from the spiritual planes of existence.

We shall now refer to the passages in the extant Avesta texts in which explicit order to annul "*Druj*" is given by the prophet Zoroaster. All these references will enable the reader to make out the inner deep meaning of the term "*Asha*" which is the diametrically opposite of "*Druja*" in the Avesta. We shall take up references from the *Gathas*, *Vendidad*, *Yashts*, etc., separately: -

I. GATHAS –

- (i) *Katha ashai drujem dyam zastayo,
Ni him meranzdyai thwaha manthraish senghahya,
Eravaitim sinam davo dregvasu,
A-ish dvafsheng mazda anashe anstanscha.”*

-Ha XLIV ; 14.

“ O Mazda, how shall I deliver Druj or the aggregate force of evil into both the hands of Asha or aggregate force of goodness, in order to annihilate the same by means of the Manthra of Thy Words, in order to give a smart blow to the practitioners-of-druj, so that their delusion and fascinating-fraud may cease to spread.”

We see here that the prophet wants to learn the Tarikat or rule by which to transmute all sorts or *Drujih* into Ashoi, and thus to annul the deluding and alluring fascination of the attractions of this world which are strengthened by the force of *Drujih*. Unless the soul is saved from the fangs of this serpentine *drujih*, und unless it is protected by the stronghold of Ashoi, it cannot be said to have been marching along the rails of the Uru or Unfoldmant. Another exactly similar teaching is to be found in Gatha 30; 8.

- (ii) *"Atcha yada aesham kaena jamaiti aenangham,
At mazda taiby Khshathrem Vohu Manangha voividaiti,
Aeyibyo saste Ahura yoi ashai daden jastayo drujem.”*

- Ha XXX ; 8.

“And when the revenge of these jealous goes out, then Mazda intimates them of Khshathra through Vohu Manangha, and Ahura teaches those who deliver up druj into both the hands of Asha.”

Here also the same idea of delivering druj into the hands of Asha, or fighting all evil forces or Asar-i-Tarikih by means of the good ones or Asar-i-Roshnih is illustrated, and it is further declared that spiritual knowledge comes to those alchemists who have already vanquished Druj out of themselves by means of Asha.

- (iii) *“Yada ashem zevim anghen mazdaoscha ahuraongho,
Ashicha armaiti vahishta ishasa manangha
Maibyō Khshathrem aojanghvat yehya vereda vanaema drujem.”*

-Ha 31 ; 4.

“When Mazda and the lords are propitiated with ashoi, I desire to have for me Ashoi or piety, Armaiti or gentle perfection of mind and the best mind with vigorous Power by means of which we must smite the Druj.”

When a soul puts all the rules of Ashoi into practice, the natural result is the attainment of Ashi and Armaiti or Perfect Wisdom, and these are accompanied by that Right Will Power which alone can vanquish the collective force of evil *i.e.*, the Druj. In this paragraph also we notice that the desire to overcome Druj should be the ideal aim of all aspiring souls, and the spiritual development resulting in the qualifications of *Ashi-power, Armaiti-power, Vohu-manangha-power* and *Khshathravairya-power* can be achieved only by a perfect sway over Druj by means of Asha.

- (iv) *“Ya raonghyen sravangha vahishtat shyothnat maretano,
Aeibyō mazdao aka mraot yoi geush morenden urvakhsh-ukhti jyotum,
Yaish gerehma ashat varata karapa khshathremcha ishanam drujem.”*

Ha 32; 12.

“Ahura Mazda has declared those to be evil persons who by their advice deviate men from best ways-of-life, who kill the life of the animal with happy ejaculations, on account of whom the Karap or one deaf to spiritual progress who is of a grasping nature turns away from Asha with desire for the Druj-power.”

This paragraph informs us that those teachers who make others deviate from the path of Ashoi or Holiness, and make them inclined towards Druj or Unseen Evil Force in its various capacities, which ultimately leads the soul on to the side of Asar-i-Tarikh, are branded as evil even by Ahura Mazda.

- (v) *“Tat thwa peresta eresh moi vaocha ahura,
Katha drujem nish ahmat a nish-nashama,
Teng-a ava yoi asrushtoish perenaongho,
Noit ashahya adivyeinti hachemna,
Noit frasaya vangheush chakhnare manangho.”*

- Ha 44 ; 13.

" O Ahura speak unto me the truth for what I question unto Thee. How are we to dispel Druj from this entirely, along with those who are full of discountenances, who are dupes but not followers of Ashoi, who do not love the dissertations of Good Mind."

Those who do not pay attention to religious teachings and even those who do not practice Ashoi are looked upon as professors of Druja, and a desire is entertained in this paragraph to remove this Druja in order to effect a spiritual transmutation of the wicked followers of Drujih. The idea contained in the Gatha Ha. 44; 13 and 14 is generally the same -that of removing or repelling Druja in order to re-establish the jurisdiction of Order Divine or Asha.

(vi) *Adâ-zî avâ drûjô avô bavaitî skeñdô spayathrahyâ
At asishtâ ýaojañtê â-hushitôish vanghêush mananghô
Mazdâo ashakhyâchâ ýôi zazeñtî vanghâu sravahî.*

-Ha 30 ; 10.

"The power of destructive Druja becomes shattered when those who are born in good glory attune themselves immediately with the good-abode of Vohu Manangha, Mazda and Asha."

Here we notice the ultimate triumph of Good over Evil. Druja at last becomes vanquished when the soul with its powers unfolded enters the ecstatic beatitude of the Highest Heaven. This is the Grand Achievement to be performed by every soul on whatever plane of existence-smiting the Druja and transmuting the same into Asha everywhere and at all times. Individual or aggregate renovation consists only in this-triumph of Asha over Druja, and constant application of oneself in this great fight as a volunteer of Ashoi or Spenta Mainyu.

(vii) *"Khshathrâish ýûjên karapanô kâvayaschâ,
Akâish shyaothanâish ahûm mereñgeidyâi mashâm,
Yêñg khê urvâ khaêchâ khraodat daênâ,
Hyat aibî-gemen ýathrâ chinvatô peretush,
Yavôi vîspâi drûjô demânâi astayô."*

-Ha 46 ; 11.

"The Karaps or the deaf to spiritual knowledge and the kavis or the blind to religious precepts unite together in order to ruin the human voice of conscience by means of deeds of evil authority, - who have materialized their own soul and conscience -these when they arrive at the Chinvat Bridge take up their existence for all time in the abode of Druja."

The spiritual wrecks or those who have willingly gone astray from the path of conscience and unfoldment of the soul, who have lived a life of Drujih and thus suppressed the development of Ahu or Right conscience, have to be incarnated in this world which is the permanent abode of Druja. This paragraph teaches us that such souls as are unable to cross the Chinvat Bridge on account of their Drujih-life after their death, have to be re-incarnated on this earth which is really a hell or abode of Drujih.

(viii) *"Yezi adaish asha drujem venghaiti,
Hyat ansashuta ya daibitana fraokkta,
Ameretaiti daevaishcha mashaishcha,
At toi savaish vahmem vakhshat Ahura."*

"If one vanquishes Druja by means of Ashoi and right-charity-deeds at the time when what is termed deception by the devilish-people is known to be the Immortal-bliss, then at that time, O Ahura, thy propitiation will increase along with its beneficent results."

The same central idea of vanquishing Drujih by means of Ashoi and deeds of Asar-i-Roshnih is reiterated here. As long long as Immortal-Bliss is termed illusion by devil-like people Druja will prevail, but as soon as the Immortality of the soul and its bliss in Garotman is cognized by a person, he turns over a new leaf in his life and begins a life of fight with Druja by means of Ashoi Tarikat or canons of holiness taught by the prophet.

(ix) *Atcha ahmai varenai mazda nidatem,
Ashem suidyai tkaeshai rashayenghe druksh,
Ta vangheush sare izya manangho,
Antare vispeng dregvato hakhmeng antare-mruye."*

"O Mazda then for the sake of this benefit-giving Law Ashoi has been fixed, and Druj has been fixed as the law of destruction. In order that I may long for the leadership of Good Mind I denounce all the friends of the wicked ones."

The two poles *Tarikh* and *Roshnih* are rules respectively for two potentates *Drujih* and *Ashoi*. For the sake of the benefit of spiritual unfoldment Zoroaster has declared *Ashoi* to be the guiding rule, for *Drujih* is meant for annihilating spiritual progress. Hence it is seen from this that the cardinal teaching of Zoroastrianism for the sake of Unfoldment of the Soul is the duty of over-powering the *Drujih* every moment by means of the observance of the principles of *Ashoi*. A similar idea is found in Gatha 51; 9 where it is stated that -

"Rashayenghe dregvantem savayo ashavanem i.e., the wicked is for destruction, the holy one is for the benefit." –

And this implies that "*Dregvant*" or practitioner of "*Drujih*" brings spiritual destruction unto himself and others, whereas "*Ashavan*" or professor of *Ashoi* does good to his own soul as well as to the souls of others.

(x) *"At ye ma-na makekhshaite anyatha ahmat Mazda,
Hvo damoish drujo hunush, ta duzdao yoi henti,
Maibyo zbaya ashem vanghuya ashi gat te."*

-Ha 51; 10.

"O Mazda, he who destroys my law in any other way than this, he is the mal-formation of the creation of Druj, and such are ill-informed. As for me I aspire after Ashoi, may it come in good blissful reward from Thee."

Those who go against the Law of Holiness, as taught by Zarathushtra are regarded as mal-formations and parents of *Druja* and are always on the side of the ill-formed *Anghra Mainyu*. A genuine follower of Zarathushtra aspires only after *Ashoi* in order to enable himself to fight the *Druj* successfully for the sake of Spiritual Unfoldment.

336 Drujih-ful Soul re-incarnated ACCORDING TO GATHAS 46, 49 & 51.

(xi) *"At dush-khshathrêṅg, dush-shyaothanêṅg duz-vacanghō,
Duz-daênêṅg dush-mananghō, dregvatō
Akâish hvarethâish paiṭi urvânō paityeiṅṭi
Drûjō demânê haithyâ anghen astayō."*

-Ha 49; 11.

"The souls with abuse of power and evil deeds and of evil-word, with evil consciences and of wicked evil-mind are visited by bad auras and have their existences indeed in the abode of Druja."

The same idea of re-incarnation of souls on this earth which is regarded as the abode of Druja is found in Gatha 49; 11 as in Gatha 46; 11. The souls not observing cannons of Ashoi during their short sojourn in this world and following the innumerable lines of Drujih resulting in evil-thought, evil-word, evil-deed, evil-power, evil-conscience and bad magnetic aura, are by the natural law of attraction of Thought-vibration, attracted spontaneously towards the earth which is the abode of Druja or place of the origin of Druja. A similar idea is found also in Gatha 51; 14.

(xii) *"Nôit urvâthâ dâtôibyaschâ karapanô vâstrât arêm,
Gavôî ârôish âsêṅdâ hvâish shyaothanâishchâ sêṅghâishchâ,
Yê-îsh sêṅghô apêmem drûjō demânê âdât."*

- Ha 51; 14.

"The Karapans i.e., those deaf to religious teachings do not propagate by means of their deeds and precepts, the friendship of worthy gifts and the humble working for the cow (spirituality) in perfection. The end of these precepts is fixed in the abode of Druja."

The phrase "Drujo-deman" or abode of Druja as opposed to "Garo-nman" or the abode of Song Celestial, occurs in three different sections of Gatha, 46; 11,-49; 11, and 51; 14. "Druja" or aggregate visible and invisible magnetic influences, which gravitate the soul towards infoldment and materialism, is peculiar to this world of physical dense matter, where the soul descends with its physical tabernacle. The object of the soul's existence here is to cognize this Druja, and it is the duty of the

soul to live "in the world," not to be "of the world." If the soul follows a trend of life, which is full of Druj-influences, it is kept attracted to this earth by a spontaneous law of attraction, and hence it has to be re-born in this world. A follower of the law of Zoroaster has to achieve the spiritual unfoldment as fast best as he can, and hence in order to avoid re-incarnation he is always ordered by religious mandates to observe Ashoi and cancel Drujih, and to transmute the Asar-i-Tarikh every moment of his life into Asar-i-Roshnih by living a life in strict accordance with Asboi.

II. VENDIDAD.

- (i) *"Aat ýezi-shê barât aêvô ýat iristem upa vâ nasush raêthwât nânghanat hacha cashmanat hacha, hizumat hacha paitish kharenâdh fravâkhshat hacha frashumakat hacha, aêshâm paiti- sruye aêsha drukhsh ýâ nasush upa-dväsaiti."*

-Fargard 3; 14.

"If verily a dead body is carried by a single person the Nasu or destructive magnetism pollutes him through the nose, the eye, the mouth, through the holes of sexual organs, and in this way the Druj of Nasu rushes over him."

In this section the function of Druj-i-Nasu is described. This contamination of Nasu or bad magnetism issuing from any disintegrating body or substance pollutes the living persons under many circumstances, and one of these is the occasion of carrying singly a dead body. The law of units and tens is very minutely considered in the Zoroastrian religion, and hence however small the dead body may be, it is strictly enjoined that at least two persons in magnetic connection by means of a piece of cotton tape or handkerchief should carry a dead body or touch the same.

The Druj-i-Nasu also harasses those who partake of flesh food. When life departs from any animal, the atoms and molecules of the dead body begin to disintegrate, producing very injurious magnetic force termed "Druj-i-Nasu" in the

Avesta. Persons constantly polluted by this Druj cannot be said to lead a life of Ashoi or purity, and hence it is incumbent on all followers of Zoroastrianism to avoid the ill effects of this Druj-i-Nasu. The whole of the fifth, seventh, eighth, ninth Fargards is teeming with the description of Druj-i-Nasu.

- (ii) *"Yat ahmi nmâne ýat mâzdayasnôish nâirika dakhstavaity anghat, ýat vâ skeñdô aipi-jatô pishtrô aipi- iritô gâtush. Aêtadha aêtahe âste stairishcha barezishcha hãm-verenâoñte vîspem â ahmât ýat hãmcha zasto frine vizbarât."*

-Fargard 5 ; 59.

"When in the house of a Mazdayacnian a woman becomes menstruated, her work becomes broken and mutilated, and she must occupy a secluded spot. She may put on and utilize her own clothes and cushions until the time when she is able to clean her hands for prayer-work."

In this paragraph is given the mandate for the seclusion of menstruous women. The Druj-i-Buji or bad magnetic force issuing from the body of menstruous women should be always guarded against, and the order for "Airimgah" or seclusion of such women is based on the higher laws of personal magnetism. Her bed and clothes are to be kept separate and these cannot be used by her or anybody else under ordinary circumstances. A detailed account of the way of keeping a menstruous woman apart from others is given in Fargard XVI which we shall see later on.

- (iii) *"Ime aete vacha yoi henti anghrahe mainyeush snathem ; ime aete vacha yoi henti aeshmahe khravim draosh snathem ; ime aete vacha yoi henti mazainyanam daevanam snathem ; ime aete vacha yoi henti vispanam daevanam snathem. Ime aete vacha yoi henti avainghao drujo avainghao nasavo hamaestarem yo hacha irista upa-jvantent upa-dvansait."*

-Fargard 10; 16, 17.

"These words are meant for a weapon against Anghra Mainyu, against Aeahma of cruel spear, against the creators of Mazayini-Drujih, and against all daevas or producers of all kinds of Drujih ; these words are also meant as weapons against the Druj-i-Nasu that rushes from the dead on the living."

Here we are taught the law of the efficacy of Avesta Manthra based on the rules of Staota or vibration colours. Remembering that all sorts of Drujih are but various forms of evil magnetic influences with varied intensities, we can easily understand why the charm or Manthric effect of Avesta recital is looked upon as the best weapon against the attacks of all kinds of Drujihs. *Anghra Mainyu* is the arch-fiend, the leader of all those who create Drujih in any form and who are therefore termed *Daevas*. *Aesham* is the arch-Drujih --the parent of all the species of Drujih *e.g.*, Hashi, Gashi, Saeni, Buji, Nasu, Paesish etc. The *Manzaini* or thought-destroying magnetic influence is produced by the evil currents emanating from the detached hair and nail, which are termed Drujih-i-Heher or Hayir. Those who influenced by means of the use of hair and nail in black magic, the thought energy of other people in order to harass them were therefore termed *Manzayini-Daeva* or devilish people who employed this thought-destroying Drujih obtained from detached hair and nail. The Nasu is the evil magnetism issuing from a dead disintegrating animal body, and the Vendidad enjoins strict order of remaining far from this Druj-i-Nasu, and this order is quite in keeping with the modern principle of science, of avoiding all bacteria and microbes or of destroying them. In the Zoroastrian science of Drujih, it is taught that there are innumerable bacteria and microbes termed "*Hariri*" which are unseen and beyond the power of any microscope. The bacteria, which give rise to any kind of Drujih are microbes or incubi of magnetism which are produced from ultra-physical matter. Thus we learn why so much importance is given to magnetic purity in the Vendidad in special and in all other Avesta scriptures, for without magnetic purity, the aura (Khoreh) cannot be maintained in its required high level of efficiency, and in the absence of efficient and holy halo of the aura, the Kehrpa or invisible subtle body in the human constitution cannot accelerate the response-capacity of the soul. Magnetic purity is the main-spring of spiritual unfoldment and hence we are taught in the Gatha 48; 5 and Vendidad V; 21 that "*the maintenance of purity is the best thing for mankind from the very birth*" –

"Yaozd ao mashyai ai aipi zanthem vahishta."

- (iv) *“Sraosho ashyo drujim aperesat, apayukhtat paiti vazat, drukshsh akhathre averezike, tum zi aeva vispahe angheush astvato anaiwiyasto hunahi.”*

-Fargard 18; 30.

“Holy Srosh inquired of Druja with the wielding of the mace O thou lustreless inactive Druj thou indeed art the only one in the entire material world who conceivest without contact.”

This paragraph informs us that Srosh is the opponent of the aggregate Druj named Aesham. Those who live a life of strict Ashoi or holiness increase the rate of response of their soul to the higher planes i.e. they attune themselves with Srosh the greatest of angelic forces. Those who live a life devoid of holiness—a life of Drujih, - side themselves with the greatest Druj of Aesham which is the centre of all species of Drujih. Drujih is always lusterless and destroyer of Khoreh or aura, and is the personification of spiritual Inertia and infoldment. This generic Druj of Aesham multiplies itself inordinately and the Hariri or microbes constituting this Drujih assume various forms of species of Drujih viz-Nasu, Hashi, Gashi, Saeni, Heher, Paesish, etc., etc. The extent of inner scientific rules of nature inculcated in the Zoroastrian scriptures can be intelligible to those who care to see and understand it. Various occasions on which the Drujih-i-Aesham becomes pregnant as it were, are then described in the same Fargard viz., when one makes water on feet and without the saying of Baj prescribed for the removal of excreta (§ 40). When one emits semen in sleep on his own thighs in sleep i.e. in nocturnal discharge when one avoids the instant bath and recital of certain Avesta words immediately after waking in such a condition (§ 46); when a young man of the age of 15 takes to adultery and inordinate sexual intercourse with strange women (§ 54). All these teachings in the Vendidad make clear to us the meaning of Drujih as taught in the Zoroastrian scriptures and the importance of strict magnetic purity enjoined on the followers of Zoroastrianism.

III. Yashes

- (i) “*Visāstaca imāo nāmênîsh parshtascha pairi-vârasca vîseñte, pairi mainyaoyât drujat varenayâatcha dravânithyat zîziyûshatcha kayadhât vîspô-mahrkâatca pairi drvatat ýat anhrât mainyaot ; mánayen ahe ýatha hazangrem narām ôyum narem aiwiakhshayoit.*”

-Hormazd Yasht § 19,

“Just as a thousand men can hold against one man in the same way these names serve as precept, defence, and support against the invisible Druj, the wicked destroyer belonging to Varenî Drujih, against any wicked person full of plague and belonging to Anghra Mainyu.”

The charming vibration-colour effect of the names of Ahura Mazda is sufficient to avert the ill-effects of any species of Druja or evil magnetism trying to attack a holy person from outside. One more Drujih viz. the Varenî-drujih is spoken of here, and very often in the Avesta the Varenî and Manzainî drujih accompany each other. Both are species of evil magnetism employed by practitioners of black magic. Just as Manzainî is instrumental in killing the healthy thought-energy of the good people, the Varenî is itself an accumulation of very hideous bad thoughts of magicians, which work like actual spears in the world of thought-atmosphere. The Drujih itself is always invisible to the naked eye, and only the persons or things instrumental in producing any species of Drujih are always palpably visible.

- (ii) “*Ashava vanat drujim; ashava vanat dravantem.*”

-Hormazd Yasht § 28.

“The practitioner of Ashoi vanquishes Drujih; the the practitioner of Ashoi vanquishes the produce of drujih.”

This is the most elementary and at the same time the most essential rule of practice of Zoroastrianism. For the sake of spiritual unfoldment Drujih must be annihilated or transmuted into Ashoi, and this can be achieved only by a person professing

So strict practice of Ashoi as taught in the Zoroastrian religion. Such a professor of Ashoi and vanquisher of Drujih has the power of producing the genuine efficacy of Avesta Manthra by means of which he is able to overpower the magical operations of any practitioner of Drujih who is termed a “Dravant” or one who runs away or deviates from the path of Ashoi.

(iii) *"YA-tu zi Zarathushtra vanat daevo mashyo ko nmanahe bada
Spitama Zarathushtra, vispa drukhsh janaiti, vispa drukhsh
Nashiaiti yatha haonaoiti aesham vacham."*

-Haftan Yasht; Supersection.

"The charm 'Yatu zi Zarathushtra' vanquishes devilish people. O Spitama Zarathushtra who is he verily who when he chants these words smites all Druj and annihilates all Druj from the abode?"

In the fight between Ashoi and Drujih taught in the Zoroastrian scriptures, a dual function is to be borne in mind. There are two aspects of the fight-the offensive and the defensive. A person has to practice Ashoi and thus vanquish all species of Drujih or transmute any sort of Drujih into "Asar-i-Roshnih, and besides this offensive operation, he has to constantly defend himself by the practice of Avesta Manthric charms against the attacks of any Druj coming from the surrounding atmosphere. Drujih *in toto* can be best overpowered and destroyed by a holy person who is proficient in the practice of Avesta incantation, and this is taught in the most powerful word-charm above-quoted.

(iv) *"Garo-nmanem nereyo asti ashavaoyo ; naechish dravatam ayene
paitish garo-nmanem, ravohu ashayaonem chithrem Ahurem Mazdam."*

-Ardibehsht Yasht § 4.

"The highest heaven Garo-nman is the goal for holy men; none of the Dravants or practitioners of Druj can proceed towards Garo-nman in the joys – the abode of holiness, the source i.e. Ahura Mazda."

The ultimate goal of all souls after their unfoldment is the permanent peace in the Garo-nmana *i.e.* the House of Eternal Staota or Music Celestial, where Ahura Mazda Himself dwells as the Source of all Joy. This ecstasy can be attained only by the holy ones, for spiritual unfoldment is possible only with the professors of strict Ashoi, and no practitioner of Drujih can go to this ultimate goal in the absence of unfoldment restrained on account of the gross vibrations of Drujih. This paragraph tells us in a nutshell why Ashoi is essential and why a follower of Zoroastrianism should not put himself in the class of Dravant or practitioner of slightest Druj.

(v) “*Apa-nasyat dрукhsh, nasyat dрукhsh, dvarat dрукhsh, vinasyat, apakhedhre apa-nasyehe, ma marenchainish gaethao astavaitish ashahe.*”

-Ardibehsht Yahst § 17.

“May Druj be vanquished! may Druj perish! may Druj run away! may Druj be annihilated ! Perish thou far towards the northern direction ! so that all the physical departments of Ashoi may not undergo destruction.”

This is the imprecation cast by a practitioner of Ashoi on Druj, so that by the vibration effect of these words he keeps himself guarded against all attacks of Drujih-atmosphere. It is similar in sense to the charm contained in the "Kem na Mazda" prayer recited by a Zoroastrian every time of his untying the sacred girdle. This charm is as under: -

“Pata-no tbishyantat pairi, mazdaoscha armaitishcha spentascha ! nase daevi dрукhsh ! nase daevo-chithre ! nase daevo-frakarshite ! nese daevo-fradaite ! apa-dрукhsh nase ! apa-dрукhsh dvara ! apa-dрукhsh vinase ! apakhedhre apa-nasyehe ! ma meerenchainish gaethao astavaitish ashahe.”

“O Mazda and Spenta Armaiti, give us complete protection against affliction! Perish thou O devil Druj! Perish thou the seed of devil! Perish thou sown of the devil! Perish thou of devil-formation! Be annihilated O Druj! Run away O Druj! Be null and void O Druj! Perish thou in the northerly quarter so that the physical departments of Ashoi may not undergo destruction!”

We learn from such paragraphs of very deep underlying import how much importance is attached in the Zoroastrian scriptures to the total destruction of Druj or unseen evil magnetic influence, which hinders the progress or unfoldment of the soul. Ashoi is the only path for unfoldment, and a Zoroastrian must lead all his energy under the banner of Ashoi against any species of Drujih, defying the Druj as in the extant very few Avestic scriptures.

- (vi) *“Yo aesham daevanam hazanghrai hazanghrao paitish, baevarai baevano, ahankhshtai ahankhshtyo paitish, nameni ameshanam spentanam haurvatato zbayoit, nasum janat, haehi janat, ghashi janat, saene janat, buji janat.”*

-Khordad Yasht § 2.

“He who invokes the name of Khordad out of Ameshaspend in order to withstand the thousandfold, ten thousandfold and immeasurable opposition of these daevas, smites the Druj of Nasu, Hashi, Ghashi, Saene and Buji.”

This paragraph clearly points out the vibration-efficacy of Avesta Manthra, and that too of the repetition of the name of one Ameshaspend viz., of Khordad. Such a repetition results in the destruction of all evil influences coming from various species of Drujih enumerated above, viz-Dead Matter (Nasu), Ignominious illicit intercourse and sodomy etc., (Hashi, Ghashi), Destructive Thought-Energy (Saene) and Seminal and Menstrual discharges (Buji). A Zoroastrian must not produce any kind of Drujih himself and has to protect his own aura from the attacks of such Drujih produced by other base persons wallowing in the mire of abject depravity.

- (vii) *Kamchit thwamcha drujemcha haithyo-ayanam hentum ; kamchit va aipyaenam hentum ; kamchit va rachtwanam ; kamchit thwamcha drujemcha airyabyo padaeyibho janani, thwamcha drujemcha bandani, thwamcha drujemcha nighne, thwamcha drujemcha nizhbarem drujemcha.*

-Khordad Yasht § 5.

"I smite thee out of the Arya Places – any species of Druj of the essence of open proceeding, of the essence concealed proceeding, any species of polluting Druj. I bind thee Druj and I expel and annihilate thee Druj."

There can be no stronger words against the ill effects of Druja than those in the Khordad Yasht quoted above. This is as it were a stock formula, which must be repeated by every Zoroastrian in order to remember the goal of his birth on this earth, viz., the spiritual unfoldment by means of constant successful fight with any species of Druj whatever. The words in the above formula are forcible enough producing their best vibration-effect against any evil magnetic influence issuing from any practitioner of Drujih.

“Conquest over Drujih” should be a qualification of every Zoroastrian and especially of the priest. Hence in § 9 of the same Yasht it is said that the one qualified to learn the mysteries of Avesta Mantra must be **"of good conscience, holy, overpowering, and the vanquisher of all Drujih in toto."** **"Yo hu-daeno, ashava, aurvo, vispo-drujem ramayehe."** Unless a Zoroastrian has become *"vispo-drujem ramayehe"* he cannot be termed drujih-proof, and therefore he cannot be said to have fulfilled the goal of spiritual unfoldment required of him from his very existence. Khordad Yasht § 9 thus teaches us that we have to be **"Ashava"** or **"practical Professors of Ashoi,"** and at the same time **"Vispo-drujem ramaya"** i.e. **"subjugators of entire species of Drujih"**

(viii) *"Sraosho ashyo drigum thratotemo; ho verethraja drujem jaghnishto ; na ashava afrivachastemo ; ho verethra verethravastemo; manthro spento mainyavim drujem nizhbairishto."*

-Srosh Yasht Hadokht §, 3.

"Holy Srosh is the greatest nourisher of a poor person ; he is the most victorious smiter of Druj; the holy man is the best blessing-giver ; he is the most successful in success; Manthra Spenta is the best expeller of unseen Druja."

The section teaches the cardinal doctrine of Zoroastrianism viz., that Srosh the angel, and the charm of Manthra Spenta can vanquish Druja successfully. Ashoi or holiness leads to the attunement of the holy person with Srosha, and the holy person with the power of Srosha attuned and with the power of aura charged with the best Manthric vibrations within itself, is therefore successful in causing total annihilation of Druj. **Ashoi and Drujih are the two opposite poles, as are Srosha and Aeshma.** Ashoi raises a man to the high level of Srosha, and Drujih tumbles him down into the bottomless abyss of Aeshma. Srosh is the culminating point of Spiritual Unfoldment by means of the practice of Ashoi; Aeshma is the narrowest point or Infoldment of the Soul on account of the recurring folds of all species of Drujih. Here again the Law of Polarity (Juz) is very clearly defined in the two opposites-Srosha and Aeshma-Ashoi and Drujih.

- (ix) *“Yo vanano kayadahe, yo vanano kaidyehe yo janta daevayao drujo, ash-
aojangho ahum-merencho.....Yo vispaish ayancha
khshafnascha yuidyeiti manzuyaeybyo hada dae-vieybio.”*

-Srosh Yasht Hadokht § § 10,12,

*“Who is the smiter of the sinner, who is the smiter of those belonging to
sinners, who smites the intenfely-powerful Ahu-destroying devil Druj
.....who continues fighting all day and all night long with the wicked ones
who practice Manzaini-Drujih.”*

“Yo akhshtishcha urvaitishcha drujo spasyo.”

-Srosh Yasht Hadokht § 14.

“Who watches against the Drujone in peace and friendship with him,”

“Yim dathat Ahuro Mazdao ashava aeshmahe khraivi-draosh hama-estarem.”

-Srosh Yasht Hadokht § 15.

“Whom holy Hormazd created as the opponent of Aeshma of cruel spear.”

These three sections again repeat the same cardinal doctrine explained above; and hence it is the duty of a Zoroastrian to avoid all species of Drujih, if he at all has in mind the ultimate

goal of spiritual unfoldment through attunement with Srosha by means of strict piety and Ashoi Tarikat as preached in the Zoroastrian scriptures. It is on account of the need of Spiritual Unfoldment through attunement with Srosh that in Srosh Yasht the Major § 13 it is expressly enjoined on all "**Mazdayacnians to yearn for attunement with Holy Srosha**" ("**Paitishata mazdayacna sraoshahe ashyehe yacnem**"). Even the extant meagre fraction of Avesta Scriptures is too much for those who really care to understand the inner signification thereof.

- (x) *"Imem thwam tuirim yanem haoma jaidyemi duraosha, yatha aesho amavao thrafedo, frakhshtane zema paiti tbaesho-taurvao drujem-vano."*

Hom Yasht the Major § 20.

"I beseech from thee O death-removing Haoma this fourth boon viz., that I may move about on the earth, lord of my will, courageous, satisfied, removing all worries, as a vanquisher of druja."

Here again Haoma who leads the soul on to the spiritual path of unfoldment is besought to grant the boon of vanquishing Druja. For we have already learnt from the same Hom Yasht that "**the manna of Haoma leads with joy to Ashoi,**" ("**Aat ho yo hoamahe madho asha hachaite urvasmana.**") Hence we learn that all the Tarikats of Ashoi lead to the annihilation of Druja, and hence Ashoi is the only line of living a purely Zoroastrian life for the sake of "**Urvatam Urunem**" *i.e.* **the Unfoldment of the Soul.**

- (xi) *"Merenchaite vispam dainghon mairyo mithro-drukshsh."*

-Meher Yasht § 2.

"The damned practitioner of "Mithra-drujih" destroys the entire region."

Razialttem pantAm dadA.iti atarsh mazd_o ahurahe yoi mil hrem 'noit aiwi-druzintij .AsM'l.tnam vanglmhish surao spentao Iravashayo dadMti asnAm Irazaintim lloi mithrem no;' aiwi druzinti,"

-Meher Yasht § 3.

"The Fire of Ahura Mazda gives the most righteous path to those who do not commit the Mithra-drujih; the good, brave, beneficent Ashaunam Fravashis give issue of innate-wisdom to those who do not commit the Mithra-drujih."

"Ahmai naemai uz-jasaiti mithro granto upa-tbisho, yahmai naenanam mithro-druksh; naeda mainyu paiti-paite."

- Meher Yasht § 19.

"Wherever their exists the practitioner of Mithra-drujih there comes up the angel Meher vexed and grieved, and does not give unseen protection."

"Tum ana mithro-drujam mashyanam avi khaepaithiaose tanvo thwyam avabarahi, apa aesham bazavo aojo tum granto khshayamno barahi ; apa padayao zavare, apa chashmanao sukem, apa gaoshayao sraom."

-Meher Yasht § 23.

"Also thou bringest terror on to the bodies of the men themselves who commit the Mithradrujih, thou takest away, vexed and ruling, the strength of both their sides, the power of both their feet, the lustre of both their eyes, the audible power of both their ears."

"Pam kameredao spayeiti mithro-drujam mashyanam ; para kame redao vazaiti mithro-drujam mashyanam,"

-Meher Yasht § 37.

"Meher separates the heads of men committing mithra-drujih ; he removes the heads of men who commit mithra-drujih."

"Yoi paurva mithrem druzinti, avaeshamcha patho paonto yim isenti mithro-drujo haithim ashava-janascha dravanto."

-Meher Yasht § 45.

"And (the friends of Meher) are the protectors of the paths desired by the actual committer of mithra-drujih, out of those wicked smiters-of-pious-persons who have first committed mithra-drujih."

"Yahmi soire mithro-drujo aipi vithishi jata paurva masyakaongho."

-Meher Yasht § 80.

"In whose jurisdiction are there witnessed many men in abject condition who have committed mithra-drujih even privately."

"Kada-no fraourvaesayaiti ashahe paiti pantam, drujo vaesmend azemnam."

-Meher Yasht § 85.

"When will he take us back on to the path of Ashoi, out of the deviated routine of Drujih" ?

These are a few of the references from the longest Meher Yasht to Mithra-drujih. We have learnt the meaning of the term "Druja" -the opposite of "Asha" -and Druja implies the most obnoxious evil magnetic influence produced by any the slightest breach of the laws of Asha. "Druja" literally means deviation or running away ("Dru" = to run away). Like all other various species of Drujih "Mithra-drujih" also hinders the path of spiritual unfoldment. Truth-speaking is the first step in the edifice of the Ashoi-Mandate of Zoroastrianism. Sincerity, and respect to one's own developed conscience and right-speaking-parallelism of the thought, the tongue and the heart - the most essential rule of Ashoi. Falsehood and breach of promise result in Drujih termed Mithra-drujih, which like all other Drujih preys upon the aura of the person committing Mithra-drujih. Truth-speaking leads to the development of certain desirable Spirit-centres termed "Chakhra" in the Avesta, which ultimately lead to the unfoldment of "Daena" or conscience and "Ahu" or knowledge of *What* is in *Nature* or Right Intuition. Mithra-drujih resulting from falsehood and breach of promise and insincerity, checks the development of such "chakhra." and as a result the soul is drawn more and more towards Infoldment on account of the effect of "Drujih". In the references given above there are to be found advantages to those who do not commit Mithra-drujih, and the disadvantages to those who commit it. "Kharenangha" or aura, "Ushtana" or vital life-energy, "Mithra" or thought-energy, and "Manthra," or word-energy are an inter-related and mutually affect one another on account of the subtle working of "Staota" or vibration-colour in each of these. Hence in order to preserve the main pivot of Spiritual Unfoldment-the fulcrum of "Kharenangha" or aura-- **a Zoroastrian has to learn from his very childhood total abstinence from Mithra-drujih, and has to be truthful in all dealings at any risk.** Horsemanship, archery and truthfulness were the three elementary points of the primary education of an Iranian Zoroastrian, and Truthfulness saves the man from falling into any other kind of Drujih. Thus we are able to get some idea of the term "Druja" as explained in the Zoroastrian scriptures.

We shall now take up the subject of menstruation, which falls within this chapter. The *Drujih-i-Buji* mentioned in the Khordad Yasht results if proper precaution is not taken at the period of menstrual discharge of a woman. Hence all sins of sexual intercourse e. g. "*Jeh-marzih*," or sin of adultery with a prostitute, "*Dashtan-marzih*" or sin of intercourse with a menstruous woman, "*Kun-marzih*" or sodomy, "*Avarun-marzashnih*" or improper sexual excesses, "*Shoithra-gunah*" or masturbation or onanism, "*Rospi*" and "*Rospi-bargih*" or all kinds of illicit intercourse with other women, "Gavah-paiti" and "Gavak-vanidi" or all kinds of sodomy-all these enumerated in the Pazend Patit or Expiatory prayer of Dasturan Dastur Adarbad Mahrespand fall under *Drujih-i-Buji*.

A right knowledge of *Drujih.i-Buji* and of the ill effects thereof will save the boys of the age of puberty from the fangs of masturbation, will prevent the young ladies from impairing their private organs during the period of menses, and will stop infant mortality and miscarriage etc. by teaching restraint of sexual excesses to the married couple. Co-habiting after some time of the conception of a child is according to Vendidad XV; 8 regarded as an act of *Drujih-i-Buji*. Thus a genuine knowledge of all the rules of Ashoi taught in the Zoroastrian religion puts a stop to many social evils arising out of loose morality, which can be controlled only by imparting original knowledge of Ashoi and *Drujih*.

The mandate for seclusion of menstruated women is based on the Zoroastrian precaution against *Drujih-i-Buji*. The word "*Dakhshtavaiti*" in the Avesta literally means having some mark or indication, and hence the word came to mean "menstruous." When a young girl comes to the age of puberty, this monthly discharge is natural as the seminal discharges in males. During this period the physical body of the woman has extraordinary sham heat, and the evil magnetism flowing from her at this time is sufficient to annul the power of magnetic aura of a pious man within a certain distance of her. The magnetic flow from a

menstuous woman deadens the essential-energy of seeds placed before her, and renders them sterile. This fact is expressly stated by Pliny thus, -

“On the approach of a woman in this state of menstruation, seeds which are touched by her become sterile, grafts wither away; garden plants are withered up.”

In the same way the germs spread in the surrounding atmosphere by the extraordinary evil magnetic condition of a menstuous woman when taken into the breath of healthy persons, cause the weakness of mind by a dispersion of their thought-power and various diseases also. Such a woman cannot repeat the Avesta manthra and is not allowed even to hear anybody else reciting the manthra, for the magnetic current issuing from her body is sufficient to nullify the Staotic effect of Avesta vibrations.

She has to cleanse her hands and feet and face only with the bull's urine (Av. Gaomaeza), and during the period of menstuous seclusion she cannot touch water for external application. The magnetic current in the bull's urine is powerful in overpowering the microbes in the aura of the menstuous Woman, and the Khshaeto-frado in the water multiplies these microbes if water is applied for wash to her physical body. She has to take her food in a lead or iron utensil, and all these simple rules are based on the subtle laws of magnetism.

The menstrual discharge is a necessary condition and a natural one, for the function of bearing children, which the woman is entrusted with, necessitates this periodic flow. This is a spontaneous “Asar-i-Tarikh” arising naturally, as in the case of taking food and removing excreta from the body. But as Zoroastrians we have to transmute this Asar-i-Tarikh into Asar-i-Roshnih by observing certain rules of seclusion, prescribed in the Vendiaad, of women in menses: -

“*Yezi nairika vohunish aiwi-raenat yat he thrayo khshafna sachaonte airime-gatum, he nishhidaeta vispem a ahmat he chathvaro khshafna sachaonte.*”

-Vendidad XVI.; 8.

"If when three nights have passed, the woman sees menstrual flow, she must occupy a secluded spot till four nights have passed."

It is only for a scientist well-versed in all the subtle laws of magnetism working in nature to account for this simple rule of seclusion preached in the Vendidad. It should be remembered always that Zoroastrianism is but another name of "*Universal Science*" or "*Universal Knowledge of the Laws of Nature.*" In Persia when all the Tarikats of Ashoi were being observed, there were special separate quarters built called "*Dashtan-Gah*" or "Quarters for menstruous women," and there was no chance of infection or of contagion of the evil microbe-ful magnetism of menstruous women. Meals were supplied to these women according to a certain system, and the roles of keeping at a certain specified distance from such women were strictly observed. These rules are termed rules of "*Gaim*" in the Avesta or "*Gam*" or "*Kadam*" in Pahlavi. The Vendidad prescribes as under –

"Datare gaethanam astavaitinam ashaum, yat ahmi nmane yat mazdayacno nairika chithravaiti dakhshtavaiti vohunavaiti nishhidat, kutha te verezyan yoi mazdayacna. Aat mraot Ahuro Mazdao aetadha ahe aete mazdayacna panta vichinaeta pairi urvarabyascha varedabyaschu aesmayeibyو hishku pansnu gatū nidayaeta fratara hacha nmana verezyan.

Datāre gaethanam astavaitinam ashaum, chvat drajo hacha athrat, chvat drajo hacha apat, chvat drajo hacha baresmana frastairyat, chvat drajo hacha nerebyo ashavabyo.

Aat mraot ahuro mazdao, pancha-dasa gaim hacha athrat, panchadasa gaim hacha apat, pancha-dasa gaim hacha baresmana frastairyat, thri-gaim hacha nerebyo ashavabyo.

Fargard XVI.; 1, 2, 3, 4.

"O Holy creator of the physical world how should the mazdayacnians act when a woman in a mazdayacnian house shows signs of menses and menstrual flow? Hormazd replied thereto that the mazdayacnians should take up a roadside far from big trees and small plants and wood for fuel, and should spread dry sand thereon. O Creator Holy of the physical world! how far from fire, water, spread baresman and holy persons? Hormazd replied that the place should be 15 steps from fire, water and spread baresman and 3 steps from holy persons."

Here we notice clearly that a secluded spot far from in-habited places is to be selected and dry sand is to be scattered all round, and the place should be at a specified distance from fire, water etc. If the menstruated woman is kept according to this prescribed rule, the Drujih-i-Buji is kept in abeyance to the desirable extent, for the agencies in nature and especially the magnetic power of Armaiti or mother-earth begin to work upon any Drujih arising at the time. When the menstruated woman is kept in touch with dry solid earth, the evil magnetism from her body is overpowered by the magnetic force of the earth, and thus the microbes instead of spreading in the surrounding atmosphere are drawn into the earth and are transmuted into the four currents necessary for the earth in agriculture *viz.* - Payangha or growth, Vastro-dataena or increase, Hayaya or form, and Fraurvishtira or kernel-bearing- enumerated in the Avesta Visparad. Hence it is that by all the necessary precautions prescribed under the rules of Ashoi, taken during the menstrual period, help the agencies of nature to spontaneously transform the Asar-i-Tarikh into Asar-i-Roshnih. If the menstruated woman moves about on anyone of the floors of a storeyed building, the microbes from the evil magnetic current issuing out of her body cannot easily be over-powered by the earth's magnetism and are therefore left flying in the surrounding atmosphere thus injuring all persons breathing the air within the compass including the woman in menses herself. When these microbes resulting from Drujih-i-Buji are merged into the Ushtana or life energy of any person, his mental atmosphere is infected and evil thoughts of lust, anger, passion etc. begin to grow spontaneously within himself. Moreover all diseases of heat, such as plague, typhoid, malaria even consumption etc., which make their appearance in civilized places also break out when the air becomes full of these microbes from Drujih-i-Buji sufficient to hatch themselves into various disease-germs. Hence we learn that the Zoroastrian mandate for seclusion of a menstruous woman on dry solid earth far removed from inhabited locality, and that for the use of bull's urine at the time as the most efficacious magnetic disinfectant are based on the laws of magnetism preached in the Vendidad.

Another main principle learnt from the above mandate of the Vendidad of keeping the "Aesma" and "Baresman" at a specified distance from the menstruous woman is the one relating to the rituals. No rituals can have their efficacy based on the subtle laws of "Khastra", "Staota," "Mithra" etc, where a menstruous woman is moving about without observing the rules of seclusion. For this reason that branch of rituals which ought to be performed in the "Aipi" or the thought-circle of relations and friends, in the abode of the departed ones *viz* , the rituals of Afringan, Baj, Fravashi, etc., has to be put a stop to, because a menstruous woman moving about in a house renders the magnetism of the atmosphere quite impure and unfit for higher ritualistic purposes. Thus where the strict rules of Ashoi-such as of seclusion of menstruous woman-are not observed, rituals are necessarily dispensed with, and the simple (!) religion void of magnetic purity remains for the so-called handful of reformers (!). But to those who believe Zoroastrian rituals to be the life-spring of their religion, the forgetfulness of performance of rituals and of the observance of Ashoi-principles in all respects becomes as it were a shocking non-Zoroastrian idea.

That the injunction of seclusion of menstruous women in the Zoroastrian scriptures is founded on the rules of avoiding the clutches of Drujih-i-Buji informs us of the lines of progress indicated in the march for spiritual unfoldment. It is from "Hvarshta" or practice of Ashoi-principles and from "Hukhta" or practice of truthfulness, that one can arrive at "Humata" or the original good Thought or Intuition of what really *is* in nature-the natural influx of right-minded thought. **Annihilation of Druj from within and without ourselves, and institution of Ashoi within and around ourselves will enable us ultimately to be-"Shato-manao," "Vahishto-urvano," "Khathra vaitish-tanvo," - with "beatific minds, with best unfolded souls and with haloful-bodies."**

In order to see clearly the depth of the knowledge of the laws of magnetism propounded in the Zoroastrian religion, we shall try to understand what one "Gaim" or step or "Kadam" implies. It is not an ordinary pace or stride taken in walking.

This "Gaim" or step is a technical scientific term, and is to be calculated in a certain way, and is to be reckoned in relation with the height of the individual and the intensity of the Sun's rays in a particular degree of latitude. The "Gaim" or step for different persons of different heights in the same place is different, and for the same person in different places also it is different. The following is the rule for finding the average "Gaim" for a person for the year in a certain place: -

On the 21st of March when the Sun has entered the sign of Aries (Burz-i-hamal) let the person stand out in an open place about 40 minutes before 12 noon. The length of the shadow cast by his body is one "Gaim" average for that person and in that place. Hence near the equator one "Gaim" for the same person will be the shortest, and as he recedes further away from the equator the "steps" will be longer and longer.

This law of measuring one "Gaim" or "step" for every individual is based on the working of the Sun's rays both visible and invisible, and the function of the air in every activity going on on the earth. Whereas at the equator the intensity of the Sun's rays is greater, the "Gaim" measured becomes shorter, and as the intensity nearer the temperate zones becomes smaller the "Step" is naturally greater. Hence the rule to be remembered is this—the *length of one "Gaim" or Kadam or Step mentioned in the Vendidad varies inversely with the intensity of the Sun's rays i.e. the product of the length of one Gaim and the intensity of the Sun's rays is always a constant.* According to the "Aspandi" or intensity-power of every species of Drujih and the circuit of the divergence of its influence, different numbers of such "Gaim" or "Steps" are given in the Vendidad and other lost Nasks for observing the distance of aloofness from the source of Drujih. Thus we notice that Avesta is full of technical terms, and the word "Gaim" rendered philologically as a "Step", is quite incomplete in sense, unless the term "Gaim" is technically defined as above. It appears therefore that the so-called Later Avesta were not composed by some ignorant priests, but that they are derived from the 21 Nasks of the prophet himself and cover the best science of the unseen laws of nature.

Having attempted to get some superficial idea of “Druja” and its species, and of the basic laws of the preservation of the aura by total refraining from producing any "Drujih," we shall now try to give some references from the book of Zoroastrian Theology about the same subject. The writer believes that bodily purity is the first requisite for spiritual progress. Under the heading "Bodily purity contributes to righteousness" he says on pp., 92, 93. -

“Next to life the second best good for man is purity. This is the dictum of the Gathas, and it is most consistently developed throughout the entire subsequent literature. It is the favourite theme on which the Zoroastrian Theologians are never tired of expatiating. *Purity of body in the most salient feature in the life of a Zoroastrian*. It is rated higher than anything else. The problem of cleanness and uncleanness, purity and impurity, has evoked an extensive literature. *The tenets of the faith in this respect have been worked out into a science of health*. Bodily purity is indispensable to purity of mind. Cleanliness of body is an essential requisite for saintliness. The clean in body find it easy to be pure in mind, and the pure in heart have just a step to take to be holy in spirit.”

The same idea is collaborated by the writer on p. 165. -

"Purity of body, mind and spirit go together to constitute a righteous man. The Gathas pre-eminently speak of the ethical virtues and purity of soul. Asha presides over Righteousness, and Druj acts as the evil genius of Wickedness. The greater portion of the Vendidad, however, contains priestly legislation for purity of body, as well as of the soul, and gives elaborate rules for the cleansing of those defiled by dead matter."

Further in a very long paragraph mainly based on gleanings from the Pahlavi book of the Dinkard the writer speaks volumes on behalf of bodily purity on pp. 212-214 -

“Zarathustra legislates for the material as well as the Spiritual side of our nature. A healthy body alone can nurture a healthy mind, and it is through the agency of these two prime factors that the spirit can work out her destiny. Man can act righteousness and assail wickedness only with a sound body.....The body is an indispensable vehicle of the Soul and the Saintly Soul drives it on the path of Righteousness.....The wicked conducts his Soul after bodily desires, but the righteous man should regulate his body in conformity with the higher desires of the Soul.....Man may

work with the body, yet he may live for the Soul. Discipline rather than austerity is the Zoroastrian watchword.....Purity of body contributes to purity of spirit. Bodily uncleanness means spiritual pollution, and wantonly weakening the body is a sin.”

Anyone who happens to read so much in the book of Zoroastrian Theology about bodily purity is prone to believe that the writer of the book cannot ridicule the Zoroastrian mandate of isolation of menstruous women. The writer of Zoroastrian Theology, we are sure, will not regard a woman in menses to be clean in her physical condition. If he regards a woman in menses as physically pure then we have nothing to say about the writer's derision of the rule of isolation. We have already seen that in the Vendidad various kinds of Drujihs are pointed out, and the various hygienic and magnetic precautions under such conditions of Drujih are also prescribed. Taking the brief of *some* so-called handful of reformers, the writer on p. 349 under the heading "The reformers inveigh against holding women impure during her menses" says -

"A woman during this period is supposed to be possessed of demons. She is made to retire to a secluded part of the house, staying away from every object that might be polluted by her touch, lest she should defile them by contact. Her food is served to her from a distance so that she may not touch the utensils. Even her look defiles a consecrated object, just as her touch pollutes it. Her glance that might chance to fall upon one engaged in prayers nullifies his devotional utterances. Her approach to a holy place of worship desecrates it. The Avestan and Pahlavi works are full of rigorous prescriptions on this subject.

“The new school assailed this practice as an outcome of rank superstition. They declared that the periodical flow of blood during the menses was a normal monthly sickness of woman. It was no more than a periodical disease. At the most woman needed rest -during this period, and the elders with the hygienic principles in mind, it was pointed out, had framed such rigorous rules, and put them under a religious guise, in order to ensure implicit obedience from an ignorant people who neither understood the rules for the preservation of bodily health, nor cared for them. Modern Society they said, with its profounder knowledge of hygiene, no longer needed such archaic injunctions. It was debasing woman to taboo her as unclean and impure at such a time. It was ruthless to prevent her, according to the custom that obtained, from having even a last look at anyone who happened

to die in her house during her menses. It was bad theology, they vehemently argued, which deprived an unfortunate woman even of the opportunity of resting her loving eyes on the remains of her dead husband or child on the ground of a superstitious plea that a look would exercise an unwholesome influence on the soul of the dead, and seriously disturb it during the time of severing its final connection with the body.”

We do not understand what the writer of Zoroastrian Theology intends to teach his reader from this sort of style of writing about a very important subject. Being one of the so-called reformers (and this he does not openly aver) he puts his own ideas in the mouth of reformers, and himself seems to remain as it were aloof from entertaining such views. Although he admits that the Avesta and Pahlavi works are full of rigorous prescriptions on the subject of precautions necessary to be observed in the case of a menstruated woman, he inserts the rotten views of some so-called reformers which are not at all based on any branch of knowledge except on the cynical attitude of the mind. We shall try to point out from Avesta and Pahlavi the looseness of the words of the writer quoted above.

- (i) As for "retirement of a woman in the menses to a secluded part" we have already seen in Vendidad XVI; 1, 2, 3, 4 that in strict conformity with the preservation of Khoreh or magnetic halo of the followers of Zoroastrianism, it is enjoined in the Nask-i-Javit-Shida-dad that a dry place full of sand should be selected which is removed at a certain distance from the sacred objects of fire, water, trees etc., and from the inhabitation of people. The benefit of this mandate of seclusion will be properly understood by the educated who have studied even the elements of magnetism.

- (ii) Regarding "her food served to her from a distance" we have the following injunction from the Vendidad.

" Aat mraot ahuro mazdao thri gaim avahishtat aasha yo nairikayao chithravaityao dakshtavaityao vohunavaityao kharethrem frabarat ; chinem kharethrem frabarat chinem yaom frabarat ; ayanghahenem va srum va nitem khshathra vairya."

Then Hormazd replied, "the person who carries meals for a menstruated woman should stand at a distance of three "kadam" from her. Whatever food or grain is carried to her should be taken in the basest metal such as iron or lead."

- Vendidad XVI; 6.

This is a well-known fact that giving a thing to a person or taking a thing from a person establishes magnetic connection between the two, and there is actual magnetic transmission from one person to another. For a menstruated woman an old woman carries her food to the "Dashtangah" or Menstruation-quarters from the entrance, and putting it in a certain spot, goes out from the exit, and when she has gone away the woman in the menses goes to the spot and takes hold of the food-utensil placed there. All this seems to be ridiculous and having a false 'religious guise' to the educated (!) men like the writer of Zoroastrian Theology. He ought to have laughed at his own ignorance of the most elementary principles of magnetic science.

- (iii.) The writer does not seem to understand how "the look of a menstruated woman defiles a consecrated object just as her touch pollutes it." The mandate of the Vendidad ordering the menstruated woman to remain far from fire, baresman etc., is the best direct evidence to prove that magnetic current flowing from the eyes of a woman in her menses is sufficient to magnetically pollute any object on which the current is cast from her eyes. We have a very fine passage from the Pahlavi Dinkatd as under -

"Homanat anshuta va kalba nasai gerantar rimanih-i-dashtan nishman paidak freh min si-gam; pavan vinashn zanashnih dashtan nishman val padyavi chem zinik chararik dobarestan-i-nasush madam dashtan nishman, pavan nasushhomand vinashn-i-zak nishman bara ayaftan-i-val padyavi; zesh didar akarih-i-padyavi avash chigun levatman dam padirak a vat-i-khar mad-i-gand sakhttar val vinak bara ayaftan I min padirak va kun vat-i-shekaftarach gand."

" Know that it is evident that the pollution of the Nasu of a dead man or a dog is greater in intensity than the pollution of a menstruous woman from the increase of 30 "Kadam." The sight of a menstruous woman falling upon consecrated objects impairs them and the reason is this that the Druj-i-Nasu rushes forcibly upon a menstruous woman, and so the look of the woman full of Druj-i-Nasu mixes with the consecrated object. Just as the most obnoxious stench of the atmosphere of "kun-marzih" or sodomy infects any person or thing coming into contact with it, in the same way consecrated holy things are rendered useless by the mere look of a menstruous woman falling upon them."

This passage explains how ether or very rare atmosphere works in the transmission of magnetic currents from one person or thing to another. The higher vibrations received by a consecrated object in the ritual or process of consecration are nullified by the one stroke of coarse and polluted magnetic current falling from the eyes of a menstruous woman on account of the catabolism of the atoms of her body during this period owing to intense false heat issuing therefrom. In the same way a person offering Avesta prayers loses the efficacy thereof if a menstruous woman happens to cast a glance at him. We have learnt very well that the efficacy of Avesta recital consists in the production of Staota or vibration-colours, which are collected in the Khoreh or aura of the person reciting the Avesta Manthra. If during the process of recital the look of a menstruous woman happens to fall on the person, all the Staota are rapidly nullified or cut off just as the light of a lamp is instantly extinguished on a person's blowing out the light. Hence the Staota are not allowed to be saturated in the Khoreh, if a menstruous woman happens to see a person in the act of reciting Holy Avesta Manthra, and the prayers are therefore rendered nugatory. The same reasons may be adduced for not allowing a menstruous woman to be present at a holy place. When it is understood that vibration is at the bottom of the universe, and that no object in the universe is free from the laws of Staota, it is quite clear that all the rules of Ashoi and of seclusion of menstruous woman etc., are based on the subtle laws of

nature working in the ultra physical planes of matter. The holy places like the fire-temples where Avesta recitals and holy rituals are taking place, are teeming with the Manthric effects of Staota and holy Khastra or magnetic electricity, and the presence of a menstruous woman in such places pollutes the atmosphere by erasing all the higher Staota by means of the foul magnetic currents oozing out of her body. Sincerity and earnest desire for right knowledge and not cynicism must be the motto of the Zoroastrian priest who comes forward as a teacher ecclesiastical of the community.

(iv.) With reference to the "profounder knowledge of hygiene of the modern society," we must say that a majority of the Parsees despite their boast of higher education are pitifully ignorant of even the most rudimentary rules of hygiene or any other modern science. In the first place the science of western hygiene is at its present stage very imperfect; and in the second place very few of the Parsees care, to study the various branches of modern science. We are asked to burn saliva in the fire by modern science so that consumption germs may not disseminate. The Zoroastrian science forbids the contact of any excreta with fire. Modern science seems to be ignorant of the fact that heat instead of destroying germs and microbes in certain cases, helps to multiply them by millions and crores. It will require many years for modern science to come up to the level of understanding the laws of ultra-physical and ultra-microscopic germs and the laws of subtle magnetic currents propounded in the Zoroastrian religion, and especially, in the Vendidad. Witness the silly argument of the writer of Zoroastrian Theology. He argues on the ground of 'profound knowledge of hygiene of the modern society' that there is no need of "such archaic injunctions" as those of seclusion of menstruous women. Why are persons suffering from consumption, typhoid, pneumonia, small-pox and other infectious or contagious diseases kept in a secluded con-

dition from healthy persons? Are there no germs in the discharge of menses? Has not the menstuous blood a very offensive stench? Cannot the germs spreading over the whole body of a menstuous woman infect healthy persons coming into contact with her, and be the source of various unnameable diseases. Even from a physical point of view the Zoroastrian mandate of seclusion of menstuous women proves to be a scientific principle, and more so from the ultra-physical magnetic point of view. Thus the writer of Zoroastrian Theology evinces his utter ignorance of any branch of elementary science.

- (v.) Lastly in the above quotation the writer refers to the cruelty inflicted upon a menstuous woman by "depriving her of the opportunity of resting her loving eyes on the remains of her dead husband or child." This is merely a sentimental view based on no scientific argument. The dead body of a person is not a holy thing but is regarded as "Nasu" or disintegrating object, and the look of a menstuous woman on a dead body augments the intensity of "Nasu" by the numerical law of tens. The magnetic current from the eyes of a menstuous woman is full of fine unseen microbes, and germs are caused to be produced in seeds, grain, fruits etc., under sight of such a woman, for the microbes in her eye-rays take rise owing to her condition of "Drujih-i-Buji." Hence if her sight happens to fall upon a corpse, the "Druj-i-Nasu" of the corpse and the "Druj-i-Buji" of the menstuous woman multiply together and result in the product of very powerful "Drujih" which is very injurious to all the people around. The religious dressing of the corpse, the Avesta recital before it and the rituals that are performed for reducing the intensity of Druj-i-Nasu--are rendered useless and ineffective by the look of a menstuous woman who cuts off all the higher Staota and Khastra.

The living relations and friends care much for not letting the intensity of Druj-i.Nasu attack the dead body, and with this idea they are scrupulous in performing all the ritualistic arrangements for the dead body. What should the unfortunate woman gain, if only out of a false sentiment to have a look on the dear departed one she is allowed to augment the intensity of Drujih or the number of unseen microbes by the polluted glance in her menstruous condition! Moreover how is the unfortunate woman profited if she harasses the Urvan of the dead person lying under its own Kehrpa near the head of the corpse for three nights after death, simply out of sentiment to have a last look! The condition of menstruation is not an ordinary disease, but involves grave results from the subtle point of view of magnetism, if the rules for seclusion propounded in the Zoroastrian religion are not properly and wisely observed.

Thus we see that the words of the writer on p. 349 are meaningless and meant to delude the readers who are ignorant of the original Avesta and Pahlavi writings. It is now clearly seen that throughout his book the writer has the underlying motive of satirizing the rules of Ashoi taught in the Avesta and Pahlavi writings, because he dreams that the Gathas alone and only some portion of them should be stamped as genuine Zoroastrian teachings.

Again on p. 362 under the heading -

“An evil magnetic aura, or malign halo, believed to radiate from a woman during the time of menses, hence her isolation most essential.” –

the writer of Zoroastrian Theology satirizes the belief in human aura as not taught by Zoroaster. He says -

"The orthodox had zealously maintained that woman during her periods carried with her spiritual contagion wherever she went. The theosophists came to the help of the staunch followers of the ancient texts to show that this does happen. They say that the scriptures speak in express terms of the

Kingly and Aryan Glory, which scholars in general take to mean the symbolic aggregate of the royal and national greatness of Iran. This glory, it is claimed, in the case of an individual, is his aura, and every human being is surrounded by it. Anyone who has developed his inherent clairvoyant powers can see other people's auras, and from their white or black hue, grey or yellow colour, can discern where the individual stands in the realm of spiritual progress. Every individual's aura influences those of all others with whom he comes in contact, and is in turn affected through theirs. The aura of a woman in her menses according to such a view, is spiritually diseased, and a person gifted with clairvoyant vision can detect evil intelligences clustered about her, equally ready to pounce upon those near her and cause havoc to their spiritual growth. It was for this reason that the elders had wisely legislated absolute quiet for isolating women during her menses, and it is the pious duty of every faithful believer to observe the rules most scrupulously.”

A peculiar sort of sarcasm of the belief in human aura is to be noticed in these words. The writer of the book seems to be utterly ignorant of the fact that the ultra-physical is the foundation of the physical, and that aura or magnetic emanation flows from every kingdom on the earth-mineral, vegetable, animal and human. The auras of all objects individually differ from one, another according to the different order or grade of the soul consciousness of each object. All Yazats and Ameshaspendas have their own respective auras, and the Creator Hormazd has His own sublime aura. Aura is the lustre or magnetic sheen, which is very rarely visible to the physical eye. All the various species of flowers, traits, birds and animals have their own auras, and all the species of mankind have theirs. Even mountains, rivers, seas, the sun, the moon and the stars have their own individual auras or halos. The words “*Kharenangh*” and “*Khathra*” in the Avesta and “*Khoreh*” and “*Gadman*” in Pahlavi mean halo, aura, lustre, or magnetic sheen. We shall refer to a few kinds of halos or auras met with in the meagre extant Avesta, so that the reader may be able to judge properly of the most abominable attitude adopted by the writer of Zoroastrian Theology, of ridiculing the religious belief of the followers of Zoroastrianism. –

- (i.) *"Ahurem Mazdam raevantem Kharenanghantem yazamaide,"*
"We attune ourselves with Ahura Mazda full of spiritual light and aura."

-Hormazd Yasht.

(ii.) *"Ughrem Kavaem Khareno mazda-datem yazamaide, ashvandre, thamnanghuctem, varechanghantem, yaokhshtiwantem, taradatem anyaish daman, - yat asti ahurahe mazdao – yat asti ameshanam spentanam; - yat asti mainyavanam yazatanam gaethianamcha, - yat asti airyanam dakhyunam zatanam azatanamcha, yatcha ashaono Zarathushtrahe – yat upanghachat Kavaem Haosravanghem – yat upanghachat ashavanem Zarathushtrēm – yat upanghachat saoshyantam verethrajanem."*

"We attune ourselves with the lofty Mazda-created 'Kya-Khoreh' - success-procuring, working in ascendancy, health-giving, glorious, nimble, superior to other created objects-which belongs to Ahura Mazda-which belongs to Ameshaspends-which belongs to the spiritual and corporal yazatas, -which belongs to the born and the unborn of Arya countries, which belongs to holy Zarathushtra - which devolved upon Kae-Khosru - which descended upon holy Zarathushtra- which came upon Kae Vishtaspa- which devolved upon the victorious Saoshyants."

-Jamyad Yasht § § 10, 15, 22, 56, 74, 79, 84, 89.

- (iii) *"Aat yat hvare-raokhshtni tapayeiti, dat yat hvare-raocho tapayeiti hishtenti mainyavaongho yazataongho satemcha hazanghremcha, tat khareno ham-barayeinti, tat khareno niparayeinti, tat khareno bakhshenti zam paiti ahuradatam."*

"Then when the light of the sun and the lustre of the sun shine forth, the spiritual angels stand up and collect, carry, and distribute that aura over the Ahura-created earth."

-Khorshed Yasht § I,

- (iv) *"Ashim-vanghuim yazamaide, khshoithnim, berezaitim, amavaitim, huradom, khaparam, khareno Mazdadatem yazamaide, savo Mazda-datem yazamaide, parendim roratham yazamaide, airyanem Khareno mazda-datem yaza-*

maide, ughrem, Kavaem Khareno mazda-datem yazamaide, ughrem akharetem Khareno mazda-datem yazamaide, Zarathushtrahe Khareno mazdadatem yazamanide.”

-Siroja Yasht II § 25.

“We attune ourselves with the good Ashi, shining, lofty courageous, beautiful, beneficent; we attune ourselves with the Mazda-created aura; we attune ourselves with the speedy Parendi; we attune ourselves with the Mazda-created Arya-aura, with the bold Mazda-created Kyan-aura, with the overpowering Mazda-created Akhareteta-aura, with, the Mazda-created aura of Zarathushtra.”

All these Avestic references and many more prove that the idea of “Khoreh” or aura or halo or magnetic emanation is not taught by the so-called theosophists, but is originally a right Zoroastrian teaching. This glory or aura is unseen light of various degrees of luminosity and colours, and the higher the degree of a Soul in its unfoldment, the greater is the lustre of this Khoreh. The “Poiryo-takaesh” or advanced souls who are generally designated by the term “Kyanian” were fortunate to possess this “Kyan-khoreh” (Av, kavaya kharenangh) which is a kind of Khoreh developing with the spiritually advanced souls only. The “Khoreh” of mankind emanates from the “Tanu” or physical tenement, through the “Kehrpā” or invisible counterpart, and hence in proportion as the “Tanu” and “Kehrpā” are rendered subtle and pure the “Khoreh” rises higher up in luster, intensity and area of its radiation power. If the life-leading is not in strict accordance with the principles of Ashoi which are all taught for *“Nish-nash-i-Druj”* i.e. annulling the Druj as taught in Gatha 44 § 13, the reverse process begins to work upon the “Khoreh” on account of the gross nature of the “Kehrpā” within. The “Khoreh” loses its lustre and fineness of colours and is full of un-microscopic germs, in proportion as the life-leading is wallowed in the pool of all kinds of Drujih. It is with the fundamental object of preserving the intensity of the lustre and fineness of “Khoreh” and its concomitant spiritual powers that Zoroastrians

are strictly warned against all kinds of Drujih, and are advised to transmute Drujih into Asar-i-Roshnih by the observance of Ashoi-principles.

During the menstrual period of a woman or the night discharge of a man, the “Khoreh” is impaired on account of the catabolism in the “Tanu” or physical body, the Kehrpa and the Ushtana. If any pure person happens to come in contact with such a woman or such a man, he gets also polluted and his “Khoreh” is impaired in turn. Hence isolation during the period of menses, and instantaneous bath with a certain formula for a person with night-discharge are enjoined upon all the followers of Zoroastrianism. To those who understand even a little of magnetism all this is science pure and simple, and a serious study with patient reflection in the line of research of all these principles of spiritual unfoldment is the only necessity felt among the so-called educated co-religionists.

It is with the same noble motive of preserving one's “Khoreh” or magnetic aura that the rules of magnetic circles termed “*Karsha*” in the Avesta are specially given, and the rules for drawing three, six, or nine magnetic circles in various emergencies of various rituals are also prescribed just like the rules of “Gaim” or “Kadam,” noticed above.

If the writer of Zoroastrian Theology had studied even the extant Avesta and Pahlavi literature in its entirety, he would not have laughed out the idea of “Khoreh,” “spiritual contagion of a menstruous woman” “mutual influence of different auras” and “isolation of woman during menses,” as theosophic teachings. We have already seen in the Summary of the 21 Nasks given above in the first chapter on p. 9. that “the sickness owing to the look of an evil eye or the vicinity of a menstruous woman” is a subject treated in the “Husparam Nask.” That isolation for many valid reasons, of a menstruous woman is a Zoroastrian teaching is also proved from the strict prohibition of cohabiting with a menstruous woman in Vendidad XVIII 67-68. Considering the advantages of isolation either from a purely physical point of view or from an ultra-physical

or even spiritual point of view, the Zoroastrian mandate of isolation is beneficial under any circumstances to any species of mankind. Even the Bible has referred to this subject indirectly thus: -

" When she had heard of Jesus, came in the press behind, and touched his garment, for she said, if I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus immediately knowing in himself that *virtue* had gone out of him, turned him about in the press, and said who touched my clothes! And he looked round to see her that had done this thing! "

-The Holy Bible; the New Testament St. Mark Chapter 5.

§ § 27-32.

We learn therefore that *virtue* or aura or magnetic emanation undergoes a considerable change for the worse when a menstruous woman touches another person. The system of isolation of menstruous women may strike as new to some, but with the advance of the knowledge of the laws of personal and human magnetism and aura, this scientific mandate of Zoroastrian origin will prove to be ordinary commonsense truth of everyday observance.

Many more details about this Zoroastrian mandate of seclusion of women in menses can be given in order to explain clearly the disadvantages of the present efforts of the civilized countries to put woman on the same material level of man. The Parsees require a religion of absolute physical convenience, and the girls must be regular in attendance in schools or colleges. A school or college-going girl cannot stay away at home, and therefore the mandate of seclusion during menses had better be forgone. In spite of all the boast of modern civilization we must say that very few can have a clear conception of the proper place filled by man and woman respectively in nature. Ignoring of nature and

nature's laws is not civilisation but utter barbarism wrongly stamped as education. . Both man and woman must be educated physically, mentally, morally, and spiritually, and both sexes must be at home with all the unseen laws of nature working incessantly in all the activities around us. Education of the intellect is not the goal, but a means to the higher education or unfoldment of the soul, and that sort of university education or reading of a certain number of books which results in the narrowness of brain-faculties, and teaches cynicism and ridicule of all the laws of nature such as are taught in the most ancient universal religion of Zarathushtra, instead of patient inquiry into all these laws accompanied with a reverential observance thereof in everyday life, does not at all deserve the name of education. The modern cry of infant mortality, obstetric diseases and deaths, premature deaths of both the sexes of the Parsee community have their root in the so-called school and college education which does not in the least include any item of religious training in its curricula. The present day educated Zoroastrians of both sexes have not the slightest idea of the principles of Ashoi taught in the Zoroastrian scriptures; they never dream of what "Udrujih" implies and how to avoid it; they are absolutely unaware of the object of their birth in this world, the responsibility of their soul, the state of the soul after death, and the necessity and efficacy of Zoroastrian rituals and prayers.

As a result we procure men like the writer of Zoroastrian Theology preaching proselytism as a panacea for all the social, moral, and spiritual evils of the community. This is the most critical time of the community when the Ashoi principles are deliberately ignored and laughed out even by some of the Parsee journalists, and if the community is drifted on by the same wave of non-Zoroastrian life-leading for some years more, it will not be wrong to say that the community will be nearer the point of extinction in spite of a number of proselytes added thereto or some illegitimate children of kept alien mistresses invested with Sudreh and Kusti.

We shall conclude this chapter with very striking words from the Vendidad. A long essay may be written on these words for

they convey a considerable amount of meaning. It is left to the reader to judge whom these words are properly applicable to -

" *Vispe dravanto tanu-drujo yoi adereto-tkaesha,*
Vispe adereto-tkaesho yoi asraosho,
'Vispe asraosho yoi anashavano,
Vispe anashavano yoi tanu-pereto."

" All the dravants' i.e. those who commit a breach of the laws of Ashoi, and who keep their body vibrating with Drujih or evil magnetic influence, who are not observers of religious canons; all the non-observers of religious canons who are far from Srosh i.e. the collective Yazadic force; all those who are far from Srosh who are not holy or non-practitioners of Ashoi; all the unholy are recurring to the physical tenement or are re-incarnating.

-Vendidad XVI; 18.

This idea of the Vendidad had also been noticed by us in the Gathas XLVI : 11 and XLIX; 11 above, It reminds us that there is no second physical birth or re-incarnation for a Zoroastrian who follows all the rules of Ashoi and lives a life genuinely Zoroastrian. The Zoroastrian religion being the Universal Law of Unfoldment as taught by the Holy Prophet Zoroaster, enables the strict follower thereof to live a life of Unfoldment, which does not necessitate the soul's return to this earth again. But for those who are nominally called Zoroastrians, who are really "Dravands" in their every day life, who run away from the tenets of Ashoi in all the walks of life, who live only for the sake of the enjoyment of the material existence, who keep their body constantly in touch with "Druj" or unseen evil magnetic currents, who never care to practically uphold all the Ashoi tarikats or canons of Holiness, who never care to acquire a knowledge of the laws of their religion, who are spiritually dead and materially living, who are against the goal of nature physically, mentally, morally and spiritually, who have not made their physical existence "*Tan-i-pasin*" or final-most physical existence by living a life of spiritual refinement

and unfoldment,-such pseudo-Zoroastrians cannot free themselves from the physical attractions, and they are entrapped into fleshly existence again and again. The Zoroastrian Mazdayacnian Law being "*Fraspayaokhedram*," and "*Nidasnaithishem*" as taught in the Confession of Faith. Formula Yacna Ha. XII, the genuine follower of that Law has to be "free from the constant fight" between the two poles Asha and Druja or Asar-i-Roshnih and Asar-i-Tarikh, for the Zoroastrian religion has the property of "throwing away the fight" (*Fra-spa-yaokhedram*). A sincere follower of the Zoroastrian Law has also to give up for good the physical instrument of the soul viz, the bodily existence, for it is the second property of Zoroastrianism to enable the follower "to put down the instrument" (*Ni-da-snaithishem*).

Hence we deduce the following axioms of practical purity even from the meagre extant Zoroastrian Avesta scriptures, viz., -

- (i) The seclusion or isolation of menstruous women is originally a Zoroastrian mandate given in the Vendidad, which belongs to the Nask-i-Javit-shida-dad.
- (ii) The condition of a menstruous woman during the period is that of "Druj-i-Buji" or evil magnetic or auric influence resulting from the discharge of menstrual blood.
- (iii) The aloofness from all sorts of Drujih or evil magnetic influence is the special teaching of the Gathas, Yashts, Vendidad etc.
- (iv) The Zoroastrian principle of Ashoi in aggregate is to be put into practice in every day life in order to annihilate "Drujih."
- (v) The Law of Polarity termed "Hamaestara" in the Avesta, is to be incessantly fought with by transmuting the "Asar-i-Tarikh" or materialistic tendency into the "Asar-i-Roshnih" or spiritual momentum by means of observance of Ashoi principles.

- (vi) The term "Drujih" implies a collection of unseen un-microscopic germs, bacteria, bacilli, or microbes which are very destructive to the "Khoreh" or pure magnetic aura.

- (vii) The high level of purity of "Khoreh" is very essential for the fulfillment of the goal viz. Spiritual Unfoldment, for without the required point of the subtlety of the aura, the "Kehrpa" cannot be sensitive enough to saturate the "Staota" or vibration-colours of the Avesta Manthra which serve as the ultimate spiritual nourishment of the Urvan or soul.

- (viii) The principle of Ashoi implies 72 canons of strict rectitude and purity--physical, mental, moral and spiritual, by the observance of which all the various species of "Drujih" are to be shun viz., *Mithra drujih* (auric contagion arising from falsehood, breach of promise, insincerity, and unscrupulousness); *Nasu-drujih* (auric contagion arising from any animal body detached from vitality or any dead matter); *Hikhar* or *Heher-drujih* (auric pollution caused by the hair and nail, detached from the body and also coming in friction with the surrounding atmosphere); *Buji-drujih* (bad magnetic current produced during the menstrual period in the case of females, during seminal discharges of males, and during masturbation, sodomy, adultery and all other sexual sins), *Saene-drujih* (the destructive magnetic vibration-current accumulation of very bad thoughts continuously dwelt upon); *Hashi-drujih*, *Ghashi-drujih*, *Paesish-drujih* which are all ignominious abominable possible extremes of immorality.

- (ix) All the Bajs and Nirangs or Chants or short formulae are given for the defense of the practitioner thereof against the attacks of Drujih-currents in accordance with the laws of Staota and Mithra or vibratory colours of Word-sound - and Thought-force.

- (X) The Zoroastrian Law is the unique religion, which preaches the highest point of physical and ultra-physical or magnetic purity necessary for the ultimate object of Uru or Spiritual Unfoldment, and all the ideal Ashoi-principles including the isolation and seclusion of menstruous women during that period, inculcated in the Zoroastrian religion, are based on the main pivot of "Khoreh" or Purity of human aura.

Opinions of Four Learned Parsee Dasturs and Priests re Seclusion during Menses.

The following opinions of some learned Parsi Dasturs and scholars on the subject of isolation of menstruous women will serve as food for reflection for the inquiring mind -

- (i) Shams-ul-Ulama Dr. J. J. Modi Ph, D., C. I. E. in his book of "Social Life in the Avestan Age" says -

"Seclusion to be observed by women under certain circumstances - The woman of that age had to observe several kinds of isolation under her certain circumstances. She always kept herself at a certain distance from fire, water, barsam and holy men in her menstruous and obstetric condition. She did not come in contact with her food, water etc ; and food and water were supplied to her from at a distance....With reference to the custom prevalent in the Avestan age of isolating the woman in her menses, and which is upheld by mandates in the Avesta, it is said that it was an old custom among many ancient nations."

The learned Doctor Modi in answer to the inquiry on the subject holds further that-

"Yes, the custom is enjoined in our religion of keeping apart woman during menstruation ; Reasons: that the woman in her menses is in a kind of illness which affects physically those that come in contact with her ; and indirectly also spiritually. My personal opinion: I am in favour of their remaining aloof. I remember having read that people not properly observing cleanliness and segregation under the circumstances increase leprosy and such other complaints"

- (ii) Shams-ul-Ulama Dastur Darab Peshotan Sanjana B.A., informs as under. -

"The doctrine indicates in clear words that the menstruous women shall dwell in a healthy place, in a room apart from the rooms in common use, fifteen paces distant from the fire, fifteen paces from the sacred water, fifteen paces from the

Beresma, and three paces from the faithful Zoroastrian, For the first three days she shall eat bread and milk and live on very light food The members of the family shall remain three paces apart from her, even her own little children. If the lady does not preserve herself from the company of the family members, much injury is done to her, and the house becomes unfit for the dwelling of the faithful Zoroastrian who ever hopes for moral and spiritual progress in this earthly life."

(iii) Dastur Dr. Jamaspji M. Jamaspasha M.A., Ph.D., says. –

"No woman deliberately committing breach of the religious cannons of holiness is allowed to attend at a religious ceremony or to participate therein, unless she is careful to observe isolation during her menses, and follows the mandates of piety. A menstruous woman is forbidden to stay upstairs from time out of mind, as the quarters for such women are to be entirely set apart and reserved only for that purpose. If a menstruous woman moves about on any story of a building no religious ceremony ought to be performed in that house ; and if any such ceremony has been performed in such premises, its efficacy is annulled and such ceremony cannot be looked upon as legitimately performed."

(iv) Another Avesta and Pahlavi Scholar Ervad Shehriarji Dadabhai Bhroacha writes in his book- "A Brief Sketch of the Zoroastrian Religion and Customs" –

"According to the Vendidad every Zoroastrian woman during menstruation must also isolate herself. It will be observed that these are very salutary injunctions, and the wisdom and propriety of observing them are recognized by modern medical science."

It is hoped that the writer of Zoroastrian Theology will condescend to ponder over the opinions of the above-mentioned four Senior Avesta students, and see how far he has been led astray while attempting to run diametrically opposite to the self-evident grand teachings of piety and holiness in the so-called Later (!) Avesta Scriptures.

CHAPTER X.

The Writer's views *re* Zoroaster's place in the Universe.

In the book of Zoroastrian Theology a separate chapter dealing with the position of the prophet Zoroaster would have fulfilled the natural expectation of many a reader. But we find some stray references to this most exalted personage with the most sublime soul in the various chapters of the book. We do not find absurd and nonsensical views of the writer about Zoroaster's place in the universe to so great an extent as about other subjects we have already dealt with in the foregoing pages. But as the writer of Zoroastrian Theology regards all other Avesta as post-Zoroastrian except the Gathas, he cannot confidently and boldly assert his views about the position of Zoroaster from these so called Later Avestan writings. We shall therefore devote this chapter to a superficial treatment of Zoroaster's place in the universe, and the degree of Spiritual Unfoldment attained by him.

Very few of the Avesta students have any precise idea of the most exalted and supremest degree of unfoldment of the soul and spiritual powers of the most benign prophet of prophets Zoroaster the Spitaman. Most of the Avesta students including the writer of Zoroastrian Theology seem from their writings to believe that Zoroaster was an ordinary man just like, themselves with the difference of a very widely developed intellect of this world-prophet. Just as the American Red Indian or the Batavian Savage has not the slightest idea of the existence of the intellect and the wonderful results achieved by master-intellec[t]s, in the same way we who are at present absolutely in the dark as to the existence of the Soul, have no idea at all of the latent powers of the Soul within us, and the possibility of miracles which can be performed by Master-Souls. To those who understand the mathematical law of infinity, the infinite possibility of the development of the spiritual powers within ourselves, and of the gradual unfoldment of Urvan or Soul, is found to be a veritable fact or rather an immutable active law of nature. Just as there are degrees of physical strength and weakness, of intellectual

prohess and inertia, so are there various degrees of spiritual unfoldment and infoldment. There are the souls of Ahura. Mazda, the Amesha Spends and the Yazads, which differ widely in the scale of spiritual capacity. Saints and prophets who have consciously developed their spiritual faculties of responding to the unseen forces at work in nature, possess souls far removed and much higher in degree from and than the souls of the generality of mankind. Geniuses or master-minds differ from savages in point of intellect or brain-capacity; so do prophets and saints differ from us in point of soul progress. It would be mere lack of sense on the part of anyone who tries to put a Zulu or some other savage of the world on the level of Darwin, Huxley or Oliver Lodge or William Crookes, the 'world's scientists. What should be said then of one who puts the world-prophet Zoroaster on a line with an ordinary man !

We shall therefore, go through some passages from the extant Avestan Scriptures which will give us some faint glimpse of the most exalted position enjoyed by Zoroaster in the roll of universal spiritual unfoldment. These passages will give us food for reflection on the unlimited possibility of knowledge of all the Laws of Nature in accordance which both the processes of Infoldment and Unfoldment are ceaselessly going on in perfect harmony with the laws of Staota Yacna-the Laws of Primary Existence.

The unique exalted position of Zoroaster whose soul had well-nigh approached Ahura Mazda, whose Farohar was most worthy of reverence, and whose Khoreh or aura had the highest rate of luminosity, is proved from the Fravardin Yasht, Jamyad Yasht, Ashish Vangh Yasht and the Gathas, etc., etc. –

- (i) *"Zarathushtrēm vīspahe anghēush astvatō ahūmcha ratūmcha paoirīmcha tkaēshem yazamaide hātām hudhāstemem hātām hukshathrōtemem hātām raēvastemem hātām kharenanghastemem hātām yecnyōtemem hātām vahmyōtemem hātām khshnaothvōtemem hātām frasastōtemem yō nā ishtascha yēsnyascha vahmyascha vaoche yāthana kahmāichit hātām ashāt haca yāt vahishtāt."*

- Farvardin Yasht § 152.

"We attune ourselves with Zarathushtra the Ahu or Spiritual Master on the Spiritual planes, and Ratu or Spiritual teacher on the physical planes of the entire physical and ultra-physical existence, and the Poiryotkaesh or far-advanced in the observance of the Law-having the Best Wisdom among the advancing ones, having the Best Right Power among the advancing ones, having the greatest Rae or lustre of spiritual insight, having the Best Khoreh or aura, most worthy of attunement and veneration among the advancing ones, most worthy of propitiation and glorification among the advancing ones, who on account of the Best Ashoi or Holiness has been vouchsafed unto us as the most beloved, worthiest of attunement and adoration for any one among the advancing ones."

(ii) *"Yat upanghacat ashavanem zarathushtrem anumatêe daênayâi anukhtêe daênayâi, anvarshâtêe daênayâi yat as vîspahe anghêush astvatô ashem ashavastemô xshathrem huxshathrôtemô raêm raêvastemô khereno kharenanghastemô verethra verethravastemô."*

-Jamyad Yasht § 79.

"Which Kyan khoreh had trailed with Holy Zarathushtra in accordance with the thought, word and deed of the Law; which was of the entire physical and ultra-physical existence holiest of the holy, most powerful of the powerful, most lustrous of the lustres of spiritual knowledge, most shining of the auras, most victorious of the victories."

(iii) *"Adhdt uiti fravashat yo Spitomo Zarathushtro, yo poiryo mashkayo, staota ashem yat vahishtem, yazata Ahurem Mazdam, yazata Ameshe Spente, yenghe zanthaecha vakhshaccha urvasen apo urvaraoscha, yenghe zanthaecha vakhshaecha ukhshina apo urvaraoscha."*

- Ashish Vangh Yasht § 18.

" Thereupon it was declared that he was Spitama Zarathushtra, the first of mankind who practiced the Staota of Asha Vahishta, who attuned himself with Ahura Mazda, who attuned himself with Amesha Spentas, in whose birth and advancement the waters and the plants rejoiced, in whose birth and growth the waters and the plants flourished."

(iv) “Yehe zāthaêca vakhshaêcha urvâsen âpô urvarâscha yehe zāthaêcha vakhshaêcha ukhshina âpô urvarâoscha, yehe zāthaêcha vakhshaêcha nimravañta vîspâo speñtô-dâtâo dâmân.-

“ ‘Ushta-nô zâtô âthrava yô spitâmô zarathushtrô, frâ-nô ýazâute zaotrâbyô steretô-baresma zarathushtrô, idha apãm vîjasâiti vanguhi daêna mâzdayasnish vîspâish avi karshavãn ýâish hafta.”

-Fravardin Yasht §§ 93, 94.

“ *In whose birth and advancement the waters and the plants rejoiced, in whose birth and progress the waters and the plants progressed, at whose birth and advancement the entire Spenta-created creation utter forth its joy.*”-“ *Bliss, that the A.thravan Spitama Zarathushtra is born for our sake. Zarathushtra will get us attuned by means of libations and spread - Baresma. Henceforth shall the Mazdayacnian Good Law go on actively throughout the seven Keshvars.*”

(v) “*Aem moi ida visto ye ne aevo sasnao gushata, Zarathushthro Spitamo ; hvo ne mazda vashti ashaicha, Charekerethra srveyanghe hyat hoi hudemem dyai vakhedrhya.*”

-Gatha HA. 29 § 8,

“*He who has alone heard my canons and is and is known to me as such is Spitama Zarathushtra. He is willing to promulgate the duties and functions through Mazda for the sake of Asha, and hence I deliver unto him the good power of utterance.*”

(vi) “*Zarathushtrêm Spitamem yat ahmi ururaosta asto.*”

-Gatha Ha 51 § 12.

“*Spitama Zarathushtra who has been furthestmost advanced as the messenger or prophet.*”

(vii) “*Yim ratûm paiti-daêmca vîspaêshâm stârâm fradathat Ahurô Mazdâo, ýatha narâm zarathushtrêm, ýim nôit meregheñte angrô mainyush, nôit ýâtavô pairikâoscha, nôit ýâtavô mashyânâm, naêdha vîspe hathra daêva maharkathâi upa-dareznavañti.*”

- Tir Yasht § 44.

"Ahura Mazda has fixed the Star Tishtrya as the lord and overseer of all other stars just as he has fixed Zarathushtra as the lord and overseer of men, whom neither Ahurman, nor genii and fairies, nor human sorcerers, nor all Daevas collectively can vanquish and dare to kill."

(viii.) *"Zarathushtrahe spitâmahe idha ashaonô ashîmcha fravashîmcha ýazamaide - paoiryâi vohu mamnânâi, paoiryâi vohu vaokushe, paoiryâi vohu vâverezushe, paoiryâi athaurune, paoiryâi rathaêshâtâi paoiryâi vâstryâi fshuyeînte paoiryâi fravaêdhâi paoiryâi fravaêdhayamnâi paoiryâi hanghananâi paoiryâi hanghanushe gâmca ashemca ukhdhemcha, ukhdakhyâcha sraoshem khshathremcha vîspacha vohu mazda-dhâta ashacithra."*

-Fravardin Yasht § 88.

"We attune ourselves with the Piety and Farohar here of holy Spitama Zarathushtra-as the most advanced thinker of good, as the most advanced good-speaker, as the most perfect doer of good, as the most advanced priest, warrior, beneficent farmer, as the most advanced acquirer of knowledge, and imparter of knowledge, as the most advanced deserving one of the creation, Holiness, the Word, response and power of the Word, and the entire Mazda-created Good of Holy-origin."

(ix.) *"Atratam Zarathushtro tanvaschit khakhayao ushtanem, Dadaiti paurvatatem mananghascha vangheush mazdai, Shyothnahya ashai yacha ukhdakhyacha sraoshem khshathremcha."*

-Gatha Ha 33 § 14.

"Zarathushtra dedicates the very vitality of his own body as a gift along with the excellence of good Mind for the sake of Mazda, as well as response and power of the Word and Action for the sake of Asha."

These nine references from the extant Avesta texts with their imperfect translations are quite adequate to give to the reader a faint glimpse of the majestic personality of Zoroaster, and his position par excellence as the most exalted soul with the highest spiritual unfoldment. The Gathic idea of the unique position - *"Yo no aevo sasnao gushata Zarathushtro Spitamo"* - *"who alone has listened to the canons of ours, Spitama Zarathushtra"* - has been elaborately explained by the other Avestan passages. The *Khoreh* or aura of Zarathushtra was surpassing that of any

one of the advancing souls. He has reached the zenith of spiritual unfoldment (*Uru-raost*), and with all the spiritual powers thus unfolded he was attuned with Ahura Mazda and Amesha Spentas, and in fact was in tune with the entire creation. Such a soul was destined to be the viceroy or spiritual representative of Ahura Mazda, Asha Vahishta or Sraosha. With such a high and unique position Zoroaster was willing only to carry out the will of Ahura Mazda – **Thy will be done** - "*Yatha ne anghat Yatha hvo vasat*"- "*May it be so unto us as He wills it*" – as said in the Gatha Ha 29 § 4. Having this central thought in his mind, Zoroaster has given the word "*Yatha Ahu Vairyo, atha ratush ashatchit hacha*" – "*as is the will (for the Spiritual Unfoldment and Renovation of the entire universe) of Ahu (i.e. the Lord of the Spiritual planes) so is the same will of Ratu (i.e. the prophet or spiritual master on the physical planes) only on account of Holiness.*" Thus from this very First Word it is seen that both "Ahu" and "Ratu" are of one Will - "Ahu" i.e. the Lord of the Spiritual planes Ahura Mazda, and "Ratu" or Zarathushtra the spiritual grand master on the physical planes.

The conference between Ahura Mazda and Asha in the Gatha Ha 29 §§ 2, 3 further proves that Zoroaster was the only soul fitted to bring to the physical planes knowledge spiritual of the Laws of Nature. Gatha Ha 29 § 6 is specially meant for testifying to the un-paralleled exceptional position of Zoroaster in the scale of Spiritual Evolution or Unfoldment, and it runs as under -

*“At e vaochat Ahura Mazdao vidvao vafush vyanaya,
Noit aeva ahv vista naeda ratush ashatchit hacha,
At zi thwa fshuyantaecha vashtraicha thworeshta tatasha.”*

-Gatha Ha 29 § 6.

“Thereupon the omniscient beneficent Ahura Mazda clearly declared that neither Ahu nor Ratu for the mere sake of Holiness is known to me. Hence the Creator has moulded thee indeed as a progress-rendering farmer.”

This section conveys a good deal of mystic meaning. Ahura Mazda in this paragraph openly avers that no other "Ahu" or "Ratu" perfectly attuned with Ashoi is in His cognizance except Zarathushtra. In other words the only "Ahu" or Spiritual Master well-versed in the Divine Moral Order of the Universe, and the only "Ratu" i.e. the preceptor and preacher of the Universal Laws of Unfoldment in the physical world, cognized by Ahura Mazda as entirely fitted for the most arduous majestic task on account of "*Asha Vahishta Asha Sraeshta*" "*the Best and Most Excellent Rectitude and Holiness,*" – is Spitama Zarathushtra. It is for this inner underlying deep import that Ahura Mazda further declares that Zarathushtra has been moulded as a progress-renderer (*Fshuyantaecha*), for it is Zarathushtra alone who can teach the Laws of Unfoldment of the Soul in order to enable the soul to go along its majestic march across the "*Chinvato-peretu*" or the bridge-like link between the visible and the invisible worlds, through the portal gate of "*Dadar-i-gehan*" - the opening entrance unto the six Keshvars- *Vourubareshti, Vourujareshti, Arejahi, Savahi, Fradadafshu* and *Vidadafshu*, through the realms of *the Adar-i-Mino-Karko* or the Unseen Active Energy Fire – the prime origin of the physical and ultra-physical states of existence, on towards the *Garo-nmana* the abode of Song Celestial where Ahura Mazda resides. In the same deep sense is Zarathushtra styled a Spiritual Farmer (*Vastraiaicha*), for he is verily the sower of the tree of knowledge of the Laws of Unfoldment, its preserver, tender and nourisher, the reaper of its fruit and the giver thereof to the other hungry souls who are aspiring after "*Ushta*" or Immortal Bliss of "*Garo-Nmana.*" This is the grand undertaking and office of Zarathushtra, divinely entrusted to him of being a "*Fshuyant*" and "*Vastra,*" – which no man of whatever intellectual capacity and calibre can ever be expected to carry out to the entire satisfaction of Ahura Mazda.

Such a soul-the specially chosen Zarathushtra of Ahura Mazda-can never be put or regarded to be on the same level as that of ordinary mortals like ourselves. No doubt Zoroaster came down to this earth as a man, but at the same time he

was quite distinct from ordinary mortals. His physical body has the physical atoms quite different from the atoms of the ordinary mortals. He was known by the appellation "*Nafs-i-Mavalida*" i.e. the soul or essence of the three Kingdoms of nature-mineral, vegetable and animal including mankind. The soul of Zarathushtra, having attained the highest point of the mount of Evolution required the subtlest physical atoms for his physical tenement which could emanate the most luminous *Kyan Khoreh* and other higher auras, and which could fully respond to the vibrations received from Ahura Mazda, Asha, Vohu Manangha and Sraosha. The "*Nafs-i-Mavalida*" tenement knew no physical death as in the case of ordinary mortals. The atoms of the body of such a soul dissolve themselves into ultra-physical matter at the time of the completion of the soul's great duty herein this world. The nine constituents of man-viz., Tanu, Gaetha, Azda, Kehrpa, Tevishi, Ushtana, Urvan, Baodangh and Fravashi-are all harmoniously attuned with one another, and the higher the rate of vibration and Staota of the Urvan, the greater is the subtlety of all physical and ultra-physical constituents. The Urvan of Zoroaster being one of the highest unfolded class of souls, the physical tenement for such a soul must have its atoms very rare and fine in their rate of subtlety.

When we remember the three classes into which souls are divided we shall have a clear idea of the position of the soul of Zoroaster, and hence of the capability of response to higher vibrations on account of the special fineness of his physical and ultra-physical constituents. The first or highest is known by the term "*Nabanazdishtanam Fravashinam*" i.e. those souls who have progressed furthest on to the spiritual existence, who have gone "*nearest the centre*" or Ahura Mazda. The second is termed "*Poiryo-tkaeshanam Fravashinam*" which includes all the souls that have advanced in holiness and are "*premier law-abiding*", who are co-workers with Asha Vahishta in the Law of Divine Moral Order of the Universe. The third or the lowest in degree is known by the name "*Ashaonam Fravashinam*," and this class includes all souls who during life on the earth follow strictly the

mandates of Ashoi. The "Poiryotkaeshanam" Souls have severed connection with this earth for good and are progressing in the Six Keshwars, while the "Ashaonam" Souls are saintly souls helping the "Asar-i-Roshnih" by a stringent adherence to Ashoi-principles and prepare themselves for salvation from physical life. All souls that are not pertaining to "Ashaonam" are termed "Dravatam" or deviated ones *i.e.* those who have gone astray from the Path of Ashoi-rules taught in the Zoroastrian religion.

Each of these three main groups of souls have nine Orders according to the degrees of Spiritual Unfoldment in each of the twenty-seven Orders in all. The world-prophet Zoroaster who is "Uru-raost" or furthestmost advanced in unfoldment belongs to the seventh Order of the "Nabanazdishtanam" class of souls. Hence from the point of view of the degree of Spiritual Unfoldment; how very unwise it would be to say that Zoroaster was a man like ourselves. We who have deviated from the strict observance of Ashoi-principles, who are drowned into the deepest abyss of various Drujihs, cannot put ourselves within even the last group, viz. "Ashaonam Fravashinam" Souls. What a high presumption on our part to compare the soul of Zoroaster pertaining to the seventh high Order of the highest group Nabanazdishtanam Fravashinam Souls with ourselves who cannot be included even in the lowest Order of the lowest grade of "Ashaonam Fravashinam" Souls!

Again from the point of view of the power of understanding or cognizance, we can see the contrast between the understanding power of Zoroaster and that of an ordinary intellectual person. As one of the "Nabanazdishtanam" Souls and of the Seventh Order in that group Zoroaster was fortunate to possess the power of understanding called "Asn-i-Vir" or "Heroic Consciousness" on account of which he was commissioned by Ahura Mazda in consultation with Asha as said in the Gathas to execute the grand work of preaching the Law of Ahura Mazda for the Spiritual Progress and Unfoldment of Souls on the earth and of the entire created things. The souls of the seventh, eighth and ninth Orders

of the Poiryotkaeshanam Fravashinam have the special understanding capacity termed "*Asn-i-Nar*" or "*Manly Consciousness*" which only very highly progressed souls like those of Frashaoshtra and Jamaspa could possess. The third kind of consciousness is termed "*Asn-i-kherad*" or "*Wisdom-consciousness*" which is developed in the souls of the "Ashaonam" class who live a life of Ashoi for the sake of the upliftment of the soul. This *Asn-i-kherad* is the power of Innate Wisdom or Intuition Proper which can be acquired only by holy souls as we have learnt from Gatha XXXIV; 6.

"Yoi noit Ashem mainyanta aeibyo duire vohu as mano."

*"Those who do not think of Ashoi keep Vohu Mana or
Genuine Wisdom far from them."*

And lastly the knowledge acquired by the souls of the lowest Order of the "Ashaonam" Class by listening to the Dastur or Religious Instructor who possesses *Asn-i-kherad* is termed *Gushosrud-Kherad* or wisdom heard by the ears. The Avestic "*Asn-Khratu*" and "*Gaoshosruta Khratu*" of which the Pahlavi forms are "*Asn-i-Kherad*" and "*Gusho-Srud-Kherad*" are always found connected with the function of the archangel Vohu Manangha and the angel Manthra Spenta in the Avesta Siroja Yasht which contains appellations and functions and epithets of all the 33 intelligences. Hence we see that we who do not belong even to the "Ashaonam" class of souls, can never presume to have even "*Gusho-srud-Kherad*" and still less "*Asn-i-Kherad*." The secular knowledge received from reading books cannot properly speaking be termed "*Gusho-srud-Kherad*" in its strictly technical sense. The highest cultured intellect of a master-mind-of a well-versed scientist-is nothing compared with the *Asn-i-Kherad* of a soul of the "Ashaonam" class, and the best developed intellect admits of no comparison at all between the *Asn-i-Nar* of the Poiryotkaeshanam class of souls. How then can it with any propriety be said that Zoroaster who possessed that rare gem of premier understanding-*Asn-i-Vir*-was a practical thinker of his age like ourselves!

We have learnt from these two very graphic points of view, -viz. of the degree or position of the soul and of the understanding-that Zarathushtra who has advanced upto the seventh Order of the "*Nabanazdishtanam*" class and who possessed the highest consciousness or power of comprehension of the Laws of the Universe, called *Asn-i-Vir* – must be looked up to with reverence and adoration as a unique personality on the earth who is unsurpassed.

We can have no opinion at all of the scholarship of men like the writer of Zoroastrian Theology who depicts such a venerable personality in terms of

"the practical genius of Iran." on p. 15, and

"the realist, practical, common-sense thinker" on p. 16.

The writer seems to be ignorant of the immense width of the gulf between the soul of Zoroaster standing on the summit of the mountain of unfoldment and the soul of "Dravatam" or sinners like ourselves who are playing in the darkness of the deep valley of infoldment.

At the same time on p. 63 the writer says -

"Such is the great message of Hope that the prophet of Iran brings to the world of humanity from Ahura Mazda."

We are amazed to see the phrase "prophet of Iran" used by the writer, and we are at a loss to understand in what connotation the word "prophet" is used by him. Similarly on p. 45 he says -

"There is much disorder in the world, and the situation demands the services of a great master-mind, a genius, no philosopher, nay a prophet."

If the writer had only pointed out that Zoroaster was beyond the average capacity of a master-mind, that he was a master-soul of the highest order, he could have very ably done it, for he says on the same p. 45 –

“After patient deliberations, in which Vohu Manah, Asha, Geuh Tashan and the other heavenly lords take part, Vohn Manah the premier councilor, declares that Zarathushtra is the only mortal who has heard the divine commands, and he is the one person suited to be sent to the world as the spiritual and temporal lord who could remove the grievances of Geush Urvan.” -

as quoted from Gatha 29 ; 8

Now this very passage from the Gatha, and not from the so-called Later Avesta proves that the soul of Zoroaster being highest in. spiritual unfoldment is given a certificate of his being the messenger of Ahura Mazda by Vohu Manangha. Such a soul performed the miracles as given in the other Avesta, and the Pahlavi texts have preserved a good many of the marvels of Zarathushtra as in the Pahlavi Book of the Dinkard. The writer of Zoroastrian Theology since he regards Zoroaster as a commonsense man like himself does not seem to believe in the achievement of miracles by Zoroaster. He says on the same p. 45 -

“We can see in this account (i.e. in the Gatha quoted above) an attempt to convince the disbelievers and heretics of the true mission of the prophet.

The later texts resort to miracles of various sorts to fulfill the same purpose. Those who have not yet come, in Gathic times, to any definite conclusion as to the choice of their faith, and are still hesitating before embracing the new creed, are shown how preparations were made in heaven for Zarathushtra.'s mission, and how with divine sanction and direct approval of the godhead, the new prophet comes to them for their good."

This is one of the worst exhibitions of the doubt and scepticism of the writer of Zoroastrian Theology. In spite of two lucid passages from the Gathas Ha 29 §§ 6, 8 declaring the unique position and divine delegation of Zoroaster, the writer says that it 'was only an attempt to convince the disbelievers and heretics of the true mission of the prophet.' Here the writer doubts even the authorship of the Gathas, and dreams such ideas to have been invented by some priests of later times to convince the people anyhow. Certainly the miracles of Zoroaster enumerated in the Pahlavi and other Avestan texts offer a *prima facie*

proof of the highest degree of spiritual development of Zoroaster. What we term miracles are only phenomena based on the laws of nature, but as long as we are ignorant of all the laws working on the ultra-physical and spiritual planes of existence, we find such phenomena to be impossible of achievement by ourselves and hence we call them by the name of "miracles." All the miracles that are to be met with in the extant scriptures have their exquisite inner explanation which will be given in print by the grace of God on some future occasion. We shall here only bear in mind that much of what is said in the marvels of Zoroaster in the Pahlavi Dinkard has been taken from the Avesta source and the divine certificate referred to therein given to Zoroaster is simply an explanation of the Gatha 29 § § 6,8.

We shall now go through all the references to Zoroaster in the book of Zoroastrian Theology, and these as we shall notice prove the unique position of the world-prophet. But in spite of all such references the writer regards the prophet as a commonsense philosopher, for he is unable to understand the height of Spiritual Unfoldment attained by Zoroaster.

(i). "Once, at least, even the prophet Zarathushtra is called a Yazata."

This is said on p. 97 from Yacna 3 § 21. If we understand the meaning of the term "Yazata" i.e. one worthy of attunement for the sake of Spiritual unfoldment, Zarathushtra who has well-nigh approached Ahura Mazda deserves the title "Yazata" quite appropriately. The Pahlavi Dinkard regards Zoroaster as equal to Amesha Spentas in spiritual potency, and the Ashish Vangh Yasht emphatically states that Zoroaster achieved the annihilation of the Evil Spirit, which was not achieved by all the Yazatas. Thus Yaena 3 § 21 furnishes a very nice example of Zoroaster's most exalted position in the universe.

(ii) Mazda asks his prophet to invoke the Amesha Spentas, even though he could not behold them with his eyes. Zarathushtra follows Mazda's behests, and he is the first man to invoke them, a spiritual predecessor having been the archangel Sraosha."

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This is said from Vendidad 19 § 13 and Ashish-vangh Yasht § 18 on p. 88.

(iii) On pp. 195-196 he says -

"The Gathas and the Younger Avesta speak of the prophet's conferences with the Ameshaspendas, or archangels, and his communing with them."

(iv) On p. 22 it is stated that -

"Ormazd confers with them (i.e. the Ameshaspendas) in regard to creating Zaratusht on earth, and they help the godhead in this great work" –

as quoted from the Dinkard. This is also stated in Gatha 29 §§ 6, 8.

(v) When giving his own views on p. 366 the writer says –

" Enthused by a zeal for the theory, they (i.e. the theosophists) go a step further and allege that Zoroaster himself is an Amehaspand incarnate. This is contrary to the spirit of Zoroastrianism. The sacred books speak of the prophet as the greatest of the mortals, the most brilliant among men, even as the star Tishtar is among the infinite stars, and as the noblest soul whose ideal life is a leaven of righteousness to humanity. He is the highest and the greatest ideal of human perfection, the very embodiment of piety. The Gathas give a distinctly visualized image of the personality of Zoroaster. His life is surrounded by a nimbus of miracles in the later period, and most extravagant legends are woven about his personality, but after all that the human language can sing in his praise; he is simply a man and not an archangel incarnate. So was he during life, and so he is after death. In no period of its history does Zoroastrianism apotheosize its prophet"

(vi) On p. 42 he says that -

"When Vohu Manah, the Grand Vizier of the heavenly kingdom approaches Zarathushtra, and inquires of him what is his most ardent desire the prophet replies that his inmost yearning is to think of righteousness through the devotional gifts of his homage to fire -

as quoted from Gatha 43 § 9.

We see from these references that the writer is at a loss to understand the most remarkable height of the Spiritual development of Zoroaster who must be clearly distinguished from all mankind. He had to come to this Khanirath Bami or this physical plane of existence with a physical body of quite a different texture from that of mankind in general, with a khoreh unsurpassed in purity and brilliancy, with a soul the only one that had reached the highest point of unfoldment. Such a noble personage cannot be described in the most unworthy expressions of "simply a man" and "a commonsense thinker " etc.

In almost all the litanies or daily prayers Zarathushtra's name is invoked side by side with that of Ahura Mazda, and no commonsense practical thinker of a modern university erudition can ever be allotted such honour of invocation. Holiness of the spirit implies intellectual calibre par excellence as in the case of the greatest soul Zarathushtra, but intellectual development of an ordinary commonsense thinker does not necessarily imply purity and excellence of the soul within. Unless a soul has proved itself worthy of the planes of Amesha Spands it cannot enter into communication with the archangel Vohu Manah, second only to Ahura Mazda. No commonsense practical thinker would venture to say that he has communed with the archangel Vohu Mano. The power of spiritual response, and the establishment of the channel of spiritual communication with Sraosha, the greatest of an Yazatas and the archangel Vohu Manah, can never be expected of ordinary commonsense philosophers and thinkers. Such unrivalled spiritual conference can be achieved only by a soul of the original superior stamp like that of Zarathushtra, who as we have already seen belonged to the "*Nabanazdishtanam*" class of souls that have nearly reached the goal i.e. the plane of Ahura Mazda, the Garo Nmana. The so-called later Avesta and some of the Pahlavi texts have not invented miracles of their own, but they have simply preserved to us some of the rare gems serving as best proof of the unique position of Zoroaster in the universe. It cannot be called scholarship to reject all the ideas that are incomprehensible to the student at a certain time, and to judge all the subjects from the very limited horizon of the intellec-

tual mass collected from all the.....logies of the West e.g. philology, sociology, anthropology etc. which the writer of Zoroastrian Theology is so very fond of.

(vii) On pp. 22, 23 we find certain ideas, which reveal to the reader the highest spiritual potency of Zoroaster.

“The Lord (Ahura Mazda) is the fountain of holiness, and Zoroaster yearns to bathe in the sanctifying waters of this fountain. He seeks to approach Ahura Mazda with his mind thus illumined by wisdom and his heart ennobled by holiness. Is the approach to the Father in heaven possible? Will the prophet's passionate desire to reach him and be near him and around him and serve him with all his mind and all his heart ever be fulfilled? Will his desire to see the Heavenly Father in spirit; and converse with him ever be satisfied ?He has not to wait long for the fulfillment of this ardent wish When his spirit is ablaze with unquenchable devotion, when the ardent longing for Ahura Mazda swallows up every other desire, Vohu Manah, the embodiment of the Good Mind, the first in the spiritual hierarchy, comes to him, and the prophet is assured of his success, for it is through Vohu Manah that he can realize his wish, and through him he can approach the great Master. Vohu Manah, aided by Sraosha, the divine messenger, reveals the sacred word of Mazda unto him, and the prophet, who at last has had the spiritual vision of Ahura Mazda, says that he has beheld him in his eye.....If earthly possessions fail him he is rich in spiritual riches.”

(viii) Similarly on p, 27 we find -

“Zarathushtra longs for the moment when, being enlightened and inspired, he may behold Vohu Manah. The sage has not to wait for the realization of his ardent desire, for Vohu Manah approaches him with divine knowledge, and asks of him his heart's longings.”

(ix) On p. 38 again the exalted position of Zoroaster is described as under -

“Zarathushtra, in exaltation of spirit, pours out his soul to Armaiti and speaks of himself as the first and the most devout of men in veneration of her ideals.”

(x) Then on p. 30 under the heading "Zarathushtra is singled out to communicate the Law of Righteousness to humanity ", he says-

“This divine Law (of Asha) is more immutable than the earth below and the heavens above. Ahura Mazda has established it. It has flourished, in the world of spirits from all eternity, and the Lord now seeks to implant it in the hearts of men. For that reason Zoroaster is chosen as the best and the worthiest person to be the law-giver to mankind. No one else besides him is considered worthy of this mighty work. Vohu Manah declares that Zarathushtra alone has heard the divine commandments and has undertaken to make them known to mankind. In pious submission to the divine command, Zoroaster undertakes to establish the Law of Righteousness on earth.”

All these views the writer has expressed on the authority of the Gathas which according to his theory have been given by the prophet himself. We learn from these words, which are very clear in themselves that the soul of Zoroaster who saw Ahura Mazda, Vohu Manah, Sraosha, Asha and Armaiti with his spiritual eye, enjoyed the unique position, in the entire cosmos, of the prophet of prophets-Vakhshur-i-Vakhshuran. All the above quoted expressions regarding the most exalted dignity of the spirit of Zoroaster and his highest spiritual unfoldment are given from the Gathas and not from the so-called Later Avesta. The sense of veneration for such an un-paralleled soul of Zoroaster is at the same time marred by the careless expression of "a commonsense practical man" applied by the writer to this unique soul in the whole cycle of evolution. Lack of consistency in such subjects of profound importance is not a fault which can be easily overlooked by the reader.

The subject of the position of Zoroaster is so vast in its extent that it cannot be exhaustively treated here in one chapter. We merely try to see superficially with very few references from the extant Avesta the unsurpassed greatness of the soul of Zoroaster who brought the stream of light of the "*Mazdayacnian Daena*" and the ("*Zarathushtrian Daena*," which enable all the souls on the earth to put themselves on the path of Final Unfoldment and Universal Attunement in the end.

Having seen therefore some of the ideas giving *prima facie* evidence of the unique *status magnus* of Zoroaster in the entire universe, we shall now try to know the intensity of spiritual

potency of that soul in his campaign with Anghra Mainyu, the evil spirit. It should be borne in mind that when as described in Gatha 29 § 1 the pitch of materialistic wave of involution went to the intolerable extreme point so as to overbalance the evolutionary wave or unfoldment process as it were, this greatest soul Zoroaster is entrusted by the charter of Ahura Mazda in consultation with Vohu Mano, and Asha and other Archangels, with the capital work-of repelling Darkness and propagating the spiritual Light on earth – of advancing Virtue and weeding out Vice from the field of Spiritual Growth of the Soul, -of transmuting the Asar-i-Tarikih or Dark Influences into Asar-i-Roshnih or Influences of Light-of fighting the Druj with the heroic strength of Asha-of annihilating the Daevas or vicious men and destructive thought forces thereof, and opening up the field of advancement for Saoshyants or spiritual benefactors-in short, of negating the Anghra Mainyu and of positivizing the Spenta Mainyu. By virtue of the unparalleled greatness of his soul, Vakhshur-i-Vakhshuran Zarathushtra Spitaman has very triumphantly achieved the mighty task, and many references in the extant meagre Avesta also testify to this most successful achievement in the field of spiritual duel.

The following are some of the most amazing references to Zoroaster's successful fight with Anghra Mainyu and the Daevas: -

1. *“Yo paoiryō chakhrem urvaesatat daevatcha haotat mashaatcha; yo paoiryō staoish astvaithyao staota ashem naist daevo, fraorenat mazdayacno Zarathushtrish vidaevo ahura-tkaesho.”*

-Fravardin Yasht § 89.

“Zarathushtra was the first who overturned the circle of Daevas and similar men ; he was the first who practiced the staota or colour-vibration of Ashem and Naisimi-Daevo for the sake of the entire material existence, and sent forth the Mithra-energy of attunement with Ahura and estrangement from Daeva in accordance with the two Laws Mazdayacnian and Zarathushtrian.”

2. "Yat hê tûm us-zayangha tûm erezvô zarathushtra nmânahe pourushaspahe vîdaêvô ahura-tkaêshô. srûtô airylene vaêjahe tûm paoiryô zarathushtra ahunem vairîm frasarvayô vîberethwañtem âkhtûîrîm aparem khraozdyehe frasarûiti. tûm zemar-gûrô âkerenavô vîspe daêva zarathushtra yôî para ahmât vîrô-raodha apatayen paiti âya-zemâ, yô aojishtô yô tañcishtô yô thwakhshishtô yô âsishtô yô ashverethrajanstemo abavat mainivâo dâmân."

-Major Hom Yasht or Yacna Ha IX §§ 12, 13.

"Thou was loftily born for Pourushaspa, O righteous Zarathushtra of the house of Pourushaspa, estranged from Daeva and sided with Ahura. O Zarathushtra thou wast the first who chanted most charmingly and with the best intonation the Ahuna Vairya four times in the Iranvej, and thou O Zarathushtra made buried underground all the Daevas who are now were moving about in the guise of men on this earth – thou who art most powerful, strongest, most agile, most speedy, and most successfully triumphant in the creation of both the spirits."

3. "Vaênemnem ahmat para daêva patayen vaênemnem mayâo frâvôit. Vaênemnem apara karshayen jainish haca masyâkaêibyô, âat tâ snaogheñtish gerezânâo hazô nivarezayen daêva. Aat tê aêvô ahunô vairyô yîm ashavanem zarathushtram frasarvayat vîberethwañtem âkhtûîrîm aparem khraozdyehe frasarûiti zemara-guj avazat vispe daeva ayecnya avahmya."

-Jamyad Yasht §§ 80, 81,

The Daevas disappeared at the sight of Zarathushtra, vice vanished at his mere sight, the genii withdrew from men at his sight and the daevas groaned and wailed aloud and desisted from harassing. Moreover holy Zarathushtra chanted forth the One word of Ahuna Var four times with intonation whereby all the Daevas unworthy of attunement and unworthy of propitiation were forced underground.

4, Uiti dafiata ho yo dl£zdao angltro . ma'inyufSh pouru-11laMko-noit mam flispe yazataongho an'tUente?11, jraorechînti, aut ?n011£ aeflo Zarathushthro anUBentem apayeiti ; -jointi mam almna vair:ya UflCtvat s1LQ,ithifSha yath(/, . a8ma kato-masuo ; 'apayeiti mdm asha vahis7dc_ manayen ahe ?/at1ta {tyo'klt81_U&tem; ".aeko me hach'a angMo ze1nat var1glw kerenaioiti yo mam a,evo iamayeiti yo Spitomo Zaratkit,.htro."

--Ashish Vangh Yasht § 20.

"The ill-informed Evil Spirit full of death of the spirit bawled out thus; - ' all the Yazatas could not shatter me against my will, but only Zarathushtra has suppressed me against my will; - he smites me with the word of Ahuna

Var, a weapon as enormous as a stone slab ; he melts me with the Best Word of Ashem in the same way as he would melt down metal ; my disappearance from this earth does benefit unto me. He who repels me is only Spitama Zarathushtra."

From these passages we learn that the most heinous vibration colour graphs of evil thoughts and words and practices were nullified by Zoroaster who was able to work out the efficacy of the most powerful charms of "*Yatha Ahu Yairyo*" and "*Ashem Vohu*" only on account of the unsurpassed strength of Ashoi of that greatest soul. The word "*Daeva*" in the Avesta has many meanings in the different contexts. Generally the word implies all the unseen graphs and forms created by the worst type of black magicians with the practice of their "*Agha-Mithra*" or Evil Thought-force and "*Agha-Manthra*" or Evil Charms. The persons who are addicted to these malpractices are also called "*Daevas*." There are various classes of "*Daevas*" who are given to the practice of various kinds of "*Drujih*." Those who make use of the excretions of the body such as hair, nail, blood, flesh, etc., and practice the *Drujih-i-Hikhra* for their malign objects of sorcery and witchcraft by means of the evil magnetic currents of these dirty things, are known as "*Manzainyanam Daevanam*" in the Avesta, for such "*Daevas*" spread an influence which kills the "*Vohu-Mithra*." or Good Thought energy of people around. Similarly we have in the Gosh Yasht other types of *Daevas* such as the "*Khyona*," "*Varedaka*" "*Darshinika*" and in the Slesh Yasht the "*Varenya*" *Daevas*. The process of these *Daevas* of keeping themselves in touch with the most obnoxious "*kehrpa*" or forms produced by means of the vibrations and colours of their most powerful evil thoughts and evil charms, is known in the Avesta by the name of "*Daevayacna*" or attunement with the *Daevas*.

The arduous task of shattering all these unseen formations and graphs of *Daevas* was achieved by Zoroaster. The *Manthra Spenta* and the *Fshusho-Manthra*, the two grades of Avesta *Manthra* charms were powerful enough to cancel the *Agha Manthra* vibrations of the *Daevas*; and allied with these two

exalted types of Manthra, the Mithra or thought-energy and Ashoi or Holiness of the great soul Zoroaster, were an added force for the great achievement.

The fight of Zoroaster with the Daevas is not an allegorical story, but a scientific fact based on the most abstruse laws of vibration, colour; and magnetic electricity. The "*Ushtana*" or life-force or vitality that sustained the unseen graphs of the Daevas, was shut out by the Staotic effect of "*Ashem Vohu*" chanted by Zoroaster with a special permutation of its words, and thereafter the lifeless shell or "kehrpa" of Daevas was bombarded by the fiery Staota of "*Naisimi Daevo*" and the most powerful Staota of "*Yatha Ahu Vairyo.*" When the "*Gobar*" or unseen graph-formations of these Daevas were no longer sustained on account of the exclusion of their Ushtana or vitality, they gave way under the dire effect of the most powerful vibration-colours of the Avesta Manthra chanted by Zoroaster and the lifeless "*Hariri*" or germs of these unseen Drujih-formation were attracted into the earth by the overpowering magnetic-force of Armaiti or the earth's magnetism, and when the graphs were thus reduced to zero, the promulgators thereof simultaneously disappeared. Thus the greatest achievement of transmuting Asar-i-Tarikh into Asar-i-Roshnih, and the most trying work of fighting successfully the Daevas, had been carried out only by virtue of the Mithra, Manthra and Ashoi energy of the greatest soul Zoroaster of the first rate Spiritual potency. "*Manthra*" is the metallic weapon as it were, "*Mithra*" is the handle thereof, and "*Ashoi*" is the energy requisite for wielding the mighty weapon of Mithra and Manthra. As Zoroaster belonged to the "*Nabanazdishtanam*" class of souls, and since he was "*Ashem Ashavastemo*" or holiest of the holy, there could be no doubt about the invulnerable power of his Ashoi employed against the Daevas in the great fight. In the same way if a follower of Zoroastrianism desires to perceive the practical efficacy of Avesta Manthra, he has but to live the life in accordance with the canons of "*Nish-nash-i-Druj*" i.e. annihilation of Druj, in order to accelerate the intensity of the strength of Ashoi within himself.

396. *Haoma & other Khastric Gun* FOR OVERTHROWING EVIL SPIRIT.

One more reference to Zoroaster's fight with the Evil Spirit is worth noticing -

5. "Paiti ahmâi avashat yô Spitâmô Zarathushtrô, hâvanaca tashtacha haomacha vacha mazdô-fraokhta – mana zaya asti vahisstem ana vacha vanâni ana vacha apaşasâne ana zaya hukeratâongho, ai duzda angra mainyô; dathat speñtô mainyush dathat zarûne akarane, fradathen ameshâo speñta hukhshathra hudhânghô."

- Vendidad XIX; § 19.

"Spitama Zarathushtra responded to Anghra Mainyu- 'Havana or metal tumbler for pounding Haoma, Tashta or metal plate for purifying the Haoma, and Haoma and the Mazda-declared Word or Manthra-these are my best weapons. I must smite thee and I must suppress thee with that Word and with those well-prepared weapons, O thou ill-informed Anghra Mainyu-these weapons have been created by Spenta Mainyu in the Boundless Energy and by the well created Ameshas Spentas of good power."

The above quoted paragraph, one of the best Avestic testimonies to the efficacy of rituals, and especially of the *Haoma ceremony* based on the subtle laws of electricity of which 81 kinds have been taught in the chapter on "*Khastra*" by Zoroaster-explains that the Zoroastrian rituals are based entirely on the grand laws of vibration, colour, thought-energy, and magneto-electric currents, and that the same *Haoma ceremony* which is the foundation of all *Yacna ceremony*, has been employed by Zoroaster himself against the hideous vibration-colour graphs of the Evil Spirit and his dire *Daevas*. By virtue of the *Ashoi* and *Mithra* power of that great Soul within him, Zoroaster was able to notice the practical efficacy of the rituals allied with the Mazda-taught Avesta Manthric Vibrations against the *Daevas*, and the "*Yaozdathra*" or purification-giving priests also can produce the same practical efficacy in proportion to the intensity of *Ashoi* and *Khoreh* power developed as a result of their life leading in strict accordance with the 72 canons of "*Ashahe Khao*" i.e. Fountain Source of *Asha* expounded in the Zoroastrian Law, and referred to in *Yacna Ha. 10*.

Thus the soul that had already been "Uru-raost " or on the zenith of Uru or Unfoldment, had not to fight any temptations within him, for there could be no possibility of a rise of earthly temptations in a soul like Zoroaster. Zoroaster's fight with the Daevas is the actual tangible fight waged with the help of the vibrations, colours, and thought-energy, and word energy and ritual-magnetic energy for the grand purpose of shattering all the undesirable grossest graphs created by the most abominable type of men termed Daevas under the guidance of the Evil Spirit, the Prince of Darkness and Materialistic Wave. An ordinary common-sense thinker could not have waged a successful fight of vibrations, and the reader would be easily led to the convincing belief from such descriptions of Zoroaster in the extant Avesta that Zoroaster must be a unique soul far-surpassing all other souls in the universe.

Now the writer of Zoroastrian Theology has also referred to this subject, viz., of the effect of Zoroaster's presence upon the Daevas.

(i) On pp. 158, 159 he says under the heading "Anghra Mainyu grovels before Zarathushtra" -

"On the advent of Zurathushtra, as the true prophet, this soul of righteousness stupefies him, because he sees in the earthly embodiment of Ahura Mazda's will his eternal foe, who will by holy teaching and preaching threaten the overthrow of his infernal empire of wickedness.

The Prince of Darkness, in tempting Zarathushtra, promises him the sovereignty of the world, if he will only reject the faith of Mazda; but the prophet replies that he will not renounce the excellent religion either for body or life. Angra Mainyu determines to overthrow such faith on the part of the prophet to whom he is so opposed, and resolves to wreak vengeance upon him. He clamours for the death of the sage, and lets loose legions or demons to assail him. But the chosen of Ahura Mazda is found to be on impregnable rock, not to be moved. The blessed one scatters his assailants in flight. They rush howling and weeping to the regions of darkness, or hell. Defeated and dismayed the Evil Spirit bewails that Zarathushtra alone has accomplished what all the Yazatas together were unable to do, in other words, he is the only one who has baffled the devil and his infernal crew. At the beginning of the creation the recital of Ahuna Vairya by Mazda put Angra Mainyu to flight, and as a consequence the Evil Spirit crouches in abject servility to Mazda's prophet, who has hurled him backward into the darkest abyss."

All these words are quoted on the authority of the Vendidad XIX., and Ashish Vangh and Jamyad Yashts by the writer who regards these as Later or Younger Avesta, not given by the prophet himself. Hence the writer is prone to believe all this talk about Zoroaster's fight with the Daevas as allegorical or mythological or poetic expressions of some later writers, for he is at a loss to understand, in the absence of the knowledge of the great spiritual powers of Zoroaster and of the Laws of Vibration, how Zoroaster should have routed the Daevas. Those who regard all Avesta as neither pre-Zoroastrian nor post-Zoroastrian and who care to acquire a scientific inner explanation of such passages occurring in the Avesta will very easily see from the above-quoted words of the writer that the writer of Zoroastrian Theology is utterly ignorant of the essential central spirit of Zoroastrianism based on the "Uru" or Unfoldment of the Soul in conformity with the laws of Staota or Vibration-colours, and that as a result of sheer ignorance he takes pride in calling 'Zoroaster' a commonsense practical man, philosopher or thinker.'

- (ii) On p. 162 we find other words of the writer to the same effect -

" Of course the demons are terrified at the birth of Zoroaster, who routed them at the outset. Not one of them, nor all together, could compass the hallowed sage's death; they vanished overcome at his sight. In fact all those demons that roamed about on the earth in human form sank beneath the earth at the appearance of the prophet."

This is quoted from the Fravardin Yasht § 89, Vendidad XIX, Jamyad Yasht § 80, and Yacna Ha IX. Such ideas appear at first sight to be merely poetical Imagery, but when the Avesta is deciphered, all the meanings in such passages become scientifically intelligible to us. Such passages at least testify to the great spiritual potentiality of the soul of Zoroaster in pursuance of the highest summit of the mountain of unfoldment that he has attained. The writer says on p. 129 -

“Ahura Mazda has appointed Tishtrya as the lord of all other stars, even as he has ordained Zarathushtra as the spiritual lord of all mankind.”

Certainly such passages prove that Zoroaster enjoyed the unique position as a prophet in the entire universe. Such passages only explain elaborately the Gathic ideas of "*aevo sasnao gushata*" and "*uru-raost*" "*hu-demem vakhedrahya*," "*fshuyantaecha*" and "*vastryaicha*" etc., applied to Zoroaster. The students of philology have failed to understand the Law of Gradations of souls working in nature, and in the absence of a systematic knowledge of Zoroastrian esoteric teachings, they are obliged to speculate upon all subjects in proportion to the strength of their educated book-learned skill. As for example the writer of Zoroastrian Theology says on p. 195 –

"Zoroaster is a historical personage in the Gathas. In the later Avesta he is surrounded by an aureole, and becomes superhuman; but in the Pahlavi works his personality is enshrouded by miracles, and he is transformed into a myth. The fascination of marvels in religion is an unmistakable sign of the times. Christian bishops, who, as we shall see in the further stage of our inquiry, carried on inveterate disputes with the Zoroastrian clergy in Persia, based the claim of the greatness of their own religion on miracles. Perhaps in consequence the life-story of Zoroaster, as told by the writers of the Pahlavi period, is similarly stamped with the mark of the miraculous. The Gathas and the Younger Avesta speak of the prophet's conferences with the Ameshaspands, or archangels, and his communing with them. The Pahlavi texts, as we shall see in the chapter on the Ameshaspands, state that they came to the court of King Gushtasp as the envoys of Ormazd, to give proof of the divine calling of the prophet."

This disbelief of the writer of Zoroastrian Theology in the miracles and marvels of the prophet Zoroaster, is purely a result of the skeptic and cynic attitude of the writer in conjunction with too much of speculation. Although we have not got any continuous account of the life of Zarathushtra in the extant Avesta texts, we must emphatically say that the Pahlavi Dinkard has preserved much of the original Zoroastrian lore not obtainable from the fragments of the extant Avesta. It is very unjustifiable and unscholarly, on the part of the writer of Zoroastrian Theology to say that the miracles described in the Pahlavi texts have been

invented by later writers. The Pahlavi Dinkard simply presents to us many things in the 21 Nasks, and thus opens a vast field of investigation into the grand principles of Zoroastrianism for devotional students of Avesta and Pahlavi languages. When we refer to the summary of the Nasks given *ante* in Chapter I. we find that the *Varsht Mansar Nask* or *Nask-i-Ahu* contained an introductory chapter on the incidents of the Prophet's birth and on his being appointed the Prophet by Ahuramazda; and the *Spend Nask* or the *Nask-i-Angheush* was devoted to the biography of Zoroaster, and spoke-of the earthly composition of the material body with the Fravahar and the soul of the Prophet,-of the nature of his spiritual birth in Heaven, and his material birth on earth,-of his conference with the Deity at thirty years of age, and the occurrences of seven such conferences in ten years. **This same Spend Nask described the many miracles and marvels attributed to the prophet, which are collected in the Seventh Book of the Dinkard.** The same Nask gave the history of the Revelation, alluded to the conferring of the Divine Wisdom upon Zarathushtra, his vision of the infernal region, the propagation of Zoroaster's knowledge of the Divine Revelation to the world, and his attraction of mankind to it. The *Ratu-dad Haite Nask* or *Nask-i-Chit* contained details regarding the demonstration of the assembly of the Ameshaspends.

Thus we are able to see that the fact of the miracles of Zoroaster is never a myth, but originally a Zoroastrian fact mentioned in the Nasks. Even the veteran Pahlavi scholar E. W. West testifies to this fact in the S. B. E. Vol. XLVII. Introduction, which is devoted to the Marvels of Zoroastrianism as stated in the seventh and fifth Books of the Pahlavi Dinkard and in the selections of Zad-Sparam, Chap XII-XXIV. With reference to the Pahlavi texts of the miracles of Zoroaster, West says –

"These three narratives appear to be the only connected statements of the Zoroastrian legend that remain extant in Pahlavi, and all three seem to be chiefly derived from the Sasanian Pahlavi version of the

Spend Nask, with some probable additions from the Chitradad Nask.....That the original Pahlavi version was translated from an Avesta text, though many Pahlavi commentaries were intermingled, appears certain. Apart from the numerous quotations from revelation (deno), which may be safely assumed to have had an Avesta original, there are many passages interspersed with glosses, such as the Pahlavi translators habitually used, as well as numerous sentences beginning with a verb, an Avesta peculiarity which generally disappears in an English translation. Regarding the age of this Avesta text it would be hazardous to speculate without further information than we yet possess.....Beyond the frequent occurrence of the names of the chief actors in the traditions, there are not many references to the Zoroastrian legends in the extant Avesta. This is owing to the fact that *three fourths of the Avesta texts including the Nasks specially devoted to these legends have been lost*. The chief references to them that still survive in the Avesta are as follows:-..... So far as these references in the Avesta extend, they agree with the Pahlavi versions of the legends, and occasionally state some further particulars. We may, therefore, safely conclude that these Pahlavi versions present a fairly complete view of the Zoroastrian legends current in Sasanian times."

The reader will be able to learn from these weighty words of the veteran West that Dr. Dhalla is not a reliable scholar in the field of fair fruits of Zoroastrian studies. All the so-called miracles of Zoroaster have their proper, reasonable and scientific explanation for the unbiased student who has ears to hear. There is nothing regarding the miracles of Zoroaster in the extant Zoroastrian Avesta scriptures and Pahlavi writings, which is supernatural. These miracles must be looked upon as super-

physical, for they necessitate for their successful performance perfect power of Ashoi or attunement with all the Laws of Asha together with complete cognizance of the Laws of the Four Planes of the Universe-viz., the "*Minoi*" or the Spiritual, the "*Jermani*" or the Luminary, the "*Arvahi*" or the ultra-physical, and the "*Jesmani*" or the physical,-of which the former two termed "*Hasti*" are permanent and everlasting and Constant, and the-latter two termed "*Nisti*" are transitory, evanescent and Variable. One instance out of the many miracles will serve the reader in good stead. Zoroaster took out all the four feet of the Asp-i-Siah or Black Horse of King Vishtaspa, which were buried into the loins of the horse. It is further said that Zoroaster took them out only by the chanting of some Manthra or Avestic formula. This is regarded as a miracle, for this phenomenon cannot be reasonably understood by the educated youth of the present century in its literal sense. This miracle when explained in its original light becomes a fact possible and certain of achievement to a student of psychic science. When the subject of sixteen "*Chakhra*" or psychic centres in the "*Kehrpa*" of the human constitution, is properly understood by the student, he can very easily admit the truth of the fact that Zoroaster developed the four "*Chakhra*" or psychic centres of King Gushtasp, connected with the faculties of the brain in order to enable him to see for himself the verities of the revelation or Daena-i-Zarathushtri. This is a subject requiring a detailed and elaborate explanation, which cannot be-given here in a book of review. We hope to see a book of all the miracles of Zoroaster unveiled in this Light of Khshnoom in their original interpretation by the grace of God in the near future. Meanwhile such abstruse subjects must be patiently studied and investigated, and cynical strictures and ridiculous remarks must be desisted from by the students of bare Avesta philology.

What should he said of the inconsistency of the writer of Zoroastrian Theology who does not recognize the unparalleled personality of Zoroaster as above the human stage of the spiritual development, and who cannot believe in the performance of miracles by Zoroaster whom the writer regards as "an ordinary commonsense-man," when the same writer says on p. 225-

(i) "In fact the Mazdayasnian religion itself is the innate intelligence of Spena Menu"

on the authority of the Pahlavi Dinkard.

(ii) on p. 237 that

“the prophet Zartusht prayed to them *i.e.* (Izads) to grant him the power of spiritual leadership.”

from the same Pahlavi Dinkard.

(iii) on p. -177 from the Avesta Yacna –

"Ahura Mazda proclaims to Zarathushtra, certain rules of righteousness by the practice of which he could pass over the bridge to paradise."

(iv) on p. 138 on the authority of Aban Yasht that -

“The boon that Ahura Mazda seeks is that he may win over Zarathushtra to think after his religion, to speak after his religion, and to act after his religion.”

(v) on p. 147 he says from the Fravardin Yasht -

“Ahura Mazda advises Zarathushtra to invoke them (the Ashaunam Fravashinam) whenever he finds himself in danger.”

If Zoroaster received the influx of the essential spirit of Spena Mino, if he could put himself *en rapport* with the Yazads and Fravashis, if he could attune himself and commune with Ahura Mazda as declared in the aforesaid Avesta texts, no student of ordinary right sense and devotional cast of spirit would hesitate to revere and adore him as the unique and most exalted Soul in the Path of Unfoldment among all the Souls yearning after the grand goal of spiritual unfoldment.

We have to omit many interesting subjects under this chapter such as the question of the wife or wives and children of Zoroaster. Nowhere in the Avesta do we find "*Hvov*" mentioned as the wife of Zoroaster, nor the three names "*Aesatvastra*" "*Urvatatnara*," and "*Hvare-chithra*" as the sons of Zoroaster, nor "*Freni*," "*Thriti*," "*Pouruchisti*" as the daughters of Zoroaster. These seven names are found in connection with Zarathushtra in

the extant Avesta especially in the Fravardin Yasht and in the Gathas, but they are not mentioned as the names of the wife and children of Zoroaster. In pursuance of the usual mode of speculating upon the study of Avesta philology, most of the Avesta students have given out a conjectural surmise that Zoroaster had a wife and children of the names above mentioned. In the Pahlavi Bundahishn Chap. XXXII. S.B.E. Vol. V., we find an account of the wives and children of Zoroaster, which seems to be absurd on the very face of it. The Gatha Vahishta Ishti Ha 53 has been interpreted by the translation-rememberers as a matrimonial arrangement made by Zoroaster of his daughter Pouruchisti. If the students of philology once cared to remember that Avesta and Pahlavi writings have their own "*Razeng*" or "*Raniz*" or mystic meanings to be deciphered only by the laws of Staota and not by the rules of grammar, many absurdities and non-sensical ideas created by the philological students would be shown to contain deep philosophical meanings of Spiritual powers and forces. The principle of "*Khaetvadatha*" which implies the spiritual conjunction of "*Sharif*" or the Superior self with "*Khasis*" or the Inferior self-the ideal union of Spiritual Masculinity with Spiritual Femininity-which can be attained only by exceptionally unfolded souls like the Magavans or Great Masters of Souls, when properly understood, leads the patient student to the conviction that Zoroaster who had already attained the goal of "*Khaetvadatha*" could not have his "Half" or "Spiritual Counterpart" outside of him, and that therefore he stood past the institution of marriage. The "*Khaetvadatha*" principle, which necessitates married life for all the followers of Zoroastrianism, emphatically lays down that Magavans are far above the rule of marriage, and hence Zoroaster the greatest Magavan could have no wife nor children. An the seven names above referred to and regarded as the names of the wife and children of Zoroaster, are the names of the exceptional high spiritual powers of the prophet by virtue of which he rose to the most exalted stage of "*Uru-raost*" or "Highly Evolved One."

DOWN WITH SCEPTICISM & CYNICISM IN AVESTAN STUDIES.

We are here merely laying down some lines of study very superficially for an ardent truth-seeking student of Zoroastrianism, and this book being merely a review we cannot enter into the details of all such profound subjects requiring much space. But from all these points worthy of patient study and investigation we are able to see that the speculative teachings of the philological students of the Avesta and Pahlavi languages are not at all reliable, as they put before the public very weird and absurd exhibitions of the grandest and most exalted teachings of Zoroastrianism, invented merely out of their own imagination and educated intellect. Scepticism and cynicism must now give way to patient and serious study of all the extant Avesta Scriptures and Pahlavi writings, and it is now the duty of all philological students of Zoroastrianism to humbly seek the truth with the original "Khshnoom" Key of the religion of Zoroaster in order to surely find the Light.

The concluding words of the writer of Zoroastrian Theology on pp., 369-371 must not be omitted, as they express the inner feeling of the writer, no matter if he is led astray by the wrong method of study and wrong line of argument in calling Zoroaster at times a "commonsense philosopher." He says: -

"Zarathushtra, the chosen of Ahura Mazda, does not belong to any single period and particular people, but to all ages and to all peoples. He is unchanging. His religion it was that inspired the Iranian nation with the loftiest ideals when Iran was at the zenith of her power. His ever optimistic teachings and the ever cheerful spirit of his sublime doctrines save its remnants from falling into the slough of pessimism and gloom, twelve centuries ago, when the Zoroastrian community stood appalled by the national catastrophe that sounded the death knell of their empire.....History has recorded this one and unique pathetic instance of a great nation of millions being reduced to a small community of a hundred thousand souls all told, still true to its ancient faith. Everything that was nearest and dearest to them in the fatherland was gone. Zarathushtra remained their only hope, and with his religion as the only cherished heritage, the Parsi exiles sought an asylum in India.....Zoroastrian virtues have made the modern Parsis great.....A religion that produces such results in the practical life of a community well deserves the epithet 'excellent,' which the Mazda-worshipping religion of Zarathushtra is given in the Confession of Faith.....In the fret and fever of modern civilization, which renders man exceedingly

sensitive to suffering, and lets loose on him the demons of restlessness and discontent, Zarathushtra's religion is the best sedative for him to-day. So will it be in all social unrests, economic crises, and religious upheavals of the future. Zarathushtra has been the hope of the Parsis in the past. So is he now, and so will he be for ever."

By the words "chosen of Ahura Mazda" ("the only one known to Ahura Mazda" according to Gatha 29) the writer implies the admission of the *unique* position of Zarathushtra in the universe. He also admits the universal greatness and universality of the Zoroastrian Religion or the Universal Law of Unfoldment as taught by Zoroaster. The characteristic greatness of the Daena-i-Zarathushtri is expressed by the phrases 'loftiest ideals' and 'sublime doctrines.' If the whole passage quoted above is read with careful attention, it is noticed that the writer admits the fact of the efficacy of Ashoi-tarikats or canons of holiness observed in 'the practical life of the community.' We do not understand how much of the extant Avesta scriptures is included by the writer in the phrase 'Zarathushtra's religion' used by him. Certainly according to his imaginary belief 'Zarathushtra's religion' includes nothing more than the Five Gathas or perhaps one or two Has out of the Five Gathas. 'Zarathushtra can be the hope of the Parsis' at all times, only if the enlightened Parsi community of today were to revere all the extant Avesta Scriptures as veritable relics of the 21 Nasks of Zoroaster. Hence with sincere devotion allied with real knowledge of all the scientific laws of nature expounded in the entire Law of Zarathushtra, a few glimpses of which are traceable even in the meagre extant Avesta texts, if the educated Parsis of today were to avail themselves of a practical observance of the most important and inevitable rules of Ashoi in every walk of their daily life, only in that case can it be said with emphasis that 'Zarathushtra is the hope of the Parsis' under the various vicissitudes of their life on earth.

In fine in order to understand the unique position of Zarathushtra and the great potency of his soul for helping all the souls on the earth onward in the path of "Uru" or Spiritual Unfoldment, we shall remember the following most rememberable words from the Hoshbam prayer –

“Hakhshya azem-chit yo Zarathushtro frateman nmananamcha, visamcha, zantunamcha, dakhyunamcha, anghao daenayao anumatayaecha, anukhtakaecha, anvarshstayecha, ya Ahuirish Zarathushtrish.

Yatha no aongham Shato-manao, Vahishto-urvano, Khathravaitish-tanvo hento vahishto anghush, akaoschoit Ahuire Mazda jasentam.

Asha-vahishta Asha-sraeshta, daresama thaw, pairi-thwa jamyama, hamem thaw hakhma.”

“ I myself who am Zarathushtra shall lead the foremost ones of the Nman, Vis, Zantu and Dakhya, along the line of the Thought, Word and Practice of this Law which belongs to Zarathushtra of Ahura.

Hence these of ours, i.e. the minds having become ecstatic, the souls beatified and the bodies aura-ful, having cognized the Best Existence, they shall approach Mazda, O Thou of Ahura;

With the Best Holiness, with the most excellent Holiness, must we see Thee, must we approach Thee, must we associate with Thee !”

These words require a good deal of comments for they explicitly determine the immutable exalted and unique position of the prophet of prophets Zoroaster. The terms Nman, Vis, Zantu and Dakhyu, literally meaning house, street, province, and country, are technical terms pointing out certain stages in the unseen planes of the universe, and these terms are found specially in connection with the four Gahs or periods of the day viz, Ushahin, Havan, Rapithwin, and Uziyirin. Again the word "Zarathushtra" in this passage and in the Gathas refers either to the prophet himself or to the "Gatha" i.e. the Spiritual Lord of the same name in the Jirmani plane, and it is a very interesting study based on the knowledge of the Laws of Staota, which enables the student to make out the original meaning of a certain Avesta word in any context.

Hence to conclude, we shall remember the underlying spirit of this Avesta passage -viz., that Zoroaster is the Leader *par excellence* of Spiritual Unfoldment, and enjoys the unique position as such only by virtue of the greatness of his soul. This grand idea of the unique position of the world-prophet may be summed up in the following address as if from any devout admirer of the Law of Zarathushtra: -

Hail ! O Bringer of Light and Preceptor of Ashoi ! O Holy Spitama Zarathushtra ! You who informed us of the Great Law

of Infoldment of the Spirit into Matter (Daen-i-Mazdayacni) and who taught us the Wonderful Law of Unfoldment of the Spirit from Matter (Daen-i-Zarthusstri) ; you who are ever with the one thought of doing the Will of Ahuramazda, the one sublime thought of showing the Path of Ashoi-the way of Unfoldment to the Blessed Souls throughout all the planes (Minoi, Jirmani, Arvahi and Jismani) of the creation of Ahuramazda; you who taught us the three Grand Laws of achieving Unfoldment of the Urvan-the Law of Ashoi (Purity Ideal – in all its perfection-physical, mental, moral and spiritual), the Law of Khoreh (the Aura or subtle emanations), the Law of Keshash or Paitioget (obligations and adjustments with everything and invisible force in the universe); you who gave us Manthra (the well thought word-the Avesta) as the one most powerful Agency whereby to achieve Ravan-Bokhtagih ; you who explained us the Essential, Fundamental Law of Staota (vibration and colour) under-lying the entire visible and invisible creation-the Majestic Law of Staota on which you based the Yatha Ahu Vairyo modifying the Yatha Ahu Vairyo into the Gathas, Vendidad, Yizashn, etc., covering twenty-one Nasks instilling into all these Staotic Manthras (Vibratory words) your highest Powers of Humata, Ashoi and Khoreh, so that your blessed chanters of the Manthra may be also filled with Khshnoom of the Gathas (the Ecstatic Beatitude); you who taught us by means of these Manthras that are based on the Law of Staota to be in tune, in unison, *en rapport*, with Sraosha, the Ameshaspends and Ahura Mazda by establishing a channel of holiest and highly accelerated vibrations by means of Staotic Manthras of the Avesta; you who gave us the best agency-the most efficient instrument the Atash-i-Behram which works as a transmitter of thermo-magno-electro-vibratory forces of all the Holy rituals to the Supra-physical planes, and which brings down in response to the similar vibratory forces of one's Avesta prayers the innumerable efficient forces of Yazads and other Ministers of Grace; you who taught us all the grand rituals of Nirangdin, Vendidad, Yazashna, Baj, Afringan, Bareshnum, Dokhma-Nashin, etc. – all these founded on the grand Laws of "Uru" or Unfoldment of the Urvan, *viz.*, the subtle laws of thermo-magno-electro-vibratory

forces in the universe-you who taught us all these and many things more ad infinitum, how much are we indebted to you !!!

O Beloved, Holy, Spitama Zarathushtra ! How shall we show our sense of obligation to you who gave us the Science of Sciences, Farhanghan Farhang, Manthra Spenta – the knowledge of knowledges, Manthra Spenta !!! You who possessed knowledge of all the planes of the universe; you who have the highest Intelligence Asn-i-Vir; you who are gone to the advanced stage of souls of the highest Naba-Nazdishtanam Fravashinam class of the four classes of souls-Ashonam, Ashaunam, Poiryo Tkaeshanam and Naba-Nazdishtanam; you who are "Ururaost Asto" gone to the highest stage of a prophet; you whom Ahura Mazda gave "Hudemem Vakhedrahya" "the certificate of communicating the Word;" you who "alone heard His canons" (Aevo sasnao Gushata); you who are "Mazdo Frasasta" "taught by Mazda;" you who are " Hatam Hudastemen, Raevastemem, Kharenanghuastemem . . . " "the Most knower of Good, the Most Wise Professor of Rae or brilliant lustre of spiritual knowledge, the most Possessor of Glorious Light among all the souls that are passing from Infoldment to Unfoldment"; -you whose Soul is beyond comparison among the mortals; you who are "superior to Yazads and equal to Ameshaspendas ;" -we turn with hands and eyes uplifted towards you, the Ratu, the Representative, the Viceroy of Ahura Mazda! Ashem Vohu!!!

CHAPTER XI.

Miscellaneous.

We shall take up in this chapter a number of subjects, which require a summary treatment. The writer of Zoroastrian Theology has referred to various subjects here and there in passing, which a thoughtful reader may question the correctness of.

(A) Reform movement and Progress.

The writer seems to be very fond of the so-called "reformers" or a handful of persons who suggest all sorts of iconoclastic changes in the observance of religious canons, as a result of their own speculation upon the imperfect translations of the extant Avesta read by them. The writer uses such phrases as –

"The reformers now argued" on p.344.

"The reformers pointed out" *ibid.*

"The reformers further said" on p. 345.

"The reformers urged" on p. 346.

"The new school said" *ibid.*

"The reformers took up the question" on p. 348.

"The new school assailed" on p. 349.

The peculiar use of the term "reformers" by the writer of Zoroastrian Theology, puts the reader into a blaze of amazement. We must remember that every sort of reckless change made in anything does not necessarily imply 'reform' or 'progress'. Very often such thoughtless changes result in deterioration and retardation in accordance with the adage – "Trying to better oft we mar what's best." This adage has been proved to be true in the case of the too much boasted reform in the profession of Zoroastrian religion. All the subjects which are treated in the ten chapters *ante*, and many more besides, constitute the hobbies of the so-called Parsi reformers numbering about a hundred in the whole community of a hundred thousand ; *e. g.* –

- (i) Disbelief in the existence of the 21 Nasks of Zoroaster.
- (ii) Advocacy of Jud-dinism or proselytism and marriage with the aliens.
- (iii) Ridicule of Zoroastrian Rituals.
- (iv) Importance attached to the imaginary views of foreign writers as if they taught the original Zoroastrian teachings.
- (v) Fondness for animal-killing in the name of Zoroastrian religion and rites.
- (vi) Ridicule of the efficacy of the Avesta Manthra recital for prayers, and advocacy of prayers in Gujarati or English.
- (vii) Disbelief in the existence of "Magava" or Ideal Holy Priest.
- (viii) Imaginary fad of there being more than one writer of the Original Avesta Manthra.
- (ix) Cynical view of the Zoroastrian mandate of seclusion of women in menses.
- (x) Unworthy opinion of the position of Zoroaster as prophet in the universe, and perverse disbelief in his performance of miracles -

And many more are boastfully included in the so-called Reform-movement floated by persons who have become non-Zoroastrians in belief and practice.

In fact the present situation of the Parsees with reference to their religion is badly in need of genuine reformers i.e. persons who with the unfoldment of their spiritual powers by virtue of their Ashoi, are able to reinstate the original teachings and practices of Zoroastrianism that are lost to us. We are really in need of religious reformers and leaders like Arda Viraf and Adarbad Mahrespand. The writer of Zoroastrian Theology has also referred to these-saintly reformers on pp. 192, 193 as under -

“The revival of Zoroastrianism continues - with unabating zeal. The great work inaugurated by the first of the royal House of Sasan was zealously continued by his descendants and notably by Shahper II, who brought the work to completion with the help of his illustrious Dastur and premier Adarbad Mahraspand. Mani's heresy was at its height during this period, and Adarbad strove hard to restore the faith of his people that was undermined by the misguided leader's heretical teachings. In order to prove the marvels of the faith, Adarbad is reported to have submitted himself to the ordeal of the molten metal and to have come out unscathed

Another source states that still further steps were taken to put the truth of the religion to the test. Several pious mobads were convoked to attend at the temple of the fire Froba, and there to consider the momentous question of deputing one of their number to visit in a vision the spiritual world and thus to bring back from the angels themselves a first-hand knowledge of matters spiritual for the complete restoration of the religion. Seven holy men were first elected from the assembly. Out of this number Arda Viraf was selected as the most righteous and saintly. After preliminary ceremonies this holy man entered into a trance for seven days and nights, during which he was transported in spirit to the other world. His soul ascended into the realm of heaven, traversed the spiritual regions, and after beholding paradise visited likewise the inferno. Viraf described the experience of his visions and thus contributed to rehabilitating the faith of the people in their historic religion.”

Indeed we are greatly in need of an Arda Viraf and an Adarbad Mahraspand in this age of boasted intellectual progress and rationalism in order to bring round the so-called heretical Parsi reformers to their proper senses. Verily we want a religious teacher and preacher longed for in the Gatha 43 § 3 and the Yacna Ha 62 or Atash Nyaesh, and Gatha 44 § 16.

*“Ye nao erezush savangho patho sishoit,
Ahya angheush astvato mananghascha
Haithyeng a-stish yeng a shaeti Ahuro,
Aredro, thwawans, huzentushe, spento, Mazda.”*

“A person who might teach us about the Right Paths of Spiritual-Benefit of this corporeal existence and that mental spiritual existence where Ahura resides – a person who is thy invoker, of thy flank, of good wisdom and beneficent, O Mazda.”

Gatha 43 § 3.

*“Dayao me atarsh puthra Ahurahe Mazdao,
Ya me-anghat afrasaonghao nuremcha
Yavaechataite vahishiem ahum ashaonam raochanghem vispo-khathrem.”*

*“O Ahurahe Mazdao Puthra Fire, grant unto me such as would be for me now
and for ever a teacher of the Best Existence of the Holy, shining and all-illuminated.”*

- Yacna Ha 62 or Atash Nyaesh.

*“Chithra moi dam ahumbish ratum chazdi,”
“Point out to me an original wise guide for both the existences.”*

-Gatha 44 § 16.

We see in these Avestic yearnings that the world is in need of spiritual leaders and holy guides, and the Zoroastrian of to-day does not require a lawyer-like twister of facts in order to preach one's own invented idols-of-the-mind. We want in this age of intellectual deviation and spiritual darkness such. Zoroastrian reformers as are described in the afore-quoted three passages.

The writer himself on p. 62 says emphatically, that -

- (i) “Progress is the Zoroastrian watchword. Man's birth is an ascent to the state of final perfection.....The establishment of the Kingdom of Righteousness is the one universal ideal, which knows no change. Ahura Mazda will bring about the renovation of the world in accordance with his divine will. The whole universe moves towards the realization of this state of perfection, and humanity evolves towards this ideal. The righteous at all times help to bring this great event nearer by their deeds, even though the onward march may be beset with obstacles, and progress at times may be retarded, yet it can never be wholly arrested.....If progress and evolution seem to be slow, the faithful need not despair.”

In a similar strain the writer adds on p. 181. -

414 *Progress IMPLIES INDIVIDUAL & UNIVERSAL Perfection.*

- (ii) “Zoroaster in his religion has postulated a renovation of the universe, a new dispensation in which the world will become perfect at the last day.....The world progresses towards perfection. Iniquity and wrong are to be ultimately supplanted by equity and right.”

Similarly on p. 284 we meet with the following words. -

- (iii.) “The work of regenerating the world, which was commenced by Gayomard, the first man, and was looked forward to from the time of the Gathas, will be brought to completion And perfection by Soshyos, the last saviour.....Gayomard, Jamshid, Zaratusht and all pious men who have worked for the betterment of the universe are among those that help in bringing about the final renovation. The great work proceeds with greater or lesser success according as mankind are stronger or weaker in the practice of righteousness at various periods.”

Lastly we shall put one more reference from p. 150. -

- (iv.) “Each age has its righteous persons by the million, who further the human progress. The Fravashis of such only are commemorated.”

All these four references lead one to the convincing conclusion that the writer of Zoroastrian Theology understands the meaning of genuine reform or progress. This idea of human progress or genuine reform is corroborated from the Gathas 51 § 19-48 § 8-50 § 5-46 § 3-48 § 13-50 § 7-46 § 7-34 § 13 as well as from the other Avesta. We cannot quote here all these Avestan passages which prove that reform or progress must needs imply unfoldment of the soul and development of the spiritual potencies within ourselves.

The writer's grievous inconsistency is to be noticed when we read pp. 343-351 of his book under the chapter entitled “The Reform Movement.” In this chapter the writer concurs in the iconoclastic destructive method of a handful of so-called reformers who feel a natural disgust for the observance of all the Ashoi-Tarikats ordered in the Zoroastrian Scriptures. The followers of

Zoroastrianism do require progress and reform for the upliftment of their spiritual status, and the exaltation of the position of their soul. The ideas of progress and reform preached in the Gathas and other Avesta do not in the least imply the shabby nonsensical and absurd innovations of speculative views and beliefs of some persons who have become in reality unbelievers regarding the original tenets of Zoroastrianism. Advocacy of smoking, unscrupulous falsehood, looseness of morality, moving about bare-headed or without proper covering for the head, neglect of seclusion of menstruous women, cruelty to animals for food, luxurious enjoyment of wine and woman etc., etc., are a few of the very nasty points which the so-called reformers strive to carry. The sincere faith-abiding members of the Parsee community constantly join their hands in prayer to Ahura Mazda to weed out such a reform movement, and to transmute the ideas of their progenitors from those of Asar-i-Tarikih into Asar-i-Roshnih. Both in Avesta and Pahlavi we find the re-iterated idea of renovation or freshening of the Soul (Av. Frasha-Kereti ; Pahl. Frasho-gard) individual as well as collective, and the faithful Zoroastrian has to move onward towards this golden prize of Frasha-Kereti or Spiritual Juvenescence. This is real reform and proper progress, and the burning of the heart for the sake of Spiritual Development is the one need, which the intrinsic reform movement ought to supply.

"Man has an inborn impulse that prompts him to strive after the divine."

-is a veritable truth averred by the writer on p. 223, and these words of his own ought to have taught him the meaning of progress or reform movement.

(B) Zoroastrian Religion, - Is it philosophy, theology, or occultism?

We find some queer expressions in the book of Zoroastrian Theology, putting the reader into some confusion as to whether Zoroastrianism is philosophical, theological or esoteric.

(i) On p. 356 he says under the heading "Investing Zoroastrianism with a philosophical garb" –

“The religious system of Zoroaster is theological rather than philosophical. This theological aspect of their faith does not satisfy the Parsi theosophists. They attempt to convert their faith into religious metaphysics with the object of giving it a rational aspect. They aim at an adjustment of the fundamental Zoroastrian concepts according to the standard philosophy of their society, which is an eclectic system drawing its materials mostly from Hinduism and Buddhism, and which is subversive of the basic principles of Zoroastrianism. The different philosophical principles and theological doctrines of various religions are the distinguishing features by which one religion is marked out as separate from another. Would this philosophical garb, then, made of non-Zoroastrian materials, add anything to the inherent excellence of Zoroastrianism?”

Certainly not. It must be admitted that Zoroastrianism has its own esoteric line peculiar to itself, known in the Gathas by the Avestic name “*Khshnoom*”. Modern Theosophy which is an eclectic system no doubt and which moreover is particularly esoteric Hinduism and Buddhism cannot throw any real light on the deep teachings of Avesta, which requires their own key of “*Khahnoom*.” The contentions of the writer in the above-mentioned paragraph require little contradiction, but we must say emphatically that Zoroastrianism is both theological and philosophical with a very marked individual philosophical system of its own native birth and origin *i.e.* of purely Avestic and Zoroastrian origin. The writer is badly mistaken when he denies that Zoroastrianism has any philosophical aspect of its own. Zoroastrianism underlies a complete philosophical compass of its own which when brought out throws the student into deep joy and great wonder. We have by this time been able to see from the former pages of this book that Zoroastrianism is characterized by a consistent and symphonious philosophy of its own which alone discloses the greatness and excellence of this most ancient and unique Law of Zarathushtra.

(ii) On p. 16 he distinguishes, religion from philosophy, thus-

"It is not a sound system of philosophy that attaches all possible interest to the next world alone, deriding this, and remaining out of touch with real life.....Religion should foster civic virtues in man. In addition to making mankind holy and righteous, religion should aim at making mankind

patriotic and heroic. Zoroaster, the realist, the practical commonsense thinker, does not encourage exaggerated un-worldliness. Earthly life has a greater value and a deeper significance than the ascetic would acknowledge or believe.....Spiritual virility and not spiritual inactivity is the ideal.....Progress and civilization become, thus, a duty for the followers of the ancient Iranian creed. Zoroastrianism is active practical, and militant."

(iii.) A similar distinction is made on pp. 357, 358 between religion and philosophy. –

“Philosophy attempts to give a rational solution, based on human observation and experimentation, of various problems, which religion claims to solve on the authority of prophetic revelation. This common object of the two makes philosophy and religion most closely interrelated to each other. Philosophy by itself can never be an all-sufficient source of satisfying the needs of man. The divorce of religion from the daily life of man creates a blank in the human mind, and philosophy cannot fill it.....Religion has fixed canons, binding traditions. Its tendency is to put a lasting stamp on the doctrines for all times. It rests upon the teachings of a prophet, and nourishes them as an unchangeable heritage. Philosophy, on the other hand, progresses with the times, and ever encourages fresh inquiry. It always revolts from every kind of dogmatic teaching.....Hence there is no system of philosophy which can claim absolute truth.....Religion teaches to believe, philosophy teaches to doubt.....Religion and philosophy did not proceed hand in hand in Iran.....Religion should be such that its ideals can be applied to our workaday world. Its teachings should be applicable to the exigencies of daily life. It should find expression in all the small and great acts of man's life. Its influence on the life of the individual should not be casual and spasmodic, but constant. It should be a living and a working factor, not a mere accident in life.”

It is not at all clear from these words what the writer wants to convey about the Zoroastrian philosophy which as we have already seen is implied in the Zoroastrian religion, Just as it is true that there can be no Zoroastrian religion without Zoroastrian rituals or without Zoroastrian canons of Ashoi, in the same way is it true to say that there can be no Zoroastrian religion without Zoroastrian philosophy of its own. Whether it is termed occultism, esotericism or abstruse teaching or metaphysical explanation or philosophy – whatever name we call it by- it is there as a concomitant of Zoroastrianism. The Gathic terms “*Razeng,*”

and "*Guzera Senghaongho*" i.e. "Mysteries" and "Mystic Doctrines" are quite sufficient to point out that Zoroastrianism constitutes very deep philosophy of its own which has not been divulged by the school of philology at any time. Zoroastrianism is the most practical Law since it is expressly militant, for the follower of Zoroastrian Law has to fight the Druj out every moment of his life. Spiritual activity is the Zoroastrian watchword, for life in this world is only as a wicket gate to the spiritual life and progress in the unseen world. A Zoroastrian has to do all the duties of this world which naturally devolve upon him by the Law of Action and Reaction (Av. *Paitioget*), but at the same time while carrying out all his worldly obligations he has to remember the final destination of his soul in the next world by the Pazend Words recited in every Nyaesh and Yasht "Man ano avayad shudan" i.e. "I have to go there."

In the Chapter on "Life after Death" on p. 54 the writer himself says -

"The soul exists for the short span of its life on earth in the tenement of the body. When the material frame crumbles into dust it flees heavenward. The bodily death does not mean the death of the soul, for that is immortal. Man should therefore bethink himself to prepare for the journey to the next world."

Hence it is seen that the physical body serves as an instrument for the development of the soul, and that life in this world is but a means to an end—the beatific existence in the unseen realms, and the life in this world must every moment be guided by the awe of the life elysian.

When he speaks of the distinction between philosophy and religion, the writer may have in mind some branches of Western philosophy, but we must emphatically say in the light of "Khshnoom" that the Zoroastrian system of philosophy as taught in the 21 Nasks of Zoroaster has a right claim to absolute truth. It is awfully erroneous on the part of the writer to say that in Iran religion and philosophy did not run hand in hand. When the Zoroastrian religion was deprived of its muscles and viscera i.e., of "Razeng" or Zoroastrian philosophy and "Yacna" or Zoroastrian rituals, by the school of comparative philology, the

"Ashoi" = CENTRE; "Razeng" = RADIUS; "Yacna" = CIRCUMFERENCE.

barebone skeleton was left to scare the Parsee community at every glance at the dismal relic. Thus we see that empty vessels sound most, and men who know practically nothing of Zoroastrian religion, rituals, or philosophy dare to write verbose dissertations on these important subjects only with the result of making a mess of matters.

(iv) Then on p. 31 he says -

"Righteousness is the will of Ahura Mazda; it is the rule of man's duty, and to be righteous is synonymous with being religious.....Good thoughts, good words, and good deeds - *humata, hukhta hvarshata* - form the ethical foundation upon which righteousness rests and the basis upon which the entire structure of the system of the Mazdayacnian philosophy is reared."

We have already seen in Chapter IX that Ashoi is the fulcrum of the Lever of "Uru" or Spiritual Upliftment, and the above-quoted words are put by the writer under the heading "Righteousness is the pivot around which the ethics of Zarathushtra evolve." We learn therefore that the Mazdayacnian philosophy is there and merged into the Zoroastrian Religion itself, which is based on the 72 cardinal points of Ashoi or Practical Piety and Righteousness. The Zoroastrian philosophy is never insipid, for it is always found in concatenation with the canons of Holiness for observance in everyday life taught in the Avesta.

(v) A queer distinction between religion and theology is to be noticed on p. 197 -

"The Sasanian Church triumphed when she stood for the spirit of the religion of Mazda; but she failed when she descended to rigid formalism, stifled independent inquiry, stigmatized honest doubt as Ahrimanic, and sought to overrule original thinking by dogmatic assertions. Religion defeats its own ends when it degenerates into dogmatic theology."

We do not understand what the writer gives us to understand by the words "spirit of the religion of Mazda." At least we presume that he does not mean thereby one Gatha or all the Gathas of Zoroaster. The so-called "rigid formalism" is really speaking the drill for the practice of Ashoi discipline in order to

fight the Druj out incessantly. We have already noticed the “independent inquiry” (!) and “original thinking” (!) of the writer himself throughout the book, which are summed up in speculation, cynicism, ridicule, agnosticism, sarcasm, and what not. Zoroastrian religion when mutilated by the exertions of the philologist is deprived of its natural shape and body, and under such tattered condition of torture it seems to have degenerated into dogmatic theology. When however the student is guided by the idea of the existence of 21 Nasks of Zoroaster, he reverently approaches the meagre remnant extant Avesta scriptures and tries to make out some clues to the whole, harmonious and consistent philosophy underlying the deep truths wrongly termed ‘dogmatic theology’ (!)

In order to conclude it must be clearly borne in mind that the Law of Zarathushtra implies therein everything viz., religion, philosophy, theology, occultism, mysticism, esotericism etc, etc., and in the absence of some glimpses of the entire system of Zoroastrian Law as propounded in the 21 Nasks it is quite useless and needless to attempt at calling it one thing or another. When it is remembered that Zoroastrianism is the revealed religion as evinced from the Gathic "*Darshoishcha Hem-parstoishcha* i.e. “interview and conference” with Ahura Mazda, achieved by Zarathushtra, or from the Avestic "*Mazda-frasansta*” instructed by Mazda,” “*Vispaeshu frashnaeshu, vispaeshu hanjamanaeshu*” i.e. “in all the consultations and in all the interviews” of Zoroaster with Ahura Mazda, - one can readily make out the absurdity of speaking of Zoroastrianism as being a religion void of philosophy or esoteric meaning underlying it.

It is very ridiculous to speak otherwise of the Universal Law of Nature taught by Zoroaster which teaches about –

1. The Four "*Alam*" or Planes of the Universe viz. "*Minoi*," "*Jermani*," "*Arvahi*," "*Jesmani*" - the Spiritual, the Luminary, the Ultra-physical and the Physical.
2. The "*Zravan Akarna*" i.e. “the Boundless Energy," of "*Athro Ahurahe Mazdao Puthra*," the Fire-energy on the ninth heaven of the Minoi Alam.

3. The "*Zravan Dregho-Khadata*" i.e. "the Self-asserting Long-enduring Energy," of *Atash-Berezo-savangh*" the Fire-energy on the eighth heaven of the Minoi Alam.
4. The "*Thwasha Khadata*" i.e. the "Self-asserting firmament-energy" resulting from the revolution of the Seven Heavens of the Jermani Alam.
5. The Seven "*Jirms*" or Luminaries on the heavens or the Jirmani Alam viz.
"Kaevan" i.e. Saturn with the Fire-energy "*Atar Khordad*" of the First Order.
"Barjis" i.e. Jupiter with the Fire-energy "*Atar-Froba*" par excellence.
"Hasam" i.e. Mars with the Fire-energy "*Atar-Gushasp*" of the First Order.
"Shams" i.e. Sun with the Fire-energy "*Atar-Burzin-Meher*" of the First Order.
"Nahid" i.e. Venus with the Fire-energy "*Atar-Gushasp*" of the Second Order.
"Tarad" i.e. Mercury with the Fire-energy "*Atar-Khordad*" of the Second Order.
"Dae" i.e. Moon with the Fire-energy "*Atar-Burzin Meher*" of the Second Order.
6. The "*Akla*" or Conscious Intelligences and "*Urvan*" or Souls on each of the Nine Heavens, viz. –

Heaven No.	Akla	Urvan
9	<i>Vohu Mana or Akla Aval</i>	Farrokh Fravardin
8	<i>Ardibehesht & Khurdad</i> (in co-operation).	<i>Ardibehesht & Khurdad</i> (in co-operation).
7	<i>Aban</i>	<i>Tir</i>
6	<i>Ahura Mazda</i>	<i>Amerdad</i>
5	<i>Behram</i>	<i>Shehrivar</i>
4	<i>Khurshid</i>	<i>Meher</i>
3	<i>Tir</i>	<i>Aban</i>
2	<i>Khurdad</i>	<i>Adar</i>
1	<i>Mohor</i>	<i>Dae</i>

7. The Constituents of the Arvahi Alam viz.

Three "Zreh" or ocean-like receptacles by name –

"Varkash", "Frakhan-kart" and "Puitik".

Seven "Dakhyu" or provinces of the jurisdiction of the angel "Meher", by name -

"Aiwi-dakhyu, Antare-dakhyu, A-dakhyu, Upairi-dakhyu, Adairi-dakhyu, Pairi-dakhyu and Aipi-dakhyu."

8. The transition stage of the soul from the Arvahi to the Jermani Alam, and the station overseered by "Behman-Shani" i.e., Co-adjutor of Behman known in Avesta as "Khratu-kato" or Pahlavi "Kar-i-Kherad" i.e. Wisdom-Activity where the grand achievement of "Khaetvadatha" or Union of Spiritual Masculinity and Spiritual Femininity is necessarily carried out, and this station is dominated by "Atar-Mino-Karko" or Fire Energy of Spiritual Causation, where both the energies of "Geush Urvan" and "Geush Tashan" go on in their ceaseless activity.

9. The Four Planes of "Akhshichan" i.e. Ultra-physical elements of matter viz.

"Kurrat-ul-Asir" i.e. Plane of Ultra-physical Fire-Element with the Energy "Atar-Mino-Karko."

"Kurrat-ul-Nasim" i.e. Plane of Ultra-physical Air-Element with the Energy "Atar-Vazishta."

"Kurrat-ul-Ma" i.e. Plane of Ultra-physical Water-Element with the Energy "Atar-Urvazishta" of the first order.

"Kurrat-ul-Ard" i.e. Plane of Ultra-physical Earth-Element with the Energy "Atar-Spenishta" of the first order.

10. The Six "Keshvar" or Regions, for the Passage of the Soul through, in its Unfoldment March viz: -

"Vidada-fshu" "Fradada-fshu," "Savahi" "Arezahi,"
"Vouru-Zareshti," "Vouru-Bareshti."

11. The stations for the Soul's sojourn, according to the resultant "Kerdar" of its Life-Account in the physical world, after its departure therefrom, viz.-

"Var-i-Jam-Kard," "Dadar-i-Gehan," "Vahishtem-Ahum-Ashaonam," "Kang-daez," "Ganjish," "Apakhtara."

12. The constituents of the "Jesmani Alam" or the Physical Plane, known by the name "Khanirath-Bami" and regarded as the seventh "Keshvar." This includes "Mavalid-i-Salase" or the three offspring of the Earth i.e. the three Kingdoms viz., "Haevanat" i.e. the Animal Kingdom with its two branches of "Natek" i.e. mankind having articulate speech, and "Motlak" i.e. dumb brutes; "Nabatat" i.e. the Vegetable Kingdom, and "Jamatat" i.e. the Mineral Kingdom. The "Haevanat-i-Natek" possess the Fire Energy "Atash-Vohufryan" of the first order with its four concomitant Energies viz. "Atash-i-Dara," "Atash-i-Nairyosang," "Atash-i-Khoreh," and "Atash-i-Frah." The "Haevanat-i-Motlak" possess "Atash-i-Vohufryan" of the second order. The Fire Energy of the "Nabatat" is the "Atar-Urvazishta" of the second order and that of the "Jamatat" is the "Atar-Spenishta" of the second order.

13. The One Thousand and One Staotic Currents constantly flowing from the fountain-source of "Ahuna-Var" or the Tune Celestial, - these Staotic Currents being known in Avesta as "Hazanghrem Vairyanam" in the Aban Yasht.

14. The Functions of all "Amesha Spend" and "Yazad," "Gatha," "Mino," "Dae" and other Intelligences in the grand administration of the Entire Universe.

15. All the processes of attunement with the Staotic Currents through the Medium of the greatest Angel "Sraosha" both during the soul's short sojourn here by a life of strict Ashoi, and after the soul's departure by means of the various rituals viz., "Vendidad," "Nirangdin," "Yzashne," "Baj," "Afringan," etc., etc.

16. The most majestic medium of ritualistic attunement between this physical world and the unseen world is known as "**Atash-Varharan**" or "**Atash Behram.**" This venerable Fire Energy Atash-Behram is specially prepared with a laborious and elaborate ritual, and when finally made ready it possesses the power of attunement by means of Staotic Laws with all the 15 Fire Energies enumerated above, viz., two of the Minoi Alam, four of the Jirmani Alam, four of the Arvahi Alam and five of the Jesmani Alam. The "Ushtana" or Vital Energy of these Fifteen Natural Fire Energies is accumulated into the Artificial Ritualistic Venerable Fire "Atash-Behram," and this Sixteenth Fire "Atash-Behram," serves as the Ushtanic Battery for the transmission of the aggregate, Staotic effect of the rituals of the Zoroastrians to the unseen world, and of the Staotic currents from the unseen world to the physical world for the prosperity and happiness and peace of the Zoroastrians in the physical world.

The "Mazdayacnian and Zoroastrian" Law which teaches about all these, and which covers all the sciences of the Universe, which in short shows the entire track of the Soul's double March of Infoldment and Unfoldment-is termed "*Daena*" in the Avesta and "*Din*" in Pahlavi. It is Religion, Science, Theology, Philosophy, Occultism, Metaphysics, Esotericism and what not. The literal meaning of the word "*Daena*" (from Av. *Di* = to see + *na* = abstract noun suffix + *a* = instrumental suffix) is "the medium of seeing" or revelation. "Daena" as a whole therefore enables the soul to see *What is* in nature. It has two

aspects “*Daena-i-Mazdayacni*” and “*Daena-i-Zarathushtri*” being two main generic Laws respectively of Infoldment of Soul into Matter or Soul's Downward March, and of Unfoldment of Soul from Matter or Soul's Upward March towards its Final Destination.

(C) Philology and the result of Avesta Studies.

The writer of Zoroastrian Theology seems to believe that there can be no knowledge of the Zoroastrian religion beyond the pale of the modern philological study of Avesta regarded as an ordinary language of every day social intercourse. We have seen ere now that the philological study is not the exclusive vehicle of understanding the salient features and the essential spirit of Zoroastrianism. Philology as we have already seen has proved to be a very feeble attempt at reading the meaning of Avesta words and sentences with the help of grammar fabricated in pursuance of the sister-language Sanskrit. Philology has not given the meanings of Avesta words and phrases in one way, but there are as many renderings as there are philologists or perhaps more. The philologists seem to forget that Avesta is teeming with technical terms to so great an extent that even the prefixes and suffixes and other terminations and post-positions have their own specified concepts and connotations under different contexts. Avesta is based entirely on the Laws of “*Staota*” or Vibration-colours, and being a colour-language of the most abstruse type, it cannot be properly deciphered except by the rules of *Staota-Yacna*.

We shall therefore see how far the writer of Zoroastrian Theology is correct when he gives out his learned opinions on the method of Avestan studies. He has written a special chapter under the heading “Introduction of the Western Method of Iranian Scholarship in India.”

(i) On p. 334 he says –

“To K. R. Kama, Parsi pioneer of the Iranian studies on Western lines in India who had studied the Avestan texts in Europe under the German savant Spiegel, is due the credit of introducing among Parsi scholars the

science of comparative philology and the scientific method of interpreting their sacred books. The inauguration of this new era belongs to the ear part of the second half of the last century. Up to that time the Avesta texts had been almost wholly interpreted by the Zoroastrian authorities through the help of their Pahlavi translations. The original Avestan texts had remained largely unintelligible without the Pahlavi version.....Such in short, was the deplorable state of Parsi scholarship when comparative philology came to its aid from the West and opened a new era of critical study in the field of Iranian researches."

(ii.) On p. 335 he proceeds under the heading "Textual criticism brings startling revelations for the Parsis." -

"The first outcome of the critical study of the Avestan literature,was the discovery made by the Western scholars that the grammar, style and internal evidence of the extant Avestan texts show that they were not composed at a single period and by one person, but that they were the products of many persons who worked at various times. Scholars such as these undertook to determine the approximate dates of the component parts of the Avesta. The Gathas were shown to be the oldest in time of composition and the authorship of a considerable portion, if not all, of these hymns was ascribed to Zoroaster himself.....The masses could not be weaned from the false beliefs that loomed large in their eyes, and thus, the scholars maintained, many practices abolished by Zoroaster were later resuscitated by the clergy. Startling indeed were these new ideas that philological researches brought to the Parsis who had been accustomed to attribute indiscriminately all Avestan compositions to Zoroaster himself and who never approached their own sacred books with a historical perspective."

(iii.) Under the heading "Back to the Gathas was the war-cry of the new school" on p. 386 he continues -

"This critical estimate of their scriptures by the Iranian scholars of the West greatly influenced the Young Parsi scholars in India. They no longer hailed the Gathas as providing a self-sufficient religious system in themselves. They claimed to have discovered the only true mirror in which the genuine Zoroastrian teachings were reflected. The later Avestan texts were declared to render nugatory the pristine purity."

(iv.) Then on p. 326 he says -

"The Sanskrit, Persian and Gujarati translators had all successively made their renderings on the basis of the traditional Pahlavi version; it was

left for the modern philologists to approach the Avestan texts in the original itself, independently of the Pahlavi rendering though aided by it, and through the methods of strict linguistic science to give an independent and first-hand translation of the original Avesta texts."

- (v) On p.321 while speaking about "the introduction of Iranian studies in the West" he says -

"The inexorable, decree of Providence had ruled that a new light from the West should dispel the darkness that had shrouded the pages of the sacred scriptures for ages, and add to their better understanding and elucidation.....To the energetic Frenchman, Anquetil du Perron, is due the credit of making the first systematic attempt to study the Avestan texts and place their contents before the Western world.....Having acquired from Dastur Darab, the high priest of the Parsis of Surat, what inadequate knowledge he could get in those days, he returned home after six years of strenuous work and published the result of his studies in three quarto volumes in 1771.....One school of eminent scholars in Europe declined to attach any weight to the Frenchman's work, and denied that the grotesque stuff that he had placed before the world could ever be the work of so great a thinker and sage as Zoroaster, stoutly maintaining that Anquetil's Avesta was either a forgery or that he had been duped by the Indian Parsi Mobads. The falseness of this view, however, was ultimately shown. The disinterested labours of various scholars during the subsequent years fully substantiated Anquetil's pioneer work; and when the closer affinity between the language of the Avesta and Sanskrit became generally known, the sacred texts began to be studied in the light of comparative philology, and the authenticity of the Avesta was completely proved."

- (vi) On p. 302 he speaks of the grossest ignorance and darkness of the Zoroastrian community in Persia -

"The mother country today has to look to her thriving children living in India for religious instruction, and for masters from the adopted land able to teach the Zoroastrian Persians themselves."

- (vii) Under the heading "An illiterate priesthood failed to satisfy the intellectual wants of the enlightened youth" on p. 332 he says -

"The Parsi priesthood had long before degenerated into ignorance..... The priest hitherto had acted as an Intercessor between the layman and Ormazd, and through elaborate ritual had undertaken to gain for him divine help, being duly paid to recite penitential prayers for the expiation of the sins of the living, and to sacrifice for the purchase of paradise for the dead. The

Youth of the new school argued that there was no more need of the Mobad's mediation between him and his Heavenly Father.....The youth now grew up without religious instruction, and gradually gravitated towards indifferentism. The apathy, callousness, and disregard towards religion on the part of the educated youth waxed stronger day by day, and culminated in an atmosphere of agnosticism that withered the beliefs in which they were brought up. Agnosticism became the threatening evil of the day."

(viii) On p. 350 he says respecting the well-meant (!) efforts of the new school –

"The reformers were termed the Parsi Protestants and were charged with thinking, in terms of Christianity. They were said to be fired by the sole ambition of being original, and of setting at naught the achievements of their elders for the last three thousand years. The reformers replied that they were simply looking to antiquity for models for their conduct, and were profiting solely by the vast experience of the past. But at the same time, they rejoined, the orthodox should remember that the ancients had tackled the religious and ceremonial questions that arose in their own days according to light that had prevailed in the past. Those of that day had not done the thinking for all times to come, with injunctions to the future generations to act in strict accordance with them."

(ix) Speaking in contravention of the esoteric tendency of Zoroastrianism he says on p. 366 -

"It is far too early to predict in what direction the esoteric movement is causing the community to drift. But the growing fondness for occult mystery, the strong passion for the marvelous and pursuit after the visionary and impracticable, the learning towards the ascetic virtues, do not argue well for the community.....It is a bad theory of life that discourages the robust good sense of the community and reduces its energy by weakening its will-power. The disappearance of the communal character would in the end be disastrous. When the whole Indian world is in the throes of stupendous intellectual upheaval, it is sad to witness a class of enlightened youths cultivating credulity and working its mind into a morbid state by which it loses its grip of commonsense and deceives itself with fond delusions.

(x) Lastly on p. 350 he satirizes the religious practice of using the urine of cattle in the name of the reformers as under -

" The very first thing that a Parsi is expected to do immediately after leaving his bed is to take a handful of bull's or cow's, or she-goat's urine, and upon reciting a spell composed in Pazand, to rub it over his face, hands, and

feet. The reformer declared that the filthy practice was highly objectionable, and should be done away with. This shocked the sentiment of righteousness in the orthodox believer. He retorted that the liquid had great purifying qualities, and its use should be continued. The reformer replied that it may indeed have served as a disinfectant for humanity in its infancy, but in these days of better and purer appliances for bodily cleanliness we need no more of the dirty stuff. But the liquid, expostulated the orthodox, had other latent qualities too. It repels the demoniac powers that happen to take possession of man during sleep; what greater proof, in truth, of its mysterious power can be had than the fact that when once consecrated it never becomes putrid?"

It is needless to multiply here such references from the book of Zoroastrian Theology to the grand (!) results (!) achieved by the scientific method of translating Avesta with a willful neglect of Pahlavi glosses. It is very ridiculous to speak of the new era of the critical study of Avesta despite sheer ignorance of the basic rules of Staota overpowering the critics themselves. The Dasturs of the Sassanian times such as Adarbad Mahrespand, Arda Viraf, and Tansar, and Adar Frobak who have by their indefatigable labours obliged ourselves their posterity with the bequest of some outlines of the main clues to the understanding of the Zoroastrian Religion of the 21 Nasks, were in all certainty superior to us in their mental, spiritual and devotional qualifications for the genuine interpretation of Zoroastrian scriptures. They had some glimpses of the glorious treasure of the 21 Nasks of Zoroaster, and owing to their genuine faith and strict observance of the Khoreh laws of Ashoi, they were able to employ a considerable amount of knowledge of Staota-laws in their interpretations of Avesta and Pahlavi. This is at least convincing to us that the Pahlavi interpreters of Avesta have not dared to speculate as the scientific philologists have done upon the subject-matter of Zoroastrian teachings. The Pahlavi Dasturs have been sincere in their faithful renderings and have not employed cynicism, agnosticism, and ridicule of the ritualistic and other mandates of Zoroaster. They have not excluded Vendidad Yacna, Yashts etc., from the edifice of the original Zoroastrian scriptures. They have not given any different dates of the com-

position of the various components of Avesta Scriptures. As the first outcome of their study they have never divided Avesta into periods as the new thought school of modern upstarts have done. The Pahlavi Dasturs never tried to dislocate the ignorant co-religionists from the joints of faith in their religious mandates by declaring that Zoroaster had given only the Gathas and that the other Avesta contained an unintelligible mass of practices which had been pre-Zoroastrian, which had been abolished by Zoroaster, and which had been restored by the duping clergy long after Zoroaster. The Pahlavi Dasturs never stigmatized a belief in the 21 Nasks of Zoroaster being the original source of all Avesta Scriptures as a false belief of the masses. We do not understand at all why the writer of Zoroastrian Theology pays undue respects to the so-called scientific method of speculative system of Avesta studies with the most improper invectives hurled against the pious Pahlavi school of Zoroastrian scriptures. The writer has the audacity even to say that the Indians hailed the Gathas as the only self-sufficient Zoroastrian religion, and that they learnt parrot-wise that the pristine purity of the Gathas was rendered nugatory by the circumvention of the other Avesta. Is this not complete credulity and blind belief? Are not the rationalistic Indian students of Avesta ashamed of being led away by the fashionable fascination of the outcome of Western system of Avesta studies? We have seen within the last fifty years of this linguistic science of Avesta studies that it has produced absurd, weird and ridiculous renderings of most of the Avestan texts, and that it has thus completely failed to fulfill the expectations of the Parsi community. Instead of teaching faith, decorum and veneration for the world's greatest prophet and his religion, it has persuaded, nay even prevailed upon, the Young generation to choose and accept a queer form of religion of physical ease and materialistic gain and comfort at the irreparable loss of spiritual advancement and happiness. The writer depreciates the Sanskrit and Persian versions of the Avesta texts, which are mainly based on Pahlavi authorities, as inferior to the recent philological renderings. Those who have gone through the philological, translations of Gathas, Vendidad, Yashts, Yacna

etc., frankly admit that instead of strengthening their respect and faith for the Zoroastrian religion, they are inclined to be unbelievers and cynical sceptics after a reading of the speculations of Avesta philologists. This is because philology merely presents stray husks of the various nuts and fruits of Zoroastrian scriptures in the absence of knowledge of the Laws of Staota, which alone can supply the respective kernel relating to the various subjects. Hence we see that philology upto now has been made an abuse of, but we must remember that the abuse of a thing does not take away its use. Philology is badly in need of the supplementary help of the "Khshnoom" line of study of Zoroastrian scriptures, and when once the kernel of the entire systematic crop of Zoroastrian knowledge has been supplied from the deep sub-strata of "Khshnoom," the husks presented by philology will have their own utility of preserving the kernel to some extent against the destructive effect of time.

In fact to judge impartially the religious education of the Indian Parsis is a disgrace to the intellectual enlightenment in other respects of secular branches of knowledge. A Parsi doctor, a lawyer, an engineer, an economist, a politician, an educationist, a public speaker, nay a journalist, without some degree of essential knowledge of the religion in which he is born is entirely useless to the community from the point of view of the Spiritual Upliftment of the Community in its grand march towards "Garo-nmana," its own native abode. Learning for the sake of earning money, and living for the sake of enjoying worldliness to the full, do not imply the object of man's life on earth. Life for the sake of the Soul, body for the soul, learning for the soul's progress, earning money for the soul's good, - in fact all the activities of our life ought to be guided by the underlying motive of the betterment of the Soul. It is vain boast to say that the Indian Parsis are better off in religious training than their Iranian co-religionists, without a statistical inquiry having been made. Under the present circumstances it must be plainly admitted that the Indian Parsis including even the handful of so-called Avesta students are as ignorant of the most elementary principles of Zoroastrianism as the unfortunate Iranian

co-religionists. The-present condition of the Avesta scriptures as we have so often seen, does not allow us in the first place to have a camera obscura view of the Zoroastrian Religion as a whole. The writer of Zoroastrian Theology also admits that when Anquetil du Perron first brought out his work collected from the extant Avesta texts, it was pronounced to be 'grotesque stuff' by the European school, even creating a misgiving that such could not have been the work of so great a thinker as Zoroaster. Such was the case and we are not at all surprised to see the same, when we come across the summary of the 21 Nasks, and the queer mutilated form in which the extant remnant Avesta texts have been picked up here and there from some of the Nasks. Under such disappointing circumstances the student of Zoroastrian religion ought to be very discretionary and humble in his progress, and instead of apathy, indifferentism, callousness and agnosticism as a result of Avestan studies, he ought to learn faith, devotion and practice of as many laws of Ashoi as he is fortunate to have in his ken. He ought to desist from a cruel sarcasm upon the co-religionist priesthood with unmeaning and unmannerly expressions such as the "priest's purchase of paradise" etc. Very often the practical officiating priest is far better and more advanced in spirituality than the much-talking educated Avesta philologist, for in nature doers and not talkers are appreciated and fitly rewarded. The priest who performs all the rituals with strict observance of the tenets of Khoreh and Ashoi is far superior in the profession of Zoroastrianism to a cynical student of Avesta language who puts a spoke to the wheel of the pure faith and devotion of his coreligionists by means of empty arguments and hollow high-sounding hallucinations gathered from an improper excess of intellectual speculation. In the profession of religion faith is the first requisite, and the writer himself speaks *pro* need of devotion on p. 33. under the heading "The discipline of the individual in righteousness" thus :-

“Man has to keep himself pure and clean bodily, mentally, and spiritually. Purity of mind and body is the best thing for man in life. It strengthens righteousness and sanctity. The blending of the virtues of Vohu Manah and Armaiti in the life of man makes him righteous. The fusion of

the noble qualities both of the head and the heart makes the individual righteous. Vohu Manah purifies the mind, Armaiti sanctifies the heart. Vohu Manah's knowledge enlightens the mind, Armaiti's devotion ennobles it. Without knowledge man is poor indeed, but without devotion he courts death in spirit. Knowledge teaches the spirit the philosophy of life, devotion lends to the spirit the zest to act it, and the true religion begins with this acting. The philosopher may think of Ahura Mazda, the metaphysician may speculate about his origin, but the devout actually imitates him in action.....The wise man knows Mazda, the devout owns Mazda; and the blending of the virtues of both makes man the consummate one, the saint, the *ashavan*, or righteous one.”

Hence it is seen that faith is quite different from credulity. Faith is natural and spontaneous overflow of sincere powerful devotion; credulity is unnatural and imposed from outside simply out of false consideration or respect for great men of learning and education. Occultism and mysticism never lead to credulity. Belief in the existence of soul after the departure from the physical body, its state after death, all the unseen laws of nature at work, the functions of angels and other spiritual unseen intelligences, does not imply credulity. Very few souls who are fortunate enough to have sincere immaculated faith and devotion-souls who are not derailed from the lines of Spiritual Progress-can be naturally led to believe in mysticism and occult laws of nature. On the contrary the majority who are derailed from the lines of Unfoldment, who live only for the sake of the enjoyment of this world, who laugh out things beyond the power of physical vision, have in the absence of faith to lean upon credulity, and believe what the ostentatious persons have pronounced to be right. The Avesta philologists of India have been deluded by the false sense of shame and feeling of respect for the West, and it is this credulous rationalism of the writer of Zoroastrian Theology that has enabled him to produce a work of false, delusions imposed upon the Indian philological school by the new thought Western school of Avesta students.

It is as a result of this absurd credulity that he laughs out the basic mandate of physical and ultra-physical purity-of applying "*Gaomaeza*" or bull's urine to the body. It is very revolting to see the writer of Zoroastrian Theology bringing out his work in the land of the science of electricity and

magnetism and at the same time ridiculing outright the Zoroastrian tenets based on the laws of electricity and magnetism, The fresh ordinary "Gaomaeza" or bull's urine is declared to possess a certain amount of purifying magnetic force which has exquisite effect in rendering the "Khoreh" of a person pure and wholesome. The sixteen "Chakhra" or ultra-physical centres in the "Kehrpa" also work in the animal Kingdom, but the "Chakhra" are differently located in men as well as in the different genera and species of lower animals. Men's urine is regarded as "Hikhra" or "Heher-Nasu," on account of the thirteenth centre located on the human sexual organ. The functions of all the sixteen "Chakhra" are varied according to the different texture of each of these. The urine of no other animals is to be employed for the purification of "Khoreh" except that of "Gao" or Cow-kind. This is because the twelfth "Chakhra" which has the characteristic property of receiving pure "Khastra" or electric current from the reservoir of nature is located on the sexual organs of the "Gao-species" of animals. Hence the use of "Gao-maeza" or urine of "Gao" which passes out with the pure "Khastric" effect of the twelfth "Chakhra" located on the sexual organs of that species, is enjoined upon all Zoroastrians. The invisible "Khastra" in the "Gaomaeza" begins to vanish with the effect of atmosphere on it, and after an interval of fifty-four "Hathra" or seventy-two hours the "Khastra" totally disappears, and "Hariri" or microbes begin to germinate and multiply. Thus the "Gaomaeza" begins to rot and emits annoying stench after three days, and renders itself useless for application. Zoroaster with his unsurpassed "Asn-i-Vir" has taught an elaborate process of preserving this "Khastra" of "Gaomaeza" intact and of thus rendering "Gaomaeza" air-proof, so that no "Hariri" or germs might take rise therein for years and years together. The ceremony known as "Nirangdin" which lasts for several days has to be performed over "Gaomaeza." While passing through this elaborate ritual, the "Gaomaeza," is made to grab the vibration-staotic effect of Avesta Manthra recital (a systematic arranged mixture of Yacna, Visparad, Vendidad, and Gathas according to the Staotic

rules of Permutations and Combinations), and the efficacy of Avesta Manthra especially of "*Ashem Vohu*" and "*Yatha Ahu Vairyo*" recited at the time of inserting tiny pebbles into the "*Gaomaeza*," is able to preserve the original "*Khastra*" or magnetic current therein for years together. This "*Gaomaeza*" of the "*Nirangdin*" ceremony or as it is briefly termed "*Nirang*" in popular parlance is the basis of all Zoroastrian rituals. No "*Navjote*", or initiation ceremony of a born Zoroastrian child with *Sudrah* and *Kusti*, can be legitimately performed without this "*Nirang*," which the child is made to sip three times while undergoing the purificatory ceremony of initiation. No "*Barshnoom*" or Higher Purificatory ceremony can be performed in the absence of this "*Nirang*," and without "*Barshnoom*" no ceremony can be performed by anybody. The efficacy of ordinary "*Gaomaeza*" and of special "*Nirang*" is a very wide subject, which cannot be treated in details here in passing. But even from these bare outline traces depicted here the reader will be able to learn that the writer of Zoroastrian Theology aims a deathblow to all the Zoroastrian rituals and canons of Ashoi when he unceremoniously attacks the *Vendidad farman* of the application of *Gaomaeza* as a "filthy practice," and the *Gaomaeza* itself as the "dirty stuff." The writer seems further to wantonly satirize the belief in the permanent purity of "*Nirang*," or consecrated "*Gaomaeza*" by his surprise at the idea of its never becoming putrid when once it is consecrated. We must however remember that according to the Laws of "*Khastra*" propounded in the Zoroastrian Religion, the Spring-water drink, *Haoma*-drink, *Milk*-drink, and *Nirang*-drink have their own proper efficacy in proportion to the different intensities of "*Frado*" and "*Khastra*," in each of these for rendering help to the Soul in the march for "*Uru*" or unfoldment. The "*Gaomaeza*" having got the "*Khastric*" property of purifying the "*Khoreh*" or aura of a person applying it, has been known by the very significant expression in Pahlavi, Pazend and Persian – "*Ab-i-Zar*" – or golden water. How touching and revolting it would be for a considerate reader to see the painful contrast between the two expressions "dirty stuff" as the outcome of faithless, un-devotional but rational (!) Western glare of philological school of Avesta study, and

the "*Ab-i-Zar*" or "*Golden Water*" as the natural result of devotional, heartfelt, sincere meditation and practice of the unostentatious humble students of Pahlavi, Pazend and Persian school of Avesta study.

We see therefore that patent inquiry and scientific research into the field of Zoroastrian studies are badly wanting among the public pseudo-teachers of Zoroastrianism. The Zoroastrian Religion is the immutable universal law of nature with its infinite aspects of various laws in its various departments. The religion of Zoroaster is the same *throughout all times*, for it has been thought out by the unique soul *for all times*. The reformers who dare to say that some few moral precepts taught in the Gathas constitute the religion of Zoroaster, and that all the elaborate canons of Ashoi and Ritualism have been merely unmeaning stuff thought out by the clergy of post-Zoroastrian times; that in this age of education and progress the reformers are far superior to their fathers who were fools to multiply all these unnecessary prescriptions for every day life; that the reformers are better able to see what they need most for their own welfare than their predecessors who had nothing to prescribe but "Nirang" and "Gaomaeza" like dirty stuff – are to say the least heretics and destructivists of the first rate under the quaint and false guise of the high-sounding and hollow-making name of Avesta students.

"One man's meat is another man's poison," and this adage is quite applicable to the profession of one's religion. Every one, male or female, must know with faith and devotion what is taught in one's own religion, and it is incumbent on everyone to follow in practice the tenets of the religion in which one is born. A Zoroastrian ought to observe all the tenets of Ashoi taught in the Zoroastrian religion. All the great religions, of the world have their own gradations serving as steps for the evolution of various souls of indefinite orders. The religions have as their basis the "*Khao*" or fountain-source, and all other religions are based on only three "*Khao*" except the Zoroastrian religion, which has four "*Khao*" as its foundation-stones. The three "*Khao*" common to all other religions are termed in Avesta "*Asmo-khao*,"

"Ashno-khao" and "Erezoish-khao" which have different intensities according to the different grades of each of these religions. Besides these three "Khao" of supreme intensity, the Zoroastrian religion being the final universal law of unfoldment necessitates a fourth "Khao" termed "Ashahe-Khao" in the Avesta. All these "Khao" require volume-fuls of explanation, and the knowledge of "Khao" is very essential for a student of comparative religions. The three "Khao" above-mentioned are again different in degrees of depth according to the "Jirm" to which the particular religion belongs. The five great religions of the world are inseparably connected with the five "Jirm" or luminaries. The Zoroastrian Law pertains to "Barjis" or Jupiter, the Hinduism and Buddhism - with all its sects belongs to "Tarad" or Mercury, the Islam belongs to "Hasam" or Mars, the "Mosesism" belongs to "Nahid" or Venus, and the Christianity belongs to "Kaevan" or Saturn.

Thus with the exception of the two "Jirm," "Shams" or the Sun, and "Dae" or the moon which play an important part in the religions of all the other "Jirm", the five "Jirm" are respectively connected with the five great religions of the world as stated above. The Zoroastrian religion, which pertains to the "Jirm Barjis" with the Fire Energy "Atar-Froba" par excellence, requires a strict adherence to "Ashabe Khao" from its followers. It is a law of nature that moral responsibility increases with moral greatness, and the born follower of Zoroastrianism having to undergo the final round of incarnation here on earth is obliged to lead the earthly life in strict accordance with all the scrupulous details of "Ashahe Khao" or seventy-two principles of Ashoi. Hence the Avesta student of philology being ignorant of the fundamental basis of "Khao" of all religions, and having never dreamt of the extra "Ashahe-Khao" of the Zoroastrian Law, laughs out the main springs of "Khoreh"-preservation such as Gaomaeza, Nirang, and other injunctions of "Nish-nash-i-Druj." A senseless imitation of the life of aliens around us in India-adoption of smoking, removal of cap and head-covering by both the sexes, no observance of rules of magnetic purity during menstruation and seminal discharges, indiscriminate

animal diet, etc. etc., - will ultimately lead the community to its extinction on account of the entire forgetfulness of the "*Ashahe-Khao*" of the Zoroastrian Law. If the writer of Zoroastrian Theology had learnt about the "*Ashahe Khao*" i.e. fountain-source of Piety required in the Zoroastrian life-leading, he would not have satirized the most efficacious khoreh-disinfectant by the meaningless phrase "dirty stuff."

To conclude therefore we shall bear in mind the following main points -

- (i) The cry for reform in the Zoroastrian religion implies dangerous and mischievous mutilation of the most excellent religion of Zoroaster ("Daena-i-Berezishta").
- (ii) Progress in religion does not necessitate whimsical changes in the universal Law of Zoroaster in order to render these changes suitable to the worldliness of the so-called progressivists.
- (iii) Zoroastrian Law spontaneously and necessarily implies the collective esoteric knowledge of all the unseen laws and forces in nature.
- (iv) Zoroastrian occult science must never be confounded with the eclecticism or what is called modern theosophy.
- (v) The Gathic "Khshnoom" of the "Saoshyants" is the only key to the proper exposition of the Zoroastrian revealed religion.
- (vi) Comparative philology is merely an ineffectual exertion to understand the Zoroastrian religion the treasures of which can be brought to the surface only by a skilled diver into the depths of this vast ocean of knowledge.
- (vii) Apathy, cynicism, agnosticism, scepticism, indifferentism and atheism, are the only results achieved by the last fifty years of philological study of the Zoroastrian Law as evinced from the book of Zoroastrian Theology.

(viii) Not hasty and insincere ridicule of the most significant principles of Zoroastrianism, but patient, humble and sincere yearning after the right original knowledge thereof, will enable the student to be the torch-bearer for the ignorant co-religionists groping in the dark.

(ix) The Vendidad injunction of "Gaomaeza" and such other mandates, are all based on the scientific reasons of their practical utility and efficacy, and in the absence of a knowledge of the most elementary principles of modern science in all its indefinite numbers of branches, it is the bounden duty of the student of Avesta, if he wants sincerely to serve his community, to wait, for it is very wisely said -

" They also serve who only stand and wait."