

## Iran - Ni - Tavarikh

Before we start on the actual history of Iran, it is necessary to acquaint ourselves with a few basic ideas and concepts to develop a proper background. It must always be remembered that 'History repeats itself'.

The word 'Iran' came from the Avesta word 'Airyana Vaeja'. 'Airyana' means Aryan in English. 'Ar' means one who possesses only righteous thoughts. Thus a true Aryan was one who had the quality of straightforward, righteous thought.

Iran was the cradle of world civilization. It was a highly exalted spiritual culture (the Haomic culture) which was the exact opposite of today's materialistic Western culture which takes Mankind away from God.

According to present day historians, Egypt Babylon, Sumeria, Assyria are supposed to be the oldest civilizations. The Achaemenians were considered to be the oldest Iranian civilization existing some time in 6th century B.C. Ancient heroes like Jamshed, Faridun, Rustom etc. are considered to be mythical figures who existed only in epics like the Shahnama. They belonged to the pre-historical period.

One big fallacy prevailing among academicians is that Time moves in a linear manner. This would lead to the conclusion that each successive generation is moving towards progress and that our forefathers of 10,000 years ago were hopelessly primitive and barbaric! But we have proof to the contrary. This means that Time moves in a cyclical manner. We have time cycles.

Firdausi states in his Shahnama that Zoroastrian history started with Gayomard. But **Ilm-e-Khshnoom** teaches us that four dynasties existed before the advent of Gayomard. The base for the rise and fall of these dynasties is

Time. In Avesta, Time is known as 'Zarvan' and in the Khorshed - Meher Nyaishes we attune ourselves with three kinds of Zarvan - Zarvanem Akarnem Yazamaide, Zarvanem Darego Khadatem Yazamaide and Thwashem Khadatêm Yazamaide.

Zarvane Akarne means boundless, limitless time. Zarvane Darego Khadat means a long period of time (Self created),

In any given time cycle, it is impossible for us to know the starting and finishing point of that cycle. However, we do know the number of solar years that make one Darego Khadat viz 81,000 years. According to numerology (Ilm e Aidaad) this figure of 81,000 is not arbitrary

(i)  $8 + 1 = 9$ . 9 is the figure of perfection towards which we all are proceeding. This means that each period of 81,000 years is taking us towards Frashokereti. Innumerable such Zarvane Darego Khadats make one Zarvane Akarne.

(ii) 8 is the figure indicating deficiency. To that if we add 1 we reach 9 i.e. the figure of perfection. 1 signifies Unity i.e., Dadaar Ahura Mazda Himself. Thus, if we remove the deficiency, we attain perfection and reach Dadaar Himself. That is supposed to be the goal of each and every Ravaan in every Darego Khadat.

By using Algebra and Geometry also we can show that the figure of 81,000 years is not arbitrary. If we take the cubes of all numbers from 1 to 9 and total them we get a figure of 2025. Cube is used because the no. 3 indicates the process of creation of the Universe, its functioning and its infoldment.

A full circle totals  $360^\circ$ . If we divide this circle by 9, we get  $40^\circ$ .

2025 X 40 = 81,000.

In any time cycle of 81,000 years, the main planets of the zodiac viz. Jupiter, Sun, Moon etc. have their effect at varying points of time. At any point of time three planets operate simultaneously on the Time Cycle, just as time on Earth is governed by hours, minutes and seconds. The planet working for the longest duration, like the hour hand which takes the longest to shift on a watch, is called "**Shahenshah**". The planet which moves faster than the Shahenshah, like the minute hand on the watch, and whose time duration in the time cycle is shorter than the Shahenshah is called '**Vazir**'. The planet which moves the fastest in a given time cycle, like the seconds hand on a watch, is called the '**Kotwal**'. The time span during which a Kotwal holds sway is the shortest.

The time cycle of 3rd June 1994 reads as Mars, Sun and Mercury. This situation will exist till 2002 A.D. Then Mercury will shift and will be replaced by Moon. The coming together of the Sun and the Moon signifies a very positive change in Zoroastrian affairs.

This adjustment between planets depends on the Divine Law of **Asha**. This order is derived from the order of the seven Aasmaans of Hasti on which the seven planets rule.

The starting point of any Zarvane Darego Khadat begins with the influence of Jupiter on the whole time cycle. At the end of a Zarvane Darego Khadat, the civilization of the world becomes one of extreme grossness and materialism. Crimes of the severest magnitude are committed openly and extreme **permissiveness** becomes the order of the day.

At such a time, the angle of the Earth which is at 23° changes and the Earth becomes perpendicular. The Polar caps start melting and a huge deluge similar to the one shown in the story of Noah's Ark overtakes the Earth. Thus, the stories shown in the Bible and other

holy books are not just fables but are based on the history of ancient Iran and contain many Truths.

According to our Scriptures, during the deluge, **Soshyos**, whose Avestan name is '**Astavat Ereta**' and which name is to be found at the end of Kardas 26, 27 and 28 of the Fravardin Yasht, will appear. He occupies a very exalted status in Nature and is called son of Zarathustra. Soshyos will select a few souls from each creation of Ahura Mazda, depending on their spiritual status, and settle them in the area near the North Pole, which is presently uninhabitable due to the ice caps. This place on the North Pole is the original **Airyana Vaeja** and is named in the Fravardin Yasht as '**Awī Thrishwa**' i.e. the 1/3 part of this Earth. Though we are familiar with only three dimensions, Nature has innumerable dimensions. **Awī Thrishwa** is one of such many dimensions.

When the deluge takes place, all life on this Earth, except those saved by Soshyos, is destroyed and this Geti (world) gets a '**Nahn**' (bath). This signifies the end of one Zarvane Darego Khadat. Between one Zarvane Darego Khadat and another there is a gap of 20,000-27,000 years. This period is called '**Lai**'.

During this period of **Lai**, the people saved by Soshyos establish themselves in Awī Thrishwa i.e. Airyana Vaeja.

Though there are people of all religions saved by Soshyos, the people in Airyana Vaeja are all Mazdayasnis and practise the basic Mazdayasni Din. In this Airyana Vaeja, there is a mountain which is called **Pamir**. This Pamir is not to be confused with the Pamir plateau on this Earth. It is on this Pamir that the history of the world begins. Towards the end of this period of Lai, four dynasties exist in Airyana Vaeja and their founder is called **Mai-Abad** (One who gives freedom from the waters).

(to be continued)

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The last time we saw that the Time Cycle has three parts - Zarvane Akarne, Zarvane Darego Khadat and Thvashe Khadat. At present, we are more concerned with Zarvane Darego Khadat i.e., the present time cycle of 81,000 years. Towards the end of every 81,000 years, Soshyos descends on **Geti** (Earth) and out of all creation takes the selected **Chithra** (seeds) of each species and along with selected individuals from each **Jeerum** retreats into **Alryana Vaeja**. Thereafter starts the 'Jagrail' i.e., the world deluge, which sweeps over the whole earth owing to the melting of the polar ice caps and our **Geti** gets a **Nahn** (ablution). This period lasts for about 27,000 years. The new Zarvane Darego Khadat starts in **Alryana Vaeja**.

Time is also divided according to the influence of the different planets which are made of Divine Light and are to be found in the seven **Aasmaans** of **Hasti**.

The reign of these planets is for different periods of time. Every new Zarvane Darego Khadat starts with Jupiter in **Shahenshahat** (King Cycle), **Vazirat** (Minister Cycle) and **Kotwall** (Magisterial Cycle). While the **Vazirat** and **Kotwall** change subsequently and more frequently (like the seconds and minute hands of a watch), the **Shahenshahat** of Jupiter lasts for approx. 11,000 years, during which time the world witnesses the pomp, splendour and grandeur of the Zoroastrians.

This is followed by

Mars	(Hashem / Mangal),
Sun	(Ravi),
Venus	(Shukr),
Mercury	(Budh),
Moon	(Mah),
Saturn	(Shani).

This is not a random order, but emanates for the seven **Aasmaans** of **Hasti** wherein these planets are to be found.

Though Jupiter has a reign of 11,000 years, it being the largest planet, it has a very powerful

magnetic influence on the other planets. Hence, even after the expiry of 11,000 year, Jupiter continues to exert its influence for about another 4,000 years, thus taking away this time from Mars. This is called the Law of **Zeed** (Augmentation)

Zarvane Darego Khadats (ZDK) work in clusters of four. Different planets dominate this cluster of four. In the existing cluster of four ZDKs, the present ZDK of 81,000 years is the fourth. **Hashem** is ruling over the present ZDK. Hence, even though different planets pass through the **Shahenshahat**, **Vazirat** and **Kotwall**, the overall influence is that of **Hashem**. A cluster of four ZDKs is collectively called 'Mahin Chakhra' i.e., a period of 3,24,000 years.

At present, we have Mars (**Hashem**), Sun and Mercury in the **Shahenshahat**, **Vazirat** and **Kotwall** respectively. In 2002 A.D., Mercury will shift and Moon will enter the **Kotwall**. The coming together of the Sun and Moon signifies the coming of the Zarathushti Din into prominence. This conjunction also heralds the coming of our new Rainidar Shah Behram Varzavand. This coming can be anytime between 2002 A.D. to 2032 A.D. i.e., till such time as this conjunction of Sun and Moon lasts.

When Jupiter ruled over a **Mahin Chakhra**, the period was marked by spiritual progress and justice. As **Hashem** is ruling this Mahin Chakhra and is also at the head of the present **Shahenshahat**, materialism, strife and discord rule the roost.

The Hindu Shastras also show four epochs. At present we are passing through an epoch which the Hindus call '**Kalyug**' i.e., a period of 4,32,000 years.

Here, the figure of 16 works.  $16 = 1 + 6 = 7$ . 7 indicates a propensity towards sensual pleasures which is indicative of a **Kalyug**. If we take 16 Zarvane Darego Khadats, it is equal to 12,96,000 years ( $16 \times 81,000 = 12,96,000$ ).

- ∴ 3 ZDKs = 1 Kalyug  
 32 ZDKs = 1 Dvaparyug  
 48 ZDKs = 1 Tertiaryyug and  
 64 ZDKs = 1 Satyug

While the Shastras have dealt with this on a collective basis, our Ustad Saheb Behramshahji has shown us complete break - up, including the transitional period called 'Lai', which has a span of 27,000 years, as under:

$$27,000 \times 4 = 1,08,000 \text{ years}$$

$$81,000 \times 4 = 3,24,000 \text{ years}$$

4,32,000 years, which is equal to 1 Kalyug.

Certain other important points must be borne in mind while studying this subject. It must be remembered that the geography of this world changes every 3,000 to 4,000 years. This change is very gradual. This is substantiated by the theory of 'Continental Drift' which states that the various continents were one landmass which separated over a period of time.

References are found in our scriptures to names of various places, fire temples and rivers which may not be found to be in existence presently. This is because many a times fire temples were brought into existence in Iran by the then spiritually advanced kings, using certain fire energies existing in nature and were consequently named after such energies. The fire temples may have ceased to exist but the relevant fire energies in nature are revered in our prayers. Moreover, certain places and rivers mentioned in our scriptures were never found on this Geti (World) but exist in the ultra-physical and spiritual realms only. This has led to a lot of confusion amongst philologists.

We must also have a background of the words **Asma**, **Ashna** and **Chakhras**.

1. **Asma** means the **Aasmaans** in the Hasti realm. These **Asma** are never static but always in motion. This motion produces divine blessings in the form of **Chithra** which are of two types viz. **Asha Chithra** and **Vaha Chithra**. These **Chithra** are then handed over to Mah Bokhtar Yazad who makes certain changes in these

**Chithra** and reduces the loftiness in these **Chithra** which are on their way to the Nisti realm. These **Chithra** are then called **Gavachithra**. During their passage through the various **Dakhyus** (Plains of matter) of Nisti, this **Gavachithra** is transformed into **Anasars** (basic elements) which form the basis of the atoms.

2. **Ashna** is the nuclear of these **Aasmaans** from which the **Jeerums** evolve.
3. **Chakhras** are the so-called psychic centres. Just as each human has 16 **Chakhras** so also this **Geti** has 16 **Chakhras**.

Just before the deluge starts, Soshyos, who is a Saoshyant just next in exaltedness to Zarathustra himself, takes an Anjuman consisting of representatives of each Jeerum to **Pamlr**, where this Anjuman settles and thrives. This Anjuman is called 'Anjuman -e-Salasi'. This is where the new ZDK starts after the 27,000 - year interregnum, and with it starts a new dynasty in Pamir under the leadership of Mai Abad. This dynasty lasted for 203 years. They were all **Yazdanparasts**. They spoke in the **Aasmaani** language which evolved from **Stoat Yasna**. From this started the **Kyan** language. But the dialect differed according to the **Jeerums** and their **Qisas**

From this **Kyan** language, Zarathustra made the **Fshusho Manthra** in which he composed the 21 **Nasks**. It must be remembered that, though one ZDK ends and another starts, the **Farmans** of Paigambar Zarathustra from the last ZDK are carried forward to the new one.

( to be continued )

(Those who are interested in hearing Iran-Ni-Tavarikh may attend the continuous series of lectures given on it by Mr. Adi Doctor on the first Friday of every month (6.30 p.m.) at J.J. School - next to Handloom House, Fort, Bombay

- Editor )

## Iran Ni Tavarikh - 3

Last time, we saw in depth the details of Mahin Chakhra and the time period of each such Mahin Chakhra. We also learnt that four dynasties existed in Pamir during the period of 'Lal' (transitional period between 2 Zarvane Darego Khadats) and about which we shall learn more today. The background of words like **Asma, Ashna** and **Chakhras** was also seen:

Only Dr. Framroze Chiniwalla has been able to give exhaustive details of the existence and functioning of **Chakhras** and **Jeerums**. Every human being has 16 Chakhras which are located in his **Kehrp**. Similarly, this Geti (World) also has 16 Chakhras. According to numerology 16 means  $1+6=7$ .

Every creation on this Geti is also divided/classified into five Jeerums/Varna. However, in reality there are seven Jeerums. Between two Jeerums there are two sub-Jeerums. These two are under the influence of Khurshid and Maah.

These Chakhras and Jeerums in turn are affected by the seven Planets which operate in their respective Aasmaans in Hasti, e.g. those who belong to the Barjisi Jeerum are under the influence of Jupiter, who reigns in the sixth Aasmaan.

While the effect of Chakhras is felt on the body, the effect of Jeerum is felt on the Ravaan.

A very important but little-known fact put forth by Dr. Chiniwalla was that certain Chakhras were more predominant in the creation under one Jeerum while other Chakhras remained dormant. Similarly the Chakhras in the Geti are also under the influence of the various Planets in the respective Aasmaans. Thus the people of each Jeerum could settle and flourish only in those areas on Geti where their predominant Chakhras were in consonance with the predominant Chakhras of the Geti. Thus, due to the Chakhra of Lahiyaan of this Geti being in the region of Iran, the people under the Barjisi Jeerum could settle and flourish there as their predominant Chakhra was also Chakhra-

e- Lahiyaan.

Before the onset of the deluge (which takes place after the end of every 81,000 years) Soshyos took a select Anjuman from all the five Jeerums to Pamir where he settled them and taught them to live with one another in attunement with Nature.

When the Mazdayasnis were living in Airyana Vaeja, in Pamir there were four dynasties which flourished. The first one was the **Mai Aabadian** dynasty which was established by 'Mai Aabad'. The people of this dynasty were all practising the Mazdayasni religion. There was no other religion in Pamir, but the people were from different Jeerums. They spoke the Aasmaani language which was based on the laws of Stoaat Yasna. But the dialects of the people differed depending on their Jeerum and the Qisas associated with it. Even the thinking of the people of different Jeerums differed. Their master was 'Mai Aabad'. Their sciences were highly developed. There was no science they did not know. The various sciences they knew were:

- i. IIm-e Simia- It consisted of knowledge of the laws of the good and bad sides of nature. They had the knowledge of various formulae and could formulate Nirangs, they could make Taavijs, amulets etc.
- ii. IIm-e-Kimia - Knowledge of Chemistry, medicines, poisons.
- iii. IIm-e-Rimia- Art of manufacturing synthetic things.
- iv. IIm-e-Limia- Science of Engineering.

Their whole Anjuman was like one of Angels. They could communicate with animals and birds through thoughts. They could create fire with Stoaat. Even their climate was equanimous and pleasant, Their average life span was over a thousand years. They kept a gap of 40 years

between each offspring. Due to the presence of Jupiter in the King Time Cycle, Prime Ministerial Time Cycle and Ministerial Time Cycle, this was considered as the Golden Age. It lasted for 203 years, after which Jupiter was replaced in the Ministerial Cycle by Mars.

With the advent of Mars the thoughts of some of the Aryans began to deteriorate. The **tokham** of each Jeerum began to show its prominence especially the Jeerum over which Mars held sway. The system of burial of the dead commenced. Idol worship also took root. The dark forces of Devayasni began to take hold over that august Anjuman. People of different Jeerums started having differences of opinion. This period lasted for 313 years. The last Abed of the Mai Abadian dynasty was **Abad Aared**. After him the next Abed who controlled Devayasni to some extent was Jiafram. He established the Jiafram dynasty. He used the strength of

knowledge and taught the people to stay away from Devayasni.

With the advent of Sun in the Kotwali (Ministerial Cycle) there was some improvement in the situation in Pamir. A new dynasty commenced under the leadership of **Shaayaan Saheb**. The Geti was now becoming more hospitable and inhabitable after the deluge. Vegetation was starting to grow again. He explained the Laws of Chakhras to the people on the basis of which settlements could flourish in particular places only. This period lasted for 73 years.

The last dynasty was the **Yaasanian** dynasty which was established when Venus entered the Kotwali. Here also the Laws of Jeerum and Chakhras were impressed on the people and they were taught to settle accordingly. The stay on Pamir was now coming to an end as Geti was now inhabitable. This period lasted for 165 years.

*(To be continued..)*

## Iran-ni-Tavarikh - 4

So far, we have had a brief look at the four dynasties which existed in Airyana Vaeja at the beginning of each Zarvane Darego Khadat. No reference will be found in any history book about these dynasties. Nevertheless they existed. This august Anjuman was an ideal one and the members lived in peace and harmony with each other. But due to planetary influences, the people of different Jeerums, though Mazdayasni, began to show the traits of their respective Jeerums. Devayasni took root and increased in strength. This Anjuman had the knowledge of various sciences from both the Good and the Dark sides of Nature. The sciences of today are very insignificant and child-like in comparison to their sciences.

As time passed, the water which flooded the earth began to gradually recede and the earth became inhabitable. Simultaneously, glaciers started to form again on the North Pole. The people of the Shayaanian dynasty now decided to leave Pamir and descend on this earth. These people were all Mazdayasni but belonged to different Jeerums. They could settle and prosper only in certain areas of this earth. Where the people of each Jeerum should settle and prosper depended on two factors viz. Chakhras and Jeerum. But the people who had turned to Devayasni disregarded all the laws of nature. They left to Airyana Vaeja before the Mazdayasni and inhabited certain pockets on this earth.

According to the Laws of Chakhras, every human has 16 Chakhras, also known as plexuses or psychic centres, in the Kehrp (astral body). These chakhras serve as receiving centres for the influence of different planets on us. Our Naseeb (destiny) also comes to us due to these chakhras. Some chakhras are active and some

dormant. This depends on the Jeerum to which the Ravaan of a human belongs.

Our Geti also has 16 Chakhras. Just as the first chakhra of a human being is to be found in the area of the Kehrp which is near the scalp, so also the first chakhra of this Geti is in the land of Iran. Thus Iran was called 'Sar-e-Zameen'. The original Iran Vaeja spread throughout Central Asia. The people of the original Barjisi Jeerum settled and flourished here and nowhere else. This was possible because of the predominance of the first chakhra of those who belong to the Barjisi Jeerum and the first chakhra of Geti being in Iran. Similarly, the people of the Tarad Jeerum could settle only in Hindustan and the people of other Jeerums elsewhere. The chakhras of Central Asia were in consonance with the chakhras of those humans whose Ravaans were under the overwhelming influence of Jupiter. Just as Jupiter is the biggest planet in our Solar system and has a predominant and benevolent influence, so also the people of the Barjisi Jeerum were leaders in everything and had an overwhelming influence over everyone else.

When the Mazdayasnis of all five Jeerums descended on this Geti and began to settle, they encountered the Devayasnis who had already preceded them and taken control over areas of land not meant for them. This led to wars. Gayomard was the leader of this group of Mazdayasnis. He was the Father of the Aryan race.

This is the point of time from which Firdausi's 'Shahnamah' begins. In Avesta, Gayomard is called 'Gaya Marethan'. 'Gaya' mean 'life' and 'Marethan' means 'to die'. This is a very narrow meaning. It means he was the first human in

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this cycle of life and death. However, a wider meaning of 'Gaya Marethan' is Gaya-Gav; Marethan - one who dies once i.e. he lives life in such a way due to the predominance of Gav in him that he dies only once and then attains Mukti.

Ilm-e-Khshnoom goes further and explains that there was not one but two Gaya Marethans. Firdausi says in his Shahnamah that Shiamak was the son of Gaya Marethan. But the namgrahan in the **Stum-no-Kardo** mentions 'Mashya' as the parent of Shiamak.

The word 'Mashya' come from 'Machh' i.e. fish. When Nisti was evolving, nature took the seed of a human and injected it into a fish. The hybrid that evolved from this union was half human and half fish. Mashya was the first human on Geti when it first evolved. Gayomard is the first human on Geti in every Zarvane Darego Khadat. He was the leader of the Mazdayasnis who descended from Pamir. He was the founder of the Peshdaadian dynasty. The conjunction of Jupiter in the King Cycle, Jupiter in the Prime Ministerial Cycle and Mercury in the Ministerial Cycle heralded the start of the Peshdaadian dynasty.

*(to be continued)*



## Iran ni Tavarikh - 5

Gayomard was the leader (Ratu) of the Anjuman which descended from Pamir. As mentioned earlier, this Anjuman comprised people for all the five Jeerums. Before proceeding any further it would be important to understand here the contribution of Devayasni in the departure of this Anjuman from Pamir. As noted before, there were four dynasties which flourished in Airyana Vaeja for varying periods of time. They were the Mai Abadians, Jianians, Shaayeyans and the Yaasanians. During the time of the Mai Abadians, the period was termed as 'the Golden Age'. Each of them was a Mazdayasni to the core. The Devs (demons), who during that time had free access to this Geti, could not tempt them into evil despite repeated attempts. However, with the advent of Mars, the Devs gradually succeeded in their attempts and hence during the Jianian dynasty, some of the people in this Anjuman turned to Devayasni i.e. worshipping of the Devs. These Devs were very powerful but had knowledge of only four **Gahambhars**. They could create and destroy and re-create. They had no knowledge of the fifth and sixth Gahambhars.

The Mai Abadians and to some extent the Jianians had the power within themselves to resist this temptation. However, the Shaayeyans did not have this power within them and hence had to call for help from Nature in various ways. With Devayasni gathering strength, glaciers started to form on Airyana Vaeja and it began to get colder. The people also realised that they could no longer continue to live with the practitioners

of Devayasni. Hence the last generation of people, the Yaasanians, tapped the **Pav Mahal** established by Zarathushtra during the last Zarvane Daregho Khadat in the region of **Naman-e-Pourushaspa**.

The original and basic **Pav Mahal** is established by Zarathushtra in the upper regions of **Upairi Dakhyu**. Using this Pav Mahal as the source, Paigambar Zarathushtra establishes a new Pav Mahal in every Zarvane Daregho Khadat in Naman-e - Pourushaspa. The Magav Sahebs and Abeds of Demavand Koh and Chaichast create their own Pav Mahals by drawing from this Pav Mahal in Naman-e-Pourushaspa. Dastur Neriosang Dhaval, who was an Abed from Demavand, established the holy **Iranshah Atashbehrum** by using this Pav Mahal as the source. The Pav Mahal of one Zarvane Daregho Khadat is carried over to the next Zarvane Daregho Khadat (ZDK).

As we discussed earlier, Gayomard is the leader of the first Anjuman to descend on this Earth in every ZDK. It was his duty to ensure that the **Yazdanparasts** of each Jeerum settled in this Geti according to the Laws of Chakhras and Jeerums. Accordingly, the people of the Barjisi Jeerum settled in the area of Iran Vaej. The first four Chakhras of Geti, which are the most exalted amongst the 16 Chakhras, are also to be found in Iran Vaej. The people of the other four Jeerums were settled in other areas of this Geti, where the remaining twelve Chakhras were located. When the people of the other four Jeerums tried to settle in their earmarked areas they

clashed with the forces of Devayasni. Thus started the first wars. Though the people of the Barjisi Jeerum were not involved in this war Gayomard, as the leader of the whole Anjuman, had to lead the others.

As we read the last time, Gaya Marethan was not one person but three different entities, each of whom was called Gaya Marethan. Gaya Marethan literally means 'the first mortal'.

The first Gaya Marethan was the first entity on the newly made Nisti realm. When Geti was first created Nature created a hybrid of a human and a fish. This hybrid was called Mashya - the male counterpart and Mashyani - the female counterpart. Their offspring was also called Gaya Marethan. Thirdly, the leader of the Anjuman which descended from Pamir into this Geti at the starting of the ZDK was also called Gaya Marethan/ Gayomard.

References to the name of Gaya Marethan are found in Karda 24 of Fravardin Yasht, in the Visparad and in Haa 68 of Yazashne. In the Fravardin Yasht, Gaya Marethan is called the navel of Airyana Vaejya. His Fravashi belongs to the highest category in the group of the Ashaonam Fravashi souls. He was the first who heard the words (Commandments) and thoughts of Dadaar Ahura Mazda. He prepared the foundation for the coming of the forerunners of the Saoshyants of the other religions.

Mashya was the son of Gayomard. Shyamak was the son of Mashya. Fravaak was the son of Shyamak and his son was Hoshang as mentioned in the **Nam Gravan** ceremony. Shyamak was killed in the fight against Devayasni due to his lack of spiritual preparedness.



## Iran ni Tavarikh - 6

Scholars are of the opinion that Pahalvi was the language spoken during the Sasaanian times and Avesta was the language used during the times of Paigambar Zarathushtra. However, this is incorrect. Avesta was never a spoken language. It was only the language of the scriptures. During that period the Kyan language was used for communication. However, Kyan was known even to the forces of Devayasni who could conveniently misuse the same for their evil designs. Hence, Gayomard constructed the Pahalvi language which was like a code which the Devayasnis could not decipher. This Pahalvi was entirely different from the one we know today.

During those times, the carnivores and the herbivores lived together in harmony. As the people during those times were very knowledgeable about the science of Stoat Yasna, they could understand the language of the birds and animals. It was during the reign of Hoshang Padshah that the carnivores and herbivores began to fall apart.

Hoshang was the great-great-grandson of Gayomard who was the first leader of the Anjuman which descended from Pamir. But Hoshang was the first Dahyupat (spiritual lord) of this Zarvane Darego Khadat (ZDK). He was trained in various spiritual disciplines by Gayomard himself. He was in communion with at least five Yazads, which fact is explained even in today's extant scriptures. These Yazads were Avan, Gosh, Ram, Ashishvagh and Zamiyaad. References are found in the Yashts of these Yazads to the fact that Hoshang prayed for divine help to destroy 2/3 of the Mazainya Devs who had surrounded the Geti (Earth) and were on the look-out for an opportunity to establish themselves on Geti.

All the 16 Chakhras (psychic centres) of Hoshang Padshah were so well developed that the Yazads had blessed him with the power of

'Se Dae'. 'Se' means three and 'Dae' refers to the three Dae Yazads viz. Daepadar, Daepmeher and Daepdin. The function of these three Yazads in nature is to supervise and administer the functions of the other Yazads. This supervisory strength was also attained by Hoshang Padshah to perform his various spiritual functions on this Geti.

Hoshang was the first to establish Atash Behrams on this Geti. He did this by tapping into the four highly exalted fire energies existing in nature viz. Atare Froba, Khordad, Burzin Meher and Gushasp. It is also widely believed that the practice of using the Sudreh - Kushti was introduced by Hoshang Padshah. This, however, is not entirely correct. Certain procedures and practices are carried forward from one ZDK to another. The wearing of Sudreh-Kushti is one such practice. Hoshang was the one who re-introduced this practice in this ZDK.

One generally hears a story that Hoshang chanced upon a big snake which he tried to drive away by hurling a stone at it. The stone hit another flint-stone and sparks flew creating fire. It is hence presumed that fire was thus discovered. This story is not to be taken literally. The snake is indicative of all evil within man. The stone cast at the snake is indictive of the tarikats of Ashoi which are used to drive out this evil from within. The fire thus created is the rekindling of the Atare Vohufriyan within man, due to the driving-away of the evil.

The Geti is situated between Pairi and Aipi Dakhyus. The Arvahi realm which is gigantic is situated just close to our Geti. Before the advent of Paigambar Zarathushtra, the gate between the Arvahi realm and Geti was open. The Arvahis which included fairies and genies had clear access to the Geti. They would come in human form and create absolute chaos and destruction on Geti. The ancient Mazdayasnis

had a tough time restraining them. But it is said that Hoshang was so spiritually advanced that not only did he keep these Arvahis on Geti in check but also established his rule on all the seven Dakhyus of the Nisti realm. Of course, to achieve this, he had to pass through very strict spiritual disciplines and continuously keep in communion with the five Yazads mentioned earlier. It was Paigamber Zarathushtra who shut this connecting door and made sure that it would remain shut till the climax of this ZDK. But unfortunately even today Pārsis try and keep in touch with these Arvahis by unwittingly using seances and planchette boards. Hoshang not only controlled these Arvahi but also forced them to reveal certain sciences lying with them. He allowed only the useful ones to be used by mankind and debarred them from using the rest. However, the Arvahis would frequently tempt certain Mazdayasnis into learning some of the forbidden arts and sciences. One such forbidden art is **writing**.

In the whole of creation there are a total of 21 Drujis. Mazainya and Varenya are two of

such Drujis. These Drujis took menacing forms as Kehrps. The Arvahis and Devayasnis tapped into these forms and used these forces against the Mazdayasnis. Hoshang destroyed 2/3rds of this Mazainya Drujis Kehrp. Such was the strength of Hoshang Padshah. He was a **Ram Shah**, the first **Dahyupat**. The 5th Karda of the Jamiyaad Yasht states that he was the first to get **Kyan Khoreh** which continuously kept him in communion with nature. Thus, he had the divine right of a king.

Thus, Hoshang Padshah had many 'firsts' to his credit. His various functions, in brief were:-

- 1) He played a stellar role in guiding mankind towards Frashogard.
- 2) He was the first to establish **Atash** as an **alaat/a Zaothra**.
- 3) He commanded the Devayasnis to teach mankind certain beneficial sciences.
- 4) According to the Jeerums of the Ravaans, be established the vocations they could practise.
- 5) He separated the Gospands from the carnivores (Khrafastars).

6) He introduced the art of mining metals and minerals in a systematic manner.

The ancient monarchs like Hoshang, Tehmurasp, Jamshid etc. were not mere kings in the sense that we understand today. They were the lords of the seven Dakhyus and were Dahyupats. Not only were they mighty Kings but were also "Dasturs". A "Dastur" is one who has divine authority to act or perform in a certain manner. Daadaar Ahura Mazda grants this 'Dastoori' to Paigambar Zarathushtra who in turn passes it on to Gustasp Padshah and so on to other Rainidars and Saoshyants. This 'Dastoori' is also of two kinds viz. monarchical and religious. Dasturaan Dastur Aderbad Marespand had only one type of 'Dastoori' viz. religious. He was not a monarch. But the new Rainidar Shah Behram Varzavand will have both types of Dastoori. This sequence of events continues during each Zarvane Darego Khadat (ZDK). Also certain procedures and practises of one Dastoori are carried over to the new Dastoori. Gayomard was not the 'Dastur' of the new ZDK. It is Hoshang Padshah who is the first Dastur of every ZDK, followed by Tehmurasp.

It is very important to realise here that the events that we are dealing with happened at a time when the circumstances and situations were totally different from that which exist today. Those were the times when the passage connecting the Geti to the Arvahi realm (place of spirites) was open and the Arvahis had free access to the Geti. They would come and create absolute chaos on Geti. It was the duty of mighty Padshahs like Hoshang, Tehmurasp and others to keep them in check until the advent of Paigambar Zarathushtra. These Padshahs, but naturally, had to be spiritually very exalted to be able to stand up to these Arvahis. They had the force of both the Dastooris bestowed on them by Nature. They were semi-Yazads. They had already attained 'Khaiavadath'. They were Souls who were initially born on Geti during the time when it was Garodemana (i.e.

the earth was like the Garden of Eden) and immediately attained Mukti. However, due to their exalted spiritual status, Nature entrusted them with the duty of being "Dastooris" when the Geti become Drujodeman. Dr. Chiniwalla has called them 'the Regents of this Earth'.

Tehmurasp took over the Dastoori after Hoshang Padshah. In Avesta, he is called 'Takhm a Urupa'. The 3rd Karda of Raam Yasht and the 6th Karda of Zamyad Yasht bear references to Tehmurasp Padshah. The Zamyad Yasht mentions that Tehmurasp had Kyan Khoreh thanks to which he kept all the demons and fairies of the seven Dakhyus subjugated. It also mentioned in these two Yashts that he subjugated Angre Mainyu and turned him into a horse on which he rode from the North Pole to the South Pole for 30 years.

All the 16 qualities of an Athravan were highly developed in Tehmurasp Padshah. His Azda, Tanu and Kehrp were made of Lustre and were in constant attunement with his Soul. He had dissolved the dark element present in the four Anasars (basic elements) and had converted it into Gava. Due to this, he could have a tremendous influence on the other denizens of Geti.

The figure of 30 mentioned above is significant. The figure of 40 indicates 'Amal' i.e., a period of time required to get complete benefit out of a certain religious practice.

Angre Mainyu incites trouble and sickness within man and Genamin smites him, thus punishing him. Ahriman, who is their agent, tempts man into yielding to his baser instincts thus getting him into trouble. Tehmurasp Padshah was able to keep this Ahriman in complete subjugation for 30 years. If he could complete the period of 40 years he would have accomplished the task of Paigambar Zarathushtra of putting this Geti on the path of Frashogard. But Nature had intended otherwise.

- Hanoz Mistry

## Iran ni Tavarikh - 7

When Tehmurasp Padshah was still reigning, his younger brother Jamshid had already received the **Kyan Khoreh**. He had established a contact with Avan, Gosh, Raam and Ashishvangh Yazads. As Tehmurasp aged, he realised that a stronger Padshah was required to keep the Devs in check. Hence, he relinquished the throne in favour of Jamshid.

The Avestan name of Jamshid, Padshah is **Yima Khshaeta**. This name 'Yima' is found frequently in the 2nd chapter of the Vendidad. Most scholars and historians associate the word 'Yima' only with Jamshid Padshah. But the above referred 2nd chapter mentions details about the deluge which visits the Earth towards the end of every Zarvane Darego Khadat and with which Jamshid Padshah is in no way connected.

Ilm-e-Khshnoom explains that 'Yima' is the name of a mighty Yazatic force in nature which is the **Hamkar** (co-worker) of Khurshid and Meher Yazads. These three agencies of Nature are responsible for bringing on the deluge. However, before the start of this deluge, Soshyos - who is also known as the son of Paigambar Zarathushtra, has to get together selected specimens from various creations of Nature and take them to a safe haven. This selected retreat is mentioned in the 2nd chapter of the Vendidad as '**Yim-var-kar**'. One of the missions of Jamshid Padshah is to create this retreat during his reign. This retreat is different from '**Varzamkard**' which is the highest station on Chinvat.

Many a times, these mighty Yazatic forces manifest themselves through these Padshahs and Pahalwans and perform various important functions which help to push us towards Frashogard.

A channel of the Yazatic force 'Yima' was present in Jamshid Padshah as well as in Soshyos. This force 'Yima' is not to be equated with Jamshid Padshah, who is also called 'Yima'.

When Gayomard along with his Anjuman descended from Pamir on to this Earth, the Earth was about 75 percent inhabitable. The task of making the remaining inhabitable was entrusted to Jamshid Padshah by Nature. Thus he was the first monarch on this Earth who was responsible for guiding all creation on the path of Frashogard.

'Yima' operates in three stages. In the first stage it works to create, in the second stage it brings about a feeling of contentment and in the third stage it destroys. In Avesta, each of these stages has a suffix attached to it.

Stage I	-	Vivanghan
Stage II	-	Vivanghavat
Stage III	-	Vivanghush

Due to the force of 'Yima' being present in Jamshid Padshah, he passed through each of these three stages during his long reign.

\* \* \* \* \*

## IRAN NI TAVARIKH - 8

In the last issue, it was stated that there is a mighty Yazatic force called 'Yima'. A channel of this force 'Yima' was to be found in Jamshid Padshah. Hence, he was named 'Yima Kshaeta'. 'Kshaeta' means 'shining'. He was not an ordinary 'monarch' as we understand the term today. He was a Saoshyant - a mighty forerunner of Paigamber Zarathushtra - one whose function was to keep the Devs in check. It is also debated whether the message of Dadaar Ahura Mazda was first heard by Jamshid or by Paigambar Zarathushtra. The fact is that Jamshid did receive the word of the Lord but only to the extent of his functions. The message and mysteries of the whole Universe were revealed only to Paigambar Zarathushtra who was the founder of the 21 Nasks. The right to create and progress the various Dins was given to Paigamber Zarathushtra .

Jamshid's father was called 'Vivanghan'. The principle of 'As above, so below' was followed. The origin of the force of 'Yima' was also from a channel of Asare Roshni called Vivanghan. This channel operates in Nature in three stages. During his reign, Jamshid Padshah had to pass through each of these stages and function accordingly.

When the force of Yima operates as Vivanghan it creates, when it operates as Vivanghavat it leads creation to virtual immortality. When it operates as Vivanghush it functions as a destroyer.

During the time of Vivanghavat, Jamshid ushered in a golden period when the most ideal situation was found on this Geti. Evil was totally subdued and people lived many years. They lived in such goodness that they were freed from the cycle of life and death. Thus, it is said that death was stalled during the reign of Jamshid.

Dini - Avaz

However, when the period of Vivanghush commenced, the forces of evil reared their heads and were able to create mass destruction of all that was good on Earth.

One wonders why a mighty and highly evolved soul like Jamshid should revert to evil and seek to destroy all goodness which he himself created.

The answer to these doubts and queries is given by Ilm-e-Kshnoom which gives the hidden meanings - 'Ramz' - behind these complex events. For Frashogard to take place, it is very necessary for certain events to happen in a certain sequence at certain times. To enable these events to happen, Nature entrusts the work to certain highly exalted and evolved souls who are semi-Yazads. These souls have already reached **Khaitvodath** and hence they are free from the cycle of life and death. However, in deference to the wishes of Nature, these souls take birth on Geti and perform specific tasks. Jamshid Padshah was one such soul. He was one of the forerunners of Paigamber Zarathushtra. To perform the tasks assigned to him this mighty soul had to undergo great sacrifices. He was actually required to align himself with the force of Angre Mainyu and help in the destruction of all that he himself had created. This was necessary because evil has first to be brought to the surface so that Spenta Mainyu can smite it and convert it to good. All this is done in tune with the prevailing time cycle.

It was only when evil began to rise that a king like Zohak could ascend the throne of Iran. Zohak, during his reign, created such massive atrocities that finally Faridun Padshah had to destroy him. This cycle of good and evil goes on and on because Time moves in cycles.

Jamshid was the first to start the four main professions viz. Athravan (priest), Rathestar (Warrior), Vastryosh (farmer) and Hutoksh (service). However, this is only the obvious meaning. Esoterically, however, this has different connotations. Just as a human body has 16 Chakhras, so does this Geti. The 11th Chakra which is found in the Kehrp of a human is situated in the region near the intestines. This Chakra is a virtual battlefield between good and evil forces. Similarly, the 11th Chakra of this Geti is also a battlefield. The person who nourishes and protects the fire energy present in this 11th Chakra of the Geti and helps the good over the evil is an Athravan. Something similar is done by our mobeds on a smaller scale when they perform the 'Boi' ceremony in Agiaries and Atash Behrams. Similarly, a Rathestar actually is one who has the strength of the good side of Nature and is continuously battling with the evil forces in Nature. Rustom and Kersasp Pahalwans are examples of such Rathestars. Similarly, a

Vastryosh is one who continuously makes attempts to turn the evil within into good just as a farmer tills the soil and tries to grow crops. A Hutoksh is one who serves without expecting rewards. He is in the service of Dadaar continuously and thus achieves mukti.

Thus during the reign of Jamshid Padshah society was divided into these main professions.

Another point to be noted is that Jamshid Padshah furthered the evolution of this world in three stages. During the stage of Vivanghavat, he created the retreat of Yim-Var-Kar. This retreat is very vast and comprises other retreats like Demavand Koh and Chaichast. It is in Yim-var-kar that Soshyos along with his select Anjuman will reside during the deluge





## IRAN NI TAVARIKH - 9

Jamshid Padshah is considered to be the greatest amongst the kings of the Peshdadian dynasty. He was one of the mightiest Dahyupats/ Raam Shahs on the face of this Earth. This was an account of the colossal spiritual sacrifices made by him during his life time. He ruled for over 1000 years during which time he passed through the three phases of Vivanghan, Vivanghavat and Vivanghush.

During the phase of Vivanghan, he functioned as a creator encouraging and abetting the beneficent forces in Nature.

During the phase of Vivanghavat, he consolidated the position of all the beneficent forces of Spenta Mainyu on this Geti. During this period, which lasted almost a 1000 years, all the evil forces were marginalised and reduced to impotence by Jamshid Padshah. To acquire the spiritual strength to perform these duties, he prayed to Gosh Yazad and Mino Raam Yazad. Due to his being in communion with Gosh Yazad, his Kyan Khoreh increased. Jamshid Padshah prayed to Gosh Yazad for various boons viz. that the number of gospands on this Earth should increase, that hunger, age and death be banished, that there be no season like autumn, hot and cold winds should cease to blow so that the climate may remain pleasant and salubrious throughout, that he should have the highest grade of Kyan Khoreh amongst all people and that he should be able to see Khurshid Yazad with his own eyes. Each of these wishes has various esoteric meanings attached to them.

This period, during which the force of Vivanghavat was predominant in Jamshid Padshah, this Earth was going through a phase of virtual Frashokereti. During this period, not a single puddle of dirty water was to be found at any place on this Earth. Water everywhere was pure and fresh. Not a single piece of land was barren. There was a total absence of any

flies, mosquitoes, germs or viruses. Carnivores and reptiles were also absent during this period. There was no invention, discovery, machinery or mechanism, which took place so far or will take place in future, which was not present during the time of Jamshid. He had learnt many of the arts known only to the Devs and passed them on to the people. But only those sciences were adopted which led the soul to salvation (Ravaan Bokhtagi).

Firdosi mentions in the 'Shahnamah' that when Jamshid Padshah ascended the throne on Roj Hormazd-Maah Farvardin, what we know today as Jamshedi Navroze, he had in his hand the Jam-e-Akhtaruma or Jam-e-Jahanuma which we know today as Jam-e-Jamshid. 'Jam' mean the science by which it is possible to know past, present and future events. Jamshid Padshah was a master in this science. 'Ramal' - the science of predicting the future by throwing of dice - which was prevalent during those times - was being used even after the Sasaanian times. The sciences of today are child's play compared to those which existed during Jamshid Padshah's time.

However, all good things come to an end. The time cycle changed. The golden era in the history of this World ended. Dadaar Ahura Mazda commanded Jamshid Padshah to reverse all that he had done during the phase of Vivanghavat. He was required to align with the evil forces of Genamin and destroy all that was good on this Earth. It was necessary for evil within and outside man to surface to enable the forces of Spenamin to smite this evil and convert it to good. (This was necessary for the journey of this Earth towards Frashogard). For a Padshah like Jamshid, who was a semi-Yazad, to align with the forces of evil was the supreme sacrifice. This he achieved by bringing about a change in his nature. He started behaving as if he himself was God. Thus, he introduced the phase of Vivanghush. His

inclination towards evil had an immediate and rapid effect on all creation the world over. At the time when he gave up the force of Vivanghavat and aligned himself with the force of Vivanghush, his Kyan Khoreh assumed the form of a big bird and flew away. During those times the mighty Padshahs and paladins, with the strength of Manthra, were capable of producing many forms from within themselves (Kehrps). These forms would perform the various functions assigned to them by their creators. Jamshid Padshah too had such Kehrps which helped him when the force of Vivanghavat was all-pervading in him. However, when he had to align himself with the forces of Vivanghush, these Kehrps, which had so far helped the good forces of Nature, were now required by Ahriman to help in destruction. However, two of Jamshid Padshah's Kehrps viz. Savanghavachi and Erenavachi (also called Shehrnaaz and Arnavaz) refused to assist evil and hence were imprisoned by Ahriman. They were later released by Faridun Padshah.

Jamshid Padshah brought about such radical changes that the whole of creation reacted violently and the forces of evil took a firm grip on the whole of this Earth. He even went to the extent of reciting evil Manthra (Agha Manthra). This was the extent of his sacrifice for the progress of all creation. Thus, he was able to establish and bring to the surface all the forces of evil on this surface all the forces of evil on this Earth. As a result of this, the time was ripe for Zohak to take over the throne of Iran. Zohak, who very surprisingly was from the same family as Gayomard and Jamshid, had all the ten evils that may be found in any person. After Zohak became the King of Iran, Jamshid went into hiding and spent many years in escaping from the clutches of Zohak. There are two versions of how Jamshid met his end. One version says that he went into a secret retreat. The second version, which is more plausible and also supported by the Shahnameh of Firdosi, says that he was captured by his brother Speetur, who was a friend of Zohak's and was sawed to death by him.

The creation of this Universe and its progress towards Frashogard is governed by two primeval laws viz. Mazdadaat and Ahuradaat. The law of Mazdadaat are the Laws of Unfoldment of spirit into matter. Jamshid Padshah played a major part in furthering the Law of Mazdadaat. With the advent of Prophet Zarathushtra, the Law of Ahuradaat took effect.

*(To be Continued)*

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# IRAN NI TAVARIKH (10)

The reign of Zohak was a watershed in the history of Iran. Zohak was one of the foremost disciples of Ahriman. Zohak's reign commenced after a period of 2595 years had elapsed since the beginning of the new Zarvane Darego Khadat. He ruled for about 500 years. Mars was the main planet dominating that time cycle.

Non-vegetarianism was first introduced during the reign of Zohak. Incest was also started by Zohak on his mother's instigation. Though he was born from the family of Hoshang Padshah, he succumbed to the temptations offered by Satan. His lineage can be traced right up to Gayomard. Gayomard-Mashya-Shiamak-Fravak. Hoshang and Taj were sons of Fravak. When Hoshang ascended the throne of Iran, he offered the region of Arabia to Taj. Taj had a son named Virafsang who had a son named Zalnigar. Zalnigar's son was Fratasp who was the father of Zohak. Fratasp was also called Martas in other literature. On the instigation of Satan, Zohak committed the murder of his father Fratasp and ascended the throne of Iran.

Once Zohak got caught in the clutches of Satan, he attuned himself with a force in Nature called Azi Dahak which was a co-worker of Genamin. Azi means 'snake' and Dahak means 'having ten faults'. Once Zohak attuned himself with Azi Dahak, he possessed all the ten faults which may be found in any human. When the force of Azi Dahak establishes itself on this Earth, evil takes such an upswing that mothers will not hesitate to devour their own offspring during this period.

There is some confusion in the minds of many people as to whether Zohak was imprisoned by Faridoon Padshah or by Paigambar Zarathustra in Mount Demavand.

The fact is Zohak, who was captured by Faridoon, would have died at the hands of Faridoon. But Sarosh Yazad intervened and advised Faridoon not to kill him as Zohak's time was not over but to imprison him in Mount Demavand. But the evil force of Azi Dahak, with which Zohak had attuned himself, was banished by Paigambar Zarathustra.

Dini - Avaz

Zohak had two black snakes on his shoulders where Satan had kissed him. These snakes were fed on human brains only.

During the end of Jamshid Padshah's reign, he aligned himself with the force of Vivanghush due to which gross materialism spread all over the earth. This paved the way for Zohak to grab the throne of Iran. However, Jamshid Padshah escaped from Zohak's clutches and went into hiding and could not be captured by Zohak. This was due to the high grade of Kyan Khoreh present in Jamshid Padshah. Though his Kyan Khoreh had flown away in three parts he still had a very high grade of Aipi. His body was still Gavamand and his Aipi was full of Noor. Thus, he could escape to various places like Kabulistan, Hindustan, China, Jabulistan etc. In one province of Jabulistan was a King called Poorang who had a fifteen year old daughter named Samannaaz. This girl was so strong that she could fight other warriors as an equal. She had decided to marry only that person who would attract her. The soothsayers had predicted that she would marry only Jamshid Padshah. As was decreed, Jamshid and Samannaaz chanced upon each other in a garden and romance blossomed between them. They both secretly got married and produced offspring of a very high calibre. At this time Jamshid Padshah was over 1000 years old. When Poorang got to know about the presence of Jamshid in his Kingdom, he decided to inform Zohak who he knew would reward him suitably. But, his daughter Samannaaz entreated him to refrain from this action which he agreed to. But the spies of Zohak were everywhere and once when Jamshid was resting in a garden somewhere in Hindustan he was seen by these spies who captured him. In this manner Jamshid Padshah, who eluded capture for over 100 years, was enslaved. His beard and head were shorn off and he was enchained and dragged bare-foot to Zohak's court. Zohak humiliated and mocked Jamshid Padshah who was now helpless. Jamshid Padshah knew that this was the heavy price he had to pay for associating with the evil forces of Vivanghush. Jamshid warned Zohak that he was exceeding all limits

in his tyrannical rule and he would meet his end soon. Zohak scoffed at him and ordered him to be sawed to death. This cruel death wiped out the effect of his association with evil and his holy ravaan ascended towards Dadaar Ahura Mazda. His wife Samannaaz also gave up her life when she came to know of Jamshid's death.

Coming back to Zohak, the two black snakes on his shoulders harassed him no end. Finally, Satan in the guise of a doctor, advised Zohak to feed them human brains every day to placate them. Consequently, every day two humans were slaughtered. The first victims were the thousands of people imprisoned by Zohak. However, Zohak's cooks were disgusted with this daily slaughter and devised a plan whereby only one man was slaughtered daily and the second one was made to escape. The two snakes were fed partly on human and partly on sheep brains. All those who escaped fled to the jungles and hills and formed a tribe known as the Kurds. Even today the Kurds reside only in hills and mountainous regions.

This event of the snakes sprouting on Zohak's shoulders has allegorical meanings attached to it. Shoulders are that part of the body we use to do heavy work and pick loads; not only our own but also for others. But the snakes growing from the shoulders indicates the propensity of that person to prosper by destroying others. This was the case with Zohak who committed the most heinous crimes during his reign.

As the Arvahis and sprites had already taken over the vegetable kingdom, the food that grew was not of a righteous nature. Consumption of this food only prevented man from progressing towards Frashogard. On the contrary, he began to regress into materialism and crime.

Many are surprised to find that though Zohak was actually in close contact with Ahriman he prayed to Avan and Mino Raam Yazads for boons. He prayed that all the seven Keshvars be laid barren. This was of course not granted. Here the thing to be noted is that Zohak was originally a Mazdayasni before he turned to Devayasni. Consequently, he knew the efficacy of Manthra and could actually communicate with the Yazads.

In Avesta, Zohak is described as having three mouths, three heads and six eyes and being master of a 1000 trickeries. This is also highly allegorical. In Zohak's case, three mouths means extreme dishonesty in speech and eating; three heads indicates extreme propensity to destruct exceeding all limits.

At the instigation of Satan who was trying to prevent Frashogard, Zohak exceeded all limits in destruction. He was the cruellest monarch on the face of this Earth. He pushed civilisation to the darkest depths of gloom and despair.

Consequently nature, who was till then a quiet witness, had to step in. A ravaan of an extremely exalted spiritual stature was required to confront Zohak.

One night Zohak had a dream in which he saw a young child between two soldiers approaching him. The child then struck him on the head with a mace. Zohak awoke with a start and became very worried. He consulted his soothsayers who cautioned him that the young child was Faridoon who would in future kill Zohak and liberate Iran.

- Hanoz Mistry

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## Iran ni Tavarikh - 11

As we read earlier, Zohak was a peculiar entity in the history of Iran. He was a Mazdayasni by origin, but due to his contact with the force of Azi Dahak he became evil. In the 8th Karda of Avan Yasht, it is indicated that Zohak prayed to Avan Yazad to grant him some boons. It is also indicated therein that he stressed on the fact that he was praying lawfully and hence his boons must be granted by Avan Yazad. Before attuning himself with Avan Yazad, he underwent a lawful 'Nahn'. This Nahn or spiritual purificatory process is not to be confused with the Nahn of today. He prayed that demons should hold sway over all seven Keshwars and that mankind should be destroyed. Obviously, Avan Yazad declined to grant him these boons. However, as he had prayed to Avan Yazad in a rightful manner, she was bound to shower her divine blessings, energies and lustre on him. Due to his imbibing these divine currents, the forces of evil within him weakened and he became weak and afraid. This was the beginning of his downfall. This was also indicated by a change in the planetary positions. The time cycle now changed to Jupiter, Mars and Sun. This indicated an upward swing in the fortunes of the Mazdayasnis. It also heralded the advent of Padshah Faridoon.

There was a big difference in the pre-Zohak and post-Zohak times. During the time of Gayomard and the other Peshdadian Kings, the demons could not find a permanent residence on this earth. However, during the time of Zohak, the forces of evil gained so much strength that they succeeded in altering the course of certain Chakhras of this Earth and thus they made a place for themselves on this Earth. The successive Padshahs and Paladins could only keep the demons in check but could not dislodge them. This situation prevailed till the advent of Asho Zarathushtra.

The Avesta name of Faridoon Padshah is **Thraetona**. Out of the 1001 channels of Asare Roshni, one channel was called Thraetona. This

channel had two parts. On receipt of one part, Faridoon Padshah illumined this Earth by bringing forth good times after much effort. Faridoon had three sons - Irach, Toor and Salem. His father was Athvayan.

Faridoon and his ancestors were of such noble lineage that their Kuniyat i.e. their thoughts, words and deeds were so exalted that they took various forms; was well established. When Faridoon was as yet unborn, he received a third part of the Kyan Khoreh of Jamshid Padshah, which had flown away, in his mother's womb. Thus, he could ponder the pros and cons of destroying Zohak even in his unborn state.

As we read in the last issue, Zohak had a dream wherein a young boy came towards him accompanied by two soldiers and struck him on the head with a bull-headed mace. He awoke with a start and summoned his court seers to interpret his dream. They immediately realised the significance of this dream but were afraid to tell Zohak the truth. Finally, one amongst them who was brave, picked up courage and told Zohak that he had foreseen his own end at the hands of Faridoon, who was the child in Zohak's dream. Zohak immediately ordered all children of a certain age to be killed. On hearing about this slaying of children Faridoon's mother immediately escaped from her residence with Faridoon and went into hiding in the jungles. But unfortunately, Faridoon's father Aatbin was captured by Zohak, tortured mercilessly and then put to death.

Faridoon and his mother kept fleeing from one place to another. They crossed the present day region of Afghanistan, Hindustan and reached the region of Iran near Mount Demavand. There they took refuge with an old farmer who had a strange cow named **Poormayi**. Poormayi's skin was the colour of a peacock's feathers. Faridoon's mother entrusted him to the old farmer for his safety and upbringing and went into hiding. However, word spread quickly to Zohak about the existence of

this strange cow and the child she guarded and sustained. Faridoon's mother also realised this and quickly retrieved Faridoon and took him to Mount Demavand where she entrusted him to the care of an Abed. Zohak located the whereabouts of Poormayi and had her slaughtered. But Faridoon had escaped.

Faridoon is also known as **Farokh** meaning 'most auspicious'. As he grew up, he prayed to Hom Yazad and attuned himself with a channel of Hom Yazad's divine light called **Visosura**. Visosura literally means extraordinary courage. Due to his attunement with the force of **Visosura**, Faridoon was very brave and was a storehouse of knowledge of a very high order. He was also able to create certain talismanic weapons to fight evil. Some of these are existing even today e.g. Nirangs, taveez etc.

The Pahlavi book 'Dinkard' mentions those who received the Kyan Khoreh. Faridoon was one of them. In Nature, he was accorded the position of Vastryosh i.e. a person who tills the soil; because of the exertions made by him to keep the chakras of this Earth functioning in

an orderly manner.

During the times of Gayomard, Hoshang and Tehmurasp the Earth was still in the formative stage after the deluge. It was only with the advent of Jamshid Padshah that the Earth became completely inhabitable and recovered from the effect of the deluge. Till such time the Earth still had some features of the Garden of Eden. However, with the coming of Zohak, evil became all pervasive and established a permanent foothold on this Earth. It was the duty of Faridoon Padshah to establish order in this chaotic state.

Faridoon Padshah was one of the first forerunners i.e. Peshravaan of Paigambar Zarathushtra. His mission was to prove that this Earth was destined for human habitation and not for demons. Without Faridoon Padshah and his exertions the advent of Paigambar Saheb would not be possible. The dawn of Frashogard in any Zarvane Darego Khadat is brought about by Faridoon Padshah and not by his predecessors. That is why he is called **Farokh** i.e. most auspicious. ●●●

## Iran ni Tavarikh-12

Earlier we read that Zohak was master of a 1000 trickeries. These trickeries enabled him to have such a strong presence of mind that he was able to manouvre himself out of the worst situations. In Avesta, the epithet "Hazangarah Yaokshi" is used for him meaning "master of a 1000 trickeries". Interestingly, the same epithet is also used for Meher Yazad. In the prayer of **Afrin e Paigambar Zarathost** Paigamsaheb blesses Shah Gustaasp by asking him to have the same ability as Zohak to find a solution in any situation.

Zohak reigned for many centuries. The first couple of centuries were spent in reversing all the good that Jamshid Padshah had accomplished. This was done by letting loose a reign of terror all over and mass destruction of all that was good. The effect of these actions was felt for the next couple of centuries. However, after thus letting loose terror and darkness Zohak began to get an inkling of his own end. The people were totally desperate and could no longer take the hardship and terror he made them undergo. The banner of revolt was unfurled by one **Kaveh Ahangar**. All his sons except one were killed by Zohak to feed his snakes. When he was asked to surrender his last son to Zohak, he refused and started a rebellion. Zohak realised that he was gradually losing his grip on the situation and the force of Azi Dahak which was abetting him all these years was now slowly decreasing. So he decided to play it safe and released the son of Kaveh with a view to appeasing him.

As we read earlier, one of Faridoon's Avesta names was **Thraetona**. Thraetona was a very powerful force of Spenamin with which Faridoon was in attunement and from which he derived his name and power. He is also called **Visosura** which was the name of another, powerful force with which he was attuned 'Sura' means valiant, courageous, 'Vis' ordinarily means an area, locality. But 'Vis' actually means that this Earth is an area in which exist

many valiant humans who could keep evil in check. With the help of this force Faridoon could destroy the force of Azi Dahak.

Faridoon was the youngest of many children. But when Zohak began to search for him, his mother Franak left him in the care of a noble cow called Poormayi. Poormayi nourished Faridoon from the age of three till he was sixteen. Poormayi was no ordinary cow. Her soul was a particle soul of Faridoon Padshah's soul who had already attained Khaivodath, but was reborn on Earth to nourish Faridoon in his hour of need. When Zohak came to know about this strange cow he at once realised that she was providing succour to Faridoon. He immediately had her traced and put her to death. But Faridoon's mother had already escaped with him. She handed him to the care of the Abeds at Mount Alburz for safety and further training.

Realisation had already dawned on Zohak that his tyrannical reign was coming to an end. But using his trickeries he tried to delay the end. He prepared a statement of loyalty and compelled his courtiers and nobles to sign it as a mark of loyalty to the crown. When Kaveh Ahangar marched into his court Zohak bade him sign that statement and promised to release his only son. Kaveh tore the statement and was furious with the courtiers for exhibiting such cowardice. Angrily, he strode out of Zohak's palace. The subjects of Zohak were waiting all along for a leader to lead them out of their miseries. They now looked up to Kaveh as their leader and saviour to raise the banner of revolt against Zohak.

Kaveh Ahangar was built like a Pahalwan. He was a maker of metallic weapons. He was also very pious. He performed certain ceremonies seated upon a seat of leather. Thus the leather assumed certain talismanic properties. This leather he took with him when he challenged Zohak in his court and it was due to the talismanic properties of this leather that

Zohak let him go scot free in spite of his revolt. This leather was then used as a banner. Incidentally, this flag with talismanic properties was safeguarded by the following generations and was the official flag of each successive Zarathosti dynasty till the fall of Yezdezard Shehriar. After his fall, the Moslems cut up this exalted flag into bits. But whoever kept a piece for himself attained great riches. Such was the power of this noble flag.

When Kaveh started the rebellion, the people were aware that the time was ripe for the arrival of Faridoon who as to be their saviour. They all set out towards the Alburz mountains to locate him. Faridoon was until then in the care of the holy Abeds of Alburz.

He was taught the science of Stoa Yasna and how to use it to formulate Nirangs (powerful short prayers) to use in the face of emergencies and problems. These Nirangs are to be found even today. He was in attunement with Sraosh Yazad even at this young age of sixteen.

When Kaveh and the people approached, he took over command and led the people against Zohak. He took along with him two of his brothers. As the journey was long, they had to rest along the way. After some time they espied the palace of Zohak a great distance away. But Faridoon's brothers began to feel jealous and hatched a plan to murder him. They rolled two huge boulders from a mountain top onto the place where Faridoon was resting. However, due to his attunement with Sraosh Yazad, Faridoon was forewarned and used his Nirangs to save himself. Though he knew the culprits behind this murderous assault on himself, he called them and conferred on them a much higher rank in the army and explained to them that they must unite to kill Zohak.

Firdausi describes Zohak's palace very graphically. He says that the palace was so big and tall that it extended upto Saturn. Due to Zohak's knowledge of evil incantations and spells, the palace was a truly magical place full of demons and fairies. However, they were no match for Faridoon and his army. Faridoon

attached the demons guarding the palace with his bull-headed mace and destroyed them. Zohak, who was not in the palace, immediately came to know about this event.

The Avestan name of this magical palace of Zohak which Faridoon captured was **Quirint Dujit**. From afar, this palace gave the impression of a crane (bird) in flight. It was packed with evil talesams. It was Faridoon who, with the force of his holy Nirangs, broke these spells and evil talesams. However, even this task of Faridoon was not without repercussions. In spite of his semi-yazatic state, he had to bear the brunt of its reaction in the evening of his life: Two of his sons, Toor and Salem, conspired and murdered his eldest son Irach. This shattered Faridoon who became very unhappy and this led to his becoming blind.

One very important fact which comes to light when we see the lives and times of Faridoon, and his likes is the power to create 'Kerdaari'. By the force of their Manthra, good or evil, they were able to create forms in nature which would do their master's bidding. These forms were called Kerdaari.

When Faridoon entered Zohak's private chambers, he found imprisoned two such Kerdaaris of Jamshid Padshah called Arenavaachi and Savanghavaachi. These two Kerdaaris were in the form of beautiful young girls whom Faridoon freed with the force of his holy Khoreh. These two Kerdaari of Jamshid Padshah were earlier created to perform the task of expediting Frashogard. However, when Jamshid was attuned with the force of Vivanghush, he ordered these Kerdaari to assist him in encouraging the force of evil. Given their inherent goodness, they refused to co-operate with Jamshid, Thus, when Jamshid was captured by Zohak, these two Kerdaari were also imprisoned by him. They were subsequently released from captivity by Faridoon, restored to their original pristine stature and began to perform their original tasks.

In this Zarvane Daregho Khadat, it was Faridoon Padshah who brought about a balance between the forces of Spenamin and Genamin.



## IRAN NI TAVARIKH — 13

In the first Karda of Hom Yasht, Hom Yazad tells Zarathushtra that there are four persons who performed his Yazashne. The first one was Vivangha, the father of illustrious Jamshid Padshah, the second was Athvayan, the father of noble Farldoon Padshah, the third was Threet, the father of Kersaasp and Urvakhsh who were mighty paladins and the fourth was Pourushasp, the father of holy Zarathushtra.

Athvayan, who had prayed to Hom Yazad, had created 9 Kerdaaris (astral forms), each of which was named with the suffix 'Gao' (e.g. Saoka Gao, Speta Gao, etc.). All these names can be found in the complete Naamgrahan of 'Satum no Karda'. With the power of 'amal' they created Kehrps which would do their bidding and function as Saoshyants, who would act as enslavers of Devayasni.

During the reign of Zohak, which lasted about 1000 years, Devayasni took complete control over the Earth. During his reign, the class of people viz. Ratheshtars and Vastriyosh had virtually disappeared or had become helpless. When Faridoon's reign commenced, he found it very difficult to break the power of Devayasni which was well entrenched. During this time the Ratheshtars slowly began to get back their powers. This they did by attuning themselves with these 9 Kerdaaris of Athvayan. The first Ratheshtar of Faridoon was Saam and the first Vastriyosh was Threet. Threet had two sons, Urvakhsh and Kersaasp. Urvakhsh was the one who kept the various 'Daats' (Laws) in motion.

The Universe is governed by the Laws of Mazdadaat (spirit to matter) and Ahuradaat (matter to spirit). Both of these Laws had taken a severe setback during the time of Zohak. It is believed that had it not been for Urvakhsh, Paigambar Zarathushtra would not have been able to establish the 'Zarathosti Daat'. If it had

not been for Kersaasp, Zarathushtra would not have been able to effectively bind the Devs. Unfortunately, there is no mention of Kersaasp Pahalwan in the Shahnameh but there are plenty of references in the Avesta. He was a mighty forerunner of Paigambar Zarathushtra. His Avestan name is **Kersaaspa**.

In the fragmentary Avesta texts that we have with us today, we find evidence that Kersaasp Pahalwan had attuned himself with Mino Raam Yazad. In the 29th Karda of the Fravardin Yasht his Fravashi has been invoked with those of other Pahalwans. However, a special reference has been made to him in the 19th Karda. In the 17th Karda, it is mentioned that **Zareh Vourukash** is guarded by 99,999 Fravashis. In the 18th Karda, **Haptoiring Star** has been invoked. In the 19th Karda, **Kersaasp** has been invoked. In the 20th Karda, the seed of Zarathushtra Paigambar has been invoked. Each of these four is guarded by 99,999 Fravashi.

These mysteries have been unravelled to us by the one and only Dr. Faramroz Chiniwalla. Major events are repeated in every Zarvane Darego Khadat (ZDK). Even then, the completion of every ZDK takes us closer to Frashogard. If it were not for these four entities, Frashogard would not occur. The presence of Fravashi indicates absolute obedience. 9 indicates perfection. Zareh Vourukash is the vast expanse which surrounds Nisti. It nourishes and sustains Nisti till it attains Mukti. In the vast Aasmaans of Hasti different kinds of **Chithra** (seeds) are created and passed on to the Nisti through Zareh Vourukash. This is done by Haptoiring Star. To perform this function of passing on the Chithra, Haptoiring Star is helped on this Earth by Kersaasp Pahalwan. During the initial four thousand years of any ZDK i.e. before the advent of Paigambar Zarathushtra, Zohak and his evil hordes virtually stop the Laws of

Ahuradaat from functioning. The force of Azi is prevalent all over the Earth. Kersaasp Pahalwan was doing his utmost to keep these Devs in check even before Faridoon Padshah came on the scene to put an end to Zohak's rule. The Kehrp of Kersaasp Pahalwan was second only to that of Paigambar Zarathushtra. The fourth thing protected by the 99,999 Fravashis is the Chithra of Paigambar Zarathushtra which is to be found in Zareh Vourukash. The **Shudra** of Paigambar Zarathushtra mentioned in the 20th Karda of Fravardin Yasht refers to his knowledge, his wisdom, his 21 Nasks, which was used by the successive Rainidars and Saoshyants to protect and renovate the Zarathosti Daena.

During the time of Kersaasp Pahalwan the time cycle read as Jupiter - Mars - Venus (or Mercury). He was one of the earliest Ratheshtars during the time of Faridoon Padshah, to help him contain the evil forces. Just as the Ravaan of Zarathushtra Paigambar comes to Earth only for a limited number of ZDKs so also the Ravaan of Kersaasp Pahalwan comes only for some ZDKs. After that time, a new Ravaan wears the cloak of Kersaasp Pahalwan's Kehrp and performs the same tasks viz. to break the hold of gross materialism spread over mankind by Zohak and his hordes. Before the time of Zohak, though the Devs roamed this earth, they could not find a permanent foothold. However, with the advent of Zohak, the Devs entrenched themselves very firmly. It was left to Kersaasp Pahalwan to uproot them and break their evil talismanic forces.

His brother Urvakhsh had the power to set right the functioning of various Laws which governed this Earth but which had been thrown out of gear by the evil forces. However, he was not a Ratheshtar and hence was killed by Hitasp Dev. Kersaasp Pahalwan prayed to Raam Yazad to help him finish the evil Hitasp Dev, who was forever creating disturbances in nature. After the death of Hitasp Dev at the hands of

Kersaasp, Divine Law and Order was re-established on this Earth.

References to Kersaasp Pahalwan are found in the 1st Karda of the Hom Yasht, which is the 9th Ha of the Yasna. These references are to be found only in the Hom Yasht and nowhere else. In the Hom Yasht are also found certain adjectives used to describe Kersaasp Pahalwan. These are also to be found in the 29th Karda of the Fravardin Yasht where, amongst the Fravashis of other holy souls, the Fravashi of Kersaasp Pahalwan is remembered. The adjectives used are '**Yava Gaesush Gadavro**'. Yava means youth, Gaesush means Gava and Gada means mace. In the context of Kersaasp Pahalwan, these words have special significance. Yava indicates that Kersaasp Pahalwan always maintained a state of perpetual youth, such was the calibre and exaltedness of his anasars. **Gaesush** indicates that he possessed the quality of Gava which is the ability to sustain and nourish others at one's own cost. Kersaasp Pahalwan was the guardian of

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the force of Gava present on this Earth. **Gadavro** indicates a very heavy mace.

Further in the Hom Yasht reference is made to a huge snake possessing one horn, green venom and who is able to swallow horses and men. Kersaasp is indicated therein as having put a large iron vessel on its head, filling it up with water and food and cooking it. It is further stated that after some time the snake began to feel the heat and began to slither away in search of a cooler place. Kersaasp then stepped back and struck dead the snake. Taken literally, it would seem that the snake was a prehistoric monster which Kersaasp Pahalwan killed. However, this whole narration is highly allegorical. Each word has a deeper meaning and profound implications.

A creature with horns usually, though not always, falls in the category of Gaspands and is not Khrafastri. Here a snake which has the propensity to bite is said to sport a horn, thereby indicating that it is harmless. Here the real reference is to people who are by nature devious and stealthy but who project a harmless and benevolent appearance to ensnare in their guiles harmless people. They then instigate these unwary people to do evil deeds and lead them astray. During the time of Kersaasp Pahalwan this snake-like quality was manifest in the snake which was a Kehrp of Satan and which only he could destroy. The green venom of the snake is actually the evil thoughts and desires which arise in ourselves due to the presence of this snake-like quality. The iron vessel which Kersaasp placed on the snake's head refers to the **Ayangah Kehrp** (iron fortress) present within us, which is like a fortress and within which is contained all this evil.

During the youthful years of one's life one is tempted easily and succumbs to various pleasures of the flesh. However, sooner or later, the Law of Karma catches up with oneself and one begins to feel the bad effects of one's misdeeds.

The early part of one's life may be referred to as the Haavan Geh when the misdeeds are done. However, when Rapithwan takes over one begins to feel the heat of one's actions in the form of adverse reactions. This is the cooking of the food on the snake's head and its consequent restlessness due to the feeling of heat. The attempt of the snake to slither away to a cooler place refers to the fact that even in those days the evil spread by Zohak held sway over only the physical world. The remaining part referred to as **Awl - Thrishwa**, which is that 1/3rd part of this world invisible to ordinary mortals and remains untouched by earthly pollution, was untouched by evil. This attempt by the snake to look for a cooler place was the attempt by evil to enter **Awl-Thrishwa**. It is then that Kersaasp Pahalwan strikes it down.

Thus Kersaasp and Urvaksh were responsible for keeping **Awl-Thrishwa** free from evil and thus cleansing the world by destroying this snake. However, ironically and very unfortunately, no reference is found about Kersaasp Pahalwan in Firdausi's Shahnameh.

• • •

*"One who marries a non-Parsee, by her very action, leaves the Zoroastrian religion. Vendidad Fargard 18, 62 to 66 states that to give or take the "boon" (gene) to or of a non-Zoroastrian is akin to adultery. A Parsee Zoroastrian marrying a non-Parsee cannot observe the "tariqats" and cannot enter a Fire Temple. Even the "Kushti" of such a person is void."*

*"Gatha 53, 3-4 prescribe, signify and indicate that a Zoroastrian woman should marry a Zoroastrian only. According to the Zoroastrian Religion, a woman after marriage belongs to her husband's family, sect and religion."*

## IRAN NI TAVARIKH - 14

Kersaasp Pahalwan had many heroic exploits to his credit. One of them was the destruction of a huge demonic bird called Kamak which was an evil Kehrpa created by a Dev named Varesh who was the son of a Dev called Daan. This bird could collect all the raindrops on its wing and create famine on earth. Kersaasp Pahalwan slew Kamak and saved the earth from destruction.

In this manner Kersaasp Pahalwan demolished one by one the various citadels and creations of Devayasni. However, this continuous contact with Devayasni was not without ill-effects which befell Kersaasp. As is ordained in nature even a mighty Pahalwan like Kersaasp had to face the consequences of this association with Devayasni. Once while destroying a huge demonic snake a certain amount of 'Azab' - spiritual load - was caused to the fire. As a result of having been responsible for causing this load, his Ravaan was not allowed to proceed to the higher realms of Behesht on his death. His Ravaan had to stay in a state of suspended animation in a region called **Hamistagaan**. This involved an element of sadness to his Ravaan which was his punishment. This also prevented him from performing his appointed task of guiding other Ravaans stationed at Chinvat towards progress.

However, after his **Vikheez**, when the Ravaan of Zarathushtra Paigambar was proceeding through the higher realms, he was surprised to see the Ravaan of Kersaasp Pahalwan in suspended animation. When Ardibehesht Ameshaspand informed him of the reasons, Paigambarsaheb interceded on behalf of Kersaasp and secured his release from Hamistagaan. Thereafter, Kersaasp Pahalwan was able to perform his preordained functions at Chinvat.

In those days, the average life span of a person was between 500 to 1000 years. During the early 60 years of his life Faridoon Padshah concentrated solely on destroying and marginalising the forces of Devayasni which

had become well-entrenched during the reign of Zohaak. Later, he married. Three of his sons were Salem, Toor and Irach. The youngest Irach was like his father in nobility of character.

When Faridoon Padshah grew old, he divided his gigantic empire which stretched all over the known world among his three sons. Salem was given charge of the regions west of Iran which included the areas of present Europe. Toor was given charge of the regions east of Iran which extended upto China. Irach was given charge of Iran proper. This division was done by Faridoon Padshah after extensive study of the spiritual strengths of his sons.

Though their respective regions were eight times larger than that of Irach, Salem and Toor began to feel jealous and conspired to kill Irach. As soon as Irach got wind of this he pleaded with Faridoon to permit him to hand over his territories to his brothers. Faridoon Padshah had within him the power of Thraetona and was able to foresee the events of the next 300-400 years. He realised that his son Irach's life was about to end. So he granted him permission to do as he wished.

Irach approached his brothers and expressed his desire to gift them his kingdom. He requested them not to do him any evil and that he wished no more from them. However, Salem and especially Toor, were so consumed by hatred and jealousy for Irach that they decided to do away with him. While Irach was trying to impress upon them to cause no harm, Toor stabbed him in the heart. While Irach fell to the ground grievously wounded, Toor beheaded him and sent his head to their father Faridoon Padshah. This caused Faridoon a lot of grief but he was able to compose himself due to the force of Thraetona.

It seems rather strange that though all three were the offspring of a noble and illustrious father like Faridoon Padshah, Irach was the only one who inherited his father's nobility whereas Salem and Toor had evil in their

[Continued on Cover III]

#### Iran-Ni-Tavarikh-14 (Cont. from Pg. 13)

hearts. This only serves to indicate what strength the forces of evil had in those days.

Irach had two sons and a daughter. The two sons were also killed by their uncles, Salem and Toor. The daughter who was named Guzeh was placed into hiding by Faridoon Padshah. Later Guzeh got married and gave birth to a daughter named Fraguzeh. Subsequently, Guzeh was also killed by Salem and Toor. Faridoon Padshah, who was very old by now, protected Fraguzeh by sending her also into hiding. Out of her progeny, in the tenth generation, was born a son called Manuschehr. This whole lineage is given in the Pahlavi text of **Bundahishn**. The lineage of Toor is also found therein but not that of Salem. The reasons for this are unknown. From the lineage of Toor, in the sixth generation, was born Afrasiyab who was the maternal grandfather of Kaikhushru Padshah.

Irach ruled over Iran for only 12 years before he was murdered. On his death Salem and Toor divided Iran between themselves. Faridoon Padshah, though old, waged a battle against his sons, who had aligned themselves with the forces of Devayasni, and managed to keep them at bay. He had foreseen the advent of Minochehr i.e. Manuschehr and was keen to hand over the throne of Iran to him. Faridoon knew that Minochehr would have the necessary spiritual background to rule over Iran.

# IRAN NI TAVARIKH - (15)

As we read earlier, Padshah Faridoon was aware of the advent of Manuschehr (Minochehr) who he knew would possess the right qualities to entitle him to the throne of Iran and be a **Dahyupat (Spiritual Lord)**.

The Avesta is replete with information about the attunement of the Kings of Iran with various Yazatic forces to enable them to perform their assigned tasks. However, no such reference is found about Manuschehr except in the Farvardin Yasht where his Fravashi is invoked and referred to as **Manuschithrahi Airyavehi**.

Manuschehr was born on a mountain named Manush from which he got his name. Allegorically, Manush means one who is of exalted mind. Manuschehr was very much like his forefather Irach in demeanour. When he ascended the throne of Iran, Iran was troubled by internecine strife which he sought to subdue. Due to his exalted stature and the noble quality of his Khoreh he was able to achieve success and he became famous the world over.

Tales of his great deeds of valour reached the ears of Salem and Toor who decided to hatch plot to do away with Manuschehr. They sent word to their father Faridoon that they were awed by Manuschehr's valorous acts and wished to meet him in person. Faridoon immediately saw through their game and replied that Manuschehr would be willing to meet them but only on the battlefield. Salem and Toor gathered a massive and fearsome army to confront Manuschehr. Manuschehr was accompanied by the Iranian army under the leadership of four great Pahalwans of

his time viz. Karaan, Kobad, Kersaasp and Saam-e-Savar.

A fearsome battle ensued in which both sides seemed initially well matched. They fought by day and rested at night. After a few days, the Iranians began to get the upper hand. Sensing the tide turning against them, Salem and Toor called for a temporary truce. However, they secretly planned to launch an attack at night to catch the Iranians by surprise.

But the Iranian intelligence got wind of these dastardly plans and informed their superiors. At night the Iranian army acted as if they were retiring but were in fact lying in wait for the treacherous Turanians. At night Toor personally led the surprise attack. But Manuschehr was prepared. He attacked Toor with his spear and threw him down from his horse. As soon as this happened Manuschehr beheaded Toor. Toor's head was then sent to Faridoon Padshah with a message that this was in response to Toor's slaying of Irach. Manuschehr also promised that Salem would meet with the same fate.

Faridoon Padshah who was by now very old received this message and realised that this was the obvious outcome but yet he could not contain his grief at the death of his wayward son. It is said that Faridoon Padshah became blind in his old age. This blindness is not to be mistaken for physical blindness. It means that with advancing age he was unable to perform the task of keeping Devayasni in check and help the Creation towards Frashogard.

As we read earlier, one of the Pahalwans assisting Manuschehr was Saam-e-Savar. In those days, the Devs

were extremely powerful. They could assume forms and perform much tricks as would today seem impossible. One such Dev was Soham Dev. He had control over the fire element and had the power to burn whole countries to the ground. Saam who was a vanquisher of Devs confronted him and a terrible battle ensued in which Soham Dev was defeated. He begged Saam to spare his life and promised to do his bidding at all times. Saam spared his life but ordered him to become his mount and show him all the pockets of the Devs so that he could destroy their **Talesams**. Thus, he earned the title of Saam-e-Savar; savar meaning rider. Saam was the grandfather of mighty Rustom who was born during the reign of Manuschehr. Their's was a family of King-makers of Iran. They never lived in Iran but their services were always available to the Shahenshahs of Iran.

- Hanoz Mistry

## HUM BANDAGI

'Family that prays together stays together' - is the oft repeated line one hears now-a-days, and why not! It's really the need of the day. Collective thought, collective recitation of the Avesta prayers, make collective 'Staota' more superior. There is a geometrical progression here meaning if two persons pray together, that makes  $2 \times 2 = 4$ ; but four persons praying will not be 8 times but 16 times more powerful. Unfortunately, in our community this is lacking.

Christianity, is following this to a greater extent in their Sunday masses. Even at the dinner table they recite a small prayer together. This is admirable. It is high time Parsees follow some such practice, especially on "Hingam" days like Avagan, Tirangan, Meherangan, Atash Parab etc. The only thing to be borne in mind is that any prayer chosen to be recited should be in full and not in fragments (i.e. bits from here and there.)

It is an ideal way to make group of children learn the Avesta Prayers. In Baugs and Colonies of the Parsees, someone should take lead and apply his mind to this way of prayers — 'Hum Bandagi.'

- Editor

## A FIGHTER PASSES AWAY

On 13-11-97, Behram K. Mistry a fighter of the orthodox camp suddenly passed away. Behram minced no words in his speeches or writings when it came to upholding of the religious tenets and tradition, be it friend, family members or reformists. Although reaching 80, he was as sharp as 20, and his knowledge and understanding of the intricacies of legal matters, would put to shame an advocate, although by profession, he was in the advertising field.

He was a force behind the CUZ in its tussle with others in the Parsi Panchayet elections. He mooted the group, with the undersigned, which came to be known as COVP — Council of Vigilant Parsis. In his hey-day, he was in politics, having joined Rajaji's Swatantra Party. He was humorous in his own way in his sharp-edged remarks. He was also a founding member of YOU. Behram leaves behind him a grieving wife, three sons and a daughter.

B. K's sad demise is a distinct loss to all those who uphold orthodoxy.

May his soul advance further and further in Nature. Amen!

- Curset M. Patel  
For Dini-Avaz Committee

## IRAN NI TAVARIKH - (16)

As we read last time Minochehr was one of the last Peshdadian-Padshahs of Iran. Though not much is known about his rule, he was a **Ramshah** and a **Dahyupat** i.e. Nature had bestowed on him the Divine Right of Kings.

During the rule of Minochehr in Iran, Afrasiyaab ascended the throne of Iran. As we read earlier, Minochehr was born from the progeny of Irach, the eldest son of Faridoon Padshah whereas Afrasiyaab was born from the descendants of Toor, the wicked brother of Irach. Afrasiyaab was a great practitioner of Devayasni.

Once, when he attacked Iran, he was defeated by Minochehr. As the victor, Minochehr suggested to Afrasiyaab a way to demarcate the boundaries between Iran and Turan. In Iran lived an archer named Eresh. He was considered the best archer in the whole of Iran and Turan. He was no ordinary mortal. He was in communion with Meher Yazad. It was decided that Eresh would shoot an arrow and the place where the arrow fell would become the boundary between the warring countries. Afrasiyaab readily agreed to this condition. On the appointed day, Eresh climbed Mount Demavand early morning, and with the power of Maanthravani, shot an arrow. It was afternoon when the arrow fell at a certain spot near the river Vohun. This became the new boundary between Iran and Turan.

It was during the times of Minochehr that the professional class of warriors i.e. the Ratheshtars and Pahalwaans emerged. One among them was Saam-e-Savar, who was the father of Zaal, the father of Rustom Pahalwaan.

### THE STORY OF ZAAL

Firdausi, in his Shahnamah, has told the incredible tale of Zaal, the son of Saam. He was born with hair as white as snow. Saam was very

distressed and believed it to be an evil foreboding. He consulted his friends and they decided to abandon the child to its fate on a barren rock in the mountains. The newborn Zaal lay there for a long time. His cries soon attracted the attention of a big bird named Simorgh which had its nest on a mountain-top close by. Thinking that it had found some food for its nestlings it picked up Zaal and put him in its nest for its young chicks to feed on.

However, at that moment, a voice muttered in its ear that this child should be protected by Simorgh as he would father mighty warriors who would be renowned the world over. Simorgh was surprised but also noticed that its chicks, instead of feeding on Zaal, were looking at him with tears of blood, as they were sad at his pitiable state. Thus, Simorgh paid heed to its instincts and brought up Zaal as its own.

At seven years of age, Firdausi says that Zaal was tall and strapping like a big warrior. In the meanwhile, Saam was extremely penitent at having abandoned his own newborn son to the mercy of the wild. But alas he did not know how to make amends. He had heard strange stories of a white-haired seven year old in the wilds, but refused to give any credence to the story. Then one day he had a dream in which a warrior on a horse told him not to grieve as his son Zaal was alive and well. However, Saam did not believe this. When the dream recurred, he consulted his mobeds who confirmed that his dreams did indicate that Zaal was alive. Saam was overjoyed and immediately set out with his friends to the place where they had abandoned little Zaal.

### SIMORGH

Simorgh, as we call the bird that nurtured Zaal, has been referred to by Firdausi as **Sin-Amru**.



The 25th Karda of the Farvardin Yasht mentions the names Amru and Chamru as being two Yazatic forces with whom we attune ourselves. Sin Amru was the name of an Abed Saheb who had attained attunement with the force of Amru and his Kehrp could assume the form of a huge bird to achieve certain purposes.

The 14th Karda of the Behram Yasht mentions the words **Meregha Peshoperen** meaning a bird named Peshoperen whose feathers were used by Faridoon and others to cure various illnesses. The 15th Karda of the same Yasht refers to **Meregha Saen**.

The Farvardin Yasht also mentions Amru and Chamru as being the disciples to Paigambar Zarathushtra who came to this Earth almost 2000 years after the time of Saam and Zaal. The only explanation to reconcile this time gap is that Amru, Chamru and Saen were mighty forces in Nature with whom the Abeds would attune themselves and thus their Kehrps could assume a bird-like form.

In order to understand the forces of Amru and Chamru it is necessary to take a quick look at Cosmology. The seven Dakhyus of Meher Yazad comprise the area of Nisti. Nisti is encompassed by a huge expanse called **Zareh Vourukash**. Above the area of Nisti is Hasti comprising various Aasmaans. From these Aasmaans there is a continuous outflows of seeds (Chithra) known as Ashachithra and Vahachithra towards Nisti. These Chithra are converted into what is called Gavachithra and these are first absorbed by Zareh Vourukash. In this Zareh is found the force known as Amru which protects these Chithra. In the upper regions of Nisti known as **Nisti-e-Awwal** there is another vast expanse known as **Zareh Frankard**. In this Zareh is found the force of Chamru whose function is to segregate these seeds on the basis of Jherum i.e. spiritual classification. As was prevalent in those times, any agency on this Earth which attuned itself with these forces and became its co-worker also assumed the name of these forces. Thus the Abed who was the co-worker of the force of

Amru and who could assume the form of a huge bird was called Sin-Amru and it was he who nurtured Zaal in his childhood.

Reverting to Firdausi, when Saam realised that his son Zaal was alive he came with his friends and mobeds to the place where he had abandoned him as a newborn. When he came to that desolate place he noticed atop a huge mountain a nest of a huge bird but could not find a path to reach the top. What appeared like a nest from below was actually the secret retreat of the Abed Sin Amru where he stayed with his disciples. These disciples were the nestlings written of by Firdausi. Saam looked up and saw a young boy looking very much like him. He immediately recognised his son but was overcome by frustration as he could not find a way to reach him. He broke down and prayed to Dadaar Ahuramazd to forgive him.

Abed Sin Amru gently informed Zaal that his time in the retreat was about to end and that he would have to return to his father. Zaal was unwilling to leave the secure atmosphere of the retreat but the holy Abed advised him correctly and persuaded him. He informed Zaal that the grandeur and pomp of Iran awaited him and that in future his progeny would be the mainstay of the Iranian Monarchy. He also gave Zaal some of his feathers and promised to come to his aid in future if he burned those feathers on a holy fire and thought about him.

The white hair on the head of Zaal were an indication of certain bad Karma in his past for which he would have to atone. Abed Sin Amru was able to cleanse the spiritual defects he was born with before sending him back to Saam. However, Zaal was destined to live a life of sorrow. He lived for over a 1000 years but his life was unhappy throughout. He lived to see the death of his mighty son Rustom. Firdausi calls him **Dastaan-e-Zand** meaning 'one who knows the secret meanings of things and by whose hand the whole world knows them'. Zaal was the epitome of patience and tolerance throughout his life in spite of his misfortunes.

# IRAN NI TAVARIKH - (17)

- HANOZ MISTRY

In the previous issue, we read the story of Zaal, the white-haired son of Saam. Due to the benevolence of Abed Sin Amru Zaal was saved and lived for 800-1000 years and sired a mighty son like Rustom. Zaal had exceptional physical strength which was the result of his highly evolved spiritual status. Due to his exalted spiritual level he was the recipient of **Kyan Khoreh** and **Farreh Yazadi Khoreh**.

## 'Jehan Pahalwan' Rustom

Even in today's highly materialistic world, the name Rustom is synonymous with strength and valour. Firdausi has dedicated nearly three-fourths of the Shahnamah to the feats of Rustom Pahalwan. The following couplet from the Shahnamah indicates the exalted status of Rustom Pahalwan:

"Jehan afreed ta Jehan afreed  
Savari chun Rustom neyamat padid"

It means "Blessed is this earth and all who live in it that there rode a warrior like Rustom, the likes of whom the world has not seen again".

The story of Rustom would be incomplete without narrating the romance of Zaal and Rodabeh. During the reign of Minochehr, Iran was split into political regions known as Satrapies and their charge was given to various Pahalwaans in Minochehr's court. They conducted the affairs of these kingdoms under the overall control of Minochehr to whom they all owed allegiance. While Saam was busy conquering the devils in Mazandaraan, his son Zaal governed the provinces of Afghanistan and other nearby regions. In one of these provinces was a king named Mehraab who had a lovely daughter named Rodabeh. Zaal and Rodabeh met and fell deeply in love. They desired to marry.

However, Minochehr Padshah was unhappy

with this news because Mehraab was a descendant of Zohaak. Saam, who was informed about these goings-on, immediately returned to Iran and convinced Minochehr Padshah that Rodabeh was a fitting partner for Zaal and requested Minochehr to give the couple his assent. Minochehr agreed to Saam's suggestion and the couple were soon united in marriage.

Soon, Rodabeh was pregnant. Right from the third month she started feeling very uneasy. With great difficulty she passed her period of nine months. However, with the onset of labour pains she couldn't bear it any more and became unconscious. All her attendants became worried and summoned Zaal to her side. In this time of despair Zaal prayed to Abed Sin Amru to come to his aid. The holy Abed immediately came to Zaal and instructed him on the next course of action. He informed him that it would not be possible for the child to be born naturally. He instructed that a surgical procedure would have to be followed. He stated that he would spread his Khoreh over Rodabeh during the operation so that she would not be afflicted by **Druji-e-Buzi** ('druj' emanating from Parturition). Under his able guidance, Rustom was born. This is the first known caesarian case in the world. He instructed Zaal to touch the wound on Rodabeh's body with his feather so that she would heal immediately.

At the time of Rustom's birth the planetary aspecting on Daregho Khadaat was Jupiter - Mars - Moon. This also indicated an upswing in the fortunes of the Mazdayasni Din. Rustom's Ravaan travelled through the Dakhyus and not the Keshvars on its way to this earth before birth. This was an exception because all other Ravaans pass through the Dakhyus only after death. This indicated his exceptional existence.

As we read earlier, Abed Sin Amru had covered Rodabeh with his Khoreh during childbirth due to which there was no Druji-e-

Buji. Consequently Rustom was a miracle child right from birth. On his head were the blessings of **Dami Upaman Yazad** due to which he was full of Divine Wisdom and had the capacity to think his way out of any situation or problem. On his right shoulder were the blessings of **Shehrevan Ameshaspand** due to which he had the divine spiritual and physical authority to become the king-maker of Iran. On his left shoulder were the blessings of **Behram Yazad** due to which he was invincible and forever victorious over his opponents and had full control over his own passion.

He was the mightiest of all the **Pesh-Ravaans** (forerunners) of Paigambar Zarathushtra. He first gave an indication of his strength and valour at the age of eight years. In Zaal's camp was a huge white elephant which had excelled itself in various wars fought by Saam and Zaal. Unfortunately once when Zaal and the other elders were away, this poor beast was struck by madness. It escaped from its camp and started to wreak havoc in the town. There was a big commotion and everybody ran helter-skelter. Rustom, who was asleep, awoke to the noise and inquired from his father's courtiers as to what was going on. On knowing about the rampaging elephant, he told his father's courtiers to open the palace doors as he wanted to tackle the elephant himself. The courtiers firmly refused saying that he was only a child and would be no match for the mad elephant. Rustom was annoyed. He promptly picked up his grandfather Saam's mace, which weighed 300 maunds, and ordered his father's courtiers to open the palace gates or else he would break their heads. As soon as the gates opened and Rustom stepped out, the mad elephant charged at him. Rustom lifted the massive mace and with one blow killed the unfortunate beast. He then returned to his palace and peacefully went back to sleep!

When Zaal heard about his son's exploit he was very thrilled and wondered what feats of valour Rustom would accomplish when he grew up. He returned to his palace and decided

to entrust Rustom with another task. In a far away place was a fortress named Sapeed. It was inhabited by Devs and their worshippers. It was situated on a mountain top and it had only one entrance route which was blocked by a huge stone gate. They were so self sufficient that they rarely felt the need to open the gate. Zaal's grandfather Nariman, who was a mighty Pahalwaan, had tried his best to conquer it. For two years he could not even find the way leading to the entrance. But when he discovered the entrance, the Devs rolled a huge boulder from the fortress due to which Nariman was killed.

After Nariman's death, his son Saam laid siege to this fortress and tried in vain to find another way to the fortress. But even he did not succeed. Zaal too failed in this campaign. Zaal then entrusted this task to young Rustom who was then only 9-10 years old but was over 8-9 feet tall. He cautioned Rustom to use not only his strength but also various other tactics to accomplish this task. The fortress was well stocked with every thing but they were short of salt which they needed to buy regularly from outsiders. Zaal advised Rustom to pose as a salt vendor and his soldiers as merchants in his retinue and go to this fortress disguised. Rustom readily agreed. He along with his troops soon reached the mountain named Sapeed where the fortress was and gained entry on the pretext of being salt merchants. As night fell, Rustom and his warriors revealed their true selves and attacked the Devs. In the ensuing battle all the Devs were vanquished and young Rustom took charge of the fortress. In the deep recesses of the fortress he was astonished to find stacks and stacks of gold and jewellery. He immediately sent word of his victory to Zaal and informed him about his astonishing find. But Zaal instructed Rustom to take only a few things that were necessary and to destroy the rest. This was necessary as one's **Qisas** increases by possessing that which one does not need and which one has to repay after death for many incarnations.

## State of the Iranian monarchy after Minochehr

Minochehr Padshah, who was by now very old, passed away. As was the Iranian practice, the council of mobeds had to decide on his successor. Minochehr Padshah had both, the Kyan Khoreh and Farreh Yazadi Khoreh. However, after him, the Council of Mobeds were unable to find any successor with this dual Khoreh. After deep thought and study, they chose Navdar as Padshah. Though Navdar Padshah had Farreh Yazadi Khoreh his personal destiny was not very powerful. His planetary conjunctions indicated trouble. Soon his own people raised the banner of revolt against him. They complained to Saam-e-Savar that they were unhappy with Navdar Padshah who they felt was distanced from his Khoreh. They requested Saam to assume the Kingship. Saam was outraged at this suggestion and advised the people to perform Patet and seek Navdar Padshah's forgiveness. He advised them that this was just the effect of unfortunate planetary positions and that they should pledge their support to Navdar Padshah.

Neighbouring Turan was, at that time, being ruled by Pashang who was a cousin of Navdar Padshah and hence a Mazdayasni. However, he got wind of the unrest in Iran and decided that the time was ripe to conquer Iran. His brothers were the well-known Homan, Peeran and Baarman. His sons were Agreras, Kasarvej and the infamous Afrasiyaab.

Pashang immediately summoned a council of war and bared his plans for invading Iran. His son Agreras counselled his father against such a course of action drawing their attention that Iran was not an aggressor and it was cowardly to attack during such a time of internal strife. However, he was overruled by his younger brothers and Afrasiyaab took charge of this campaign. He assembled lakhs of warriors and marched to the border of Iran.

Kaaran, who was one of the Pahalwaans of Navdar Padshah, received news about Afrasiyaab's invasion and he too began his preparations for the defence of Iran. When Afrasiyaab realised that Iran was ready to repulse his attack he decided on another

course of action. He suggested that instead of both the armies clashing, it would be better if two Pahalwaans from either side met in combat and the winner would decide which country won. Afrasiyaab called his war council and they decided on Baarman, the brother of Pashang. The Iranians chose Kobad Pahalwaan. Unfortunately, while all this was going on, Saam-e-Savar passed away and his whole family became busy with his death ceremonies. This raised Afrasiyaab's hopes.

On the appointed day, a terrible battle ensued between Kobad Pahalwaan who was almost 200 years old and Baarman who was much younger. They fought evenly the whole day. However, towards evening Kobad Pahalwaan succumbed to the injuries inflicted on him and expired on the battle field. This emboldened Afrasiyaab.

On seeing the result of this combat, Navdar Padshah along with Kaaran Pahalwaan went into hiding in one impregnable fortress. Navdar Padshah immediately advised his sons Toos and Guztam to escape to Mount Alburz for their safety. No sooner had they escaped that Afrasiyaab laid siege to that fortress expecting that at some point of time some one would try to escape. He did not have to wait long.

As soon as night fell, Kaaran Pahalwaan decided to escape and try to inform Zaal, who was in Jabulistan for the last rites of Saam, about the predicament they were in. Unfortunately, he was spied by Afrasiyaab and a battle ensued. However, Kaaran was so powerful that he broke through the Turanian ranks and sped towards Jabulistan. The Turanians battled with him and his forces for two days and nights but could not capture him.

Seeing that Kaaran had been able to escape the clutches of Afrasiyaab, Navdar Padshah decided to try and make good his own escape. However, he was engaged in battle by Afrasiyaab and captured alive. For the first time in the history of Iran, Iran was subjugated by Turan. The time cycle at that time read as Jupiter - Mars- Saturns, each an antagonist of the other. This conjunction accounted for the misfortunes of Iran.



# IRAN NI TAVARIKH - (18)

- HANOZ M. MISTRY

After Iran was captured by the Turanians, Pashang, the King of Turan, divided Turan between his sons Agreras and Afrasiyaab. Agreras, who was a noble person and a friend of Minochehr Padshah, soon released all the Iranian soldiers from his captivity as he felt that they were being unnecessarily subjected to this ill-treatment. When Afrasiyaab came to know about this, he confronted Agreras and a heated argument ensued in the course of which Afrasiyaab, in a fit of temper, unsheathed his sword and beheaded Agreras, thus spilling the blood of his own elder brother.

Afrasiyaab was also a Mazdayasni. However, he had attuned himself with a powerful force in Nature called **Toor-e-Frangras** which was evil. In Avesta, Afrasiyaab is called Frangras. Thus, he was constantly in conflict with the Mazdayasni forces of Iran. However, this constant conflict with Iran had a positive effect. He would constantly encourage the forces of Devayasni and their hordes to battle against Iran. But these Devs were no match for the likes of Zaal and Rustom at whose hands they met their end. Thus, scores of Devs and demons were destroyed. Hence, Afrasiyaab can be said to have done Iran a big favour. However, Afrasiyaab committed two very heinous crimes for which he had to pay a heavy price. One was the murder of his elder brother Agreras, and the other was the slaying of his son-in-law Kai Shiavax, who was a **Nar-Asho**.

## Zav Padshah

As Zaal and his family were away in Zabulistan for the funeral ceremonies of Saame-Savar, and Navdar Padshah was in captivity, Afrasiyaab was supremely confident of his reign in Iran. He, unfortunately, was unaware of Rustom Pahalwaan's existence. Suddenly, Navdar Padshah died in captivity. The nobles of Iran began a search for Navdar Padshah's successor who would unite the Iranian forces

and drive away Afrasiyaab. After a great deal of search they found a suitable choice. His name was Zav. He was an Abed and Ashavan of a very high order. He had the requisite Farreh Yazadi Khoreh. He hailed from the lineage of Faridoon Padshah. Though he was aged, he united the Pahalwaans of Iran, vanquished Afrasiyaab and ascended the throne of Iran.

However, Afrasiyaab's misrule over Iran had had its ill-effects. There was a shortage of rain in Iran. Zav Padshah along with other Abeds in his court set about performing certain **Yasna**. This **Yasna** had the effect of encouraging the lions and tigers in the forests to roar in a certain manner. This roaring released Staota of red colour which attracted the rain clouds over these areas and caused rain. Such was the effect of this powerful **Yasna**. Iran once again became green and fertile. However, Zav Padshah ruled only for five years and then expired. He is remembered in the Fravardin Yasht by his Avesta name Uzav-e-Tehmaspan. The Nirangs that he prepared were used for thousands of years in Iran.

After his death, the Iranians appointed Kersaasp as their Padshah. This Kersaasp is not to be confused with Kersaasp Pahalwaan who had died long ago. Even Kersaasp Padshah expired after a short while. He was the last Peshdadian monarch of Iran.

On Zaal's shoulders fall the responsibility of choosing a monarch for Iran as he was the senior-most among the Pahalwaans. During the course of these happenings, his son Rustom requested him to give him two things; one was an indestructible armour and another was a horse which could take his weight and accompany him on every battle and yet remain unharmed. Zaal realised that this was not something he could provide and decided to consult his Ustad Abed Sin Amru. On the

necessary **Yasna** being performed, Abed Sin Amru appeared. He informed Rustom that firstly he would make him go through certain ceremonies so that he may get more benefits out of his attunement with Dami Upaman Yazad.

### **Raksh**

After these ceremonies were performed, Rustom was guided by Abed Sin Amru to a pasture which was actually a hidden retreat where some of the best species of horses could be found. Rustom's eyes immediately fell upon a young foal. But the keeper of the pasture cautioned Rustom to keep away from this magnificent foal as the foal's mother was very protective about it and had already killed those who sought to capture its foal. He even narrated a legend saying that this foal could only be taken by the great Rustom Pahalwaan. Rustom immediately lassoed this foal. On seeing this, the mare immediately attacked Rustom. One mighty blow from Rustom felled her and she retreated in fear. Seeking to test the strength of the foal, Rustom delivered a hard blow on its back, but the foal stood firmly and fearlessly on its feet. Rustom was very pleased and immediately mounted its bare back to ride it. He asked the keeper to name his price for this foal. But the keeper who saw the old legend come true before his old eyes told Rustom that no amount of money in this world would suffice for the foal who was named Raksh. He bade Rustom farewell and inspired him to do valorous deeds for Iran.

### **Babrebayan - Rustom's armour**

After this, Abed Sin Amru guided Rustom to acquire his armour. He informed Rustom that his armour had been prepared long ago by none other than Jamshid Padshah himself, and the same was kept in a secret retreat. It was made from the hide of an old goat and was named Babrebayan. It was, of course, endowed with talismanic powers and was capable of holding its own against the onslaught of any weapon. It was finally destroyed by Asfandiar with arrows charged with Fshusho Manthra.

The entry into this secret retreat prepared by Jamshid Padshah was provided by Abed Sin Amru. Rustom was overjoyed and, with the permission of Abed Sin Amru, donned his armour.

The horse Raksh and the goat from whose hide the Babrebayan was made, were no ordinary animals. They contained the particle souls of Rustom. Due to their exalted spiritual status they acquired superior physical prowess and were sent by Nature at their respective times to assist Rustom in the completion of his appointed tasks.

After he had acquired Raksh and the Babrebayan, Abed Sin Amru instructed Rustom Pahalwaan to take over his new role i.e., that of king-maker of Iran. He informed Rustom that there existed in the hidden retreats of Iran, a person named Kai Kobad who was destined to be the future monarch of Iran and the originator of a new dynasty. He instructed Rustom to seek him out and install him on the throne of Iran.



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# IRAN NI TAVARIKH (19)

BY HANOZ MISTRY

## RUSTOM PAHALWAAN, THE KING MAKER

The first task given to Rustom Pahalwaan was to locate the founder of the Kayaanian Dynasty, Kai Kobad, from his retreat in the Elbruz mountains. After Kai Kobad, right upto Kai Lohrasp, all kings of Iran were hand-picked by Rustom Pahalwaan.

## KAI KOBAD

No reference is found to the name of Kai Kobad's father in the extant literature. However, it is firmly known that he had descended from the lineage of Faridoon Padshah. He cannot, however, be known as a Peshdadian Padshah. He is known as a Kayani Padshah.

This is because the Padshahs and Pahalwaans of the Peshdadian dynasty had two types of Khoreh viz. Kayan Khoreh of the highest order and Farreh Yazadi Khoreh. The Kayani Padshahs had only the Kayan Khoreh and that too of a lesser degree in comparison. But they were all Mazdayasnis.

The time cycle at the time of enthronement of Kai Kobad Padshah read as Jupiter - Mars - Jupiter, a benevolent position for the Mazdayasnis. Due to that, a powerful Padshah like Kai Kobad and a young warrior like Rustom could establish their supremacy. Kai Kobad declared war on Turan to teach Afrasiyaab a lesson. This was the first time that Rustom Pahalwaan, who was a mere boy, took up arms for Iran. The army of Turan was huge as compared to that of Iran. However, they were no match for the Iranians who were skilled in combat and the art of warfare. With the permission of Zalezar, his father, Rustom straightway launched an attack on the core of the Turanian army which was surrounding Afrasiyaab. The Turanians were no match in front of the power of Rustom's mace and he

soon challenged Afrasiyaab. Afrasiyaab, who will then was unaware of the existence of Rustom, thought he would easily win over the young Rustom. However, to his consternation, Rustom picked him up from his waistband and threw him from his horse.

Afrasiyaab was shocked. Rustom grabbed him again from his waistband with the intention of capturing him. However, the waistband broke and Afrasiyaab fled the battlefield. Seeing their leader overpowered, the Turanian army fell into disarray and over a 1000 top soldiers were massacred by the Iranians. Kai Kobad Padshah, who was reviewing the situation, immediately called a halt to this unnecessary carnage. Afrasiyaab knew that time was against him and so he asked his father Pashang to write a polite letter to Kai Kobad requesting him to declare a ceasefire. Kai Kobad relented and declared a truce. Thus, one of the other important tasks performed by Rustom was establishing peace and order.

Kai Kobad ruled for a 100 years during which time he toured the whole world for almost 10 years. His Avesta name is **Kavi Kavaat**.

## KAI KAUS

After ruling for 100 years Kai Kobad selected Kai Kaus, one of his four sons, to be the ruler of Iran. However, due to some disorder in his personal destiny, he was prone to making wrong decisions and had to suffer for them. The Iran he inherited from Kai Kobad included Turan and almost the whole of the known world at that time. However, one province known as Maazandaraan, situated near the North Pole and a place of exquisite beauty, was not under Iranian rule. It was ruled by the Devs under the leadership of **Safed Dev**. They were very powerful and derived their power from a Daevic force called **Mazainya Dev**. Two-thirds of this

force had been subjugated by Hošhang Padshah during his rule, but now they had regained their strength. Even Faridoon Padshah was unable to vanquish them. However, Saam-e-Savar, the grandfather of Rustom, had defeated Safed Dev but had let him live on the condition that he would not leave the confines of Maazandaraan.

One day, one of the Devs of Maazandaraan took the form of a bard and came to Kai Kaus Padshah's court where he gave a very liting and beautiful description of Maazandaraan. Much against the wishes of his Pahalwaans, Kai Kaus Padshah set out with his army to capture that place leaving Rustom Pahalwaan in overall charge. They travelled for almost 6 months when they camped at the base of a mountain named **Asparouz** from where they could see the gates of Maazandaraan. The next morning Kai Kaus Padshah instructed Gev Pahalwaan to attack. Many Devs were killed by Gev Pahalwaan and his army. This incensed Safed Dev who felt that the Iranians had betrayed him though he had stuck to his part of the deal and not left Maazandaraan as promised to Saam-e-Savar. With the aid of tremendous Daevic powers, he attacked the Iranian army and subjugated them. All the Pahalwaans including Kai Kaus Padshah were imprisoned by Safed Dev. His evil mantras were so strong that not only did he imprison them but he also blinded them.

However, one Iranian soldier escaped all this and found his way back and narrated this unfortunate happening to Zal. Zal who had tried his best to dissuade Kai Kaus Padshah from this misadventure was saddened. He summoned Rustom and entrusted him with the mission of rescuing Kai Kaus Padshah and his Pahalwaans from the spell of Safed Dev. He informed Rustom of a shorter route which would take him to Maazandaraan in 15 days but warned that this route was beset with seven demonic hurdles (haftakhaan) created by the Devs after performing evil rituals.

## VANQUISHING THE HAFTAKHAAN

Rustom Pahalwaan immediately set out on this mission and soon arrived at a jungle which was the abode of a lion who was actually a Dev who could change his form to that of any carnivore. As it was night time, Rustom allowed Rakhsh to graze and he fell asleep. The lion attacked Rustom who was asleep and hence caught unawares. Rakhsh, who was ever-protective about his master, attacked the lion, kicked him on his head and mauled him badly. After this he quietly returned to his grazing. When Rustom awoke he was happy and thanked Rakhsh for saving his life, but also admonished him not to fight singly in future and to call on Rustom for help. This completed one-eighth of his journey and cleared one hurdle.

Next, they came to a place which was like a desert and the sand was hot and burning like fire. Soon, Rustom and Rakhsh were tired. Rustom dismounted and prayed to Dadaar Ahura Mazda for guidance. No sooner had he prayed that a sheep of extraordinary colour appeared before him and guided him to a pond of cool water. This sheep was one of the forms of Behram Yazad which He took when He came to the aid of spiritually advanced souls.

Further on, when night advanced and Rustom slept peacefully with Rakhsh grazing nearby, the third hurdle came forth. Rakhsh heard some disturbance and saw a huge dragon spewing fire advancing on them. As Rustom had cautioned him not to act on his own, he neighed and awoke Rustom. However, when Rustom awoke, the dragon disappeared. This happened twice. However, the third time Rustom saw the dragon slowly disappearing and attacked it. Rakhsh also joined in and with his teeth tore off the dragon's skin. This helped Rustom in slaying the dragon. As we read earlier, Rakhsh was no ordinary horse. He was endowed with divine powers and was the particle soul of Rustom.

*(To be continued....)*



## IRAN NI TAVARIKH (20)

BY HANOZ MISTRY

After this incident, they progressed further in their journey and came upon a little village. Here, Rustom found a banquet waiting for him along with wine in a golden pitcher. He was delighted to see all this tasty food in so far away a place and was settling down to eat when a beautiful woman approached him and sweetly asked him to satisfy his appetite. Rustom invited her for the meal. This woman was no ordinary mortal but was a demoness out to destroy Rustom by first captivating him in her charms and then diverting him from his mission. However, as was the practice amongst Mazdayasnis before meals, Rustom Pahalwaan recited certain Nirangs and gave thanksgiving to Dadaar. This ritual resulted in activating Rustom's Khoreh and he was able to recognise the woman before him as a demoness. Rustom commanded her to assume her normal demonic form and immediately slew her. Due to his attunement with Dami Upaman Yazad, Shehrevar Ameshaspand and Behram Yazad, the viles of a woman would have no effect on mighty Rustom. Thus, he overcame the fourth hurdle.

Now he was nearing the North Pole. He passed through a region of complete darkness where the Sun did not shine even during daytime. After some time he came out of that place and decided to rest. As was his practice, he let Rakhsh graze in a nearby field and fell asleep. However, the keeper of the field was agitated and asked Rustom to stop Rakhsh. Rustom simply ignored him. This provoked the keeper into striking Rustom on his feet with a stick. Rustom's sleep was disturbed and he was annoyed. He got up and picked the keeper up

from his ears. The man's ears came off in Rustom's hands and he screamed in pain. This brought on the scene his master, a demon named Ulad Dev, who challenged Rustom to a fight, Rustom vanquished him and agreed to spare his life if he promised to become Rustom's guide and lead him to Maazandaraan and Safed Dev. He also promised to make Ulad Dev, the King of Maazandaraan. Thus, he overcame his fifth obstacle. Ulad Dev cautioned Rustom that before he could get to Safed Dev he would encounter other mighty Devs like Arezangh Dev, Beed Dev, Faulad Dev and Sanjay Dev. Ulad Dev led him to a place which was 1000 farsangs away from the place where Kai Kaus Padshah was imprisoned. Here he fought with and defeated all these other powerful Devs.

Then they arrived at the place at the base of Asparouz mountain where Kai Kaus Padshah had initially camped. Ulad Dev informed Rustom that the people here awakened at midnight and then went about their work. This is an indication to us of the spurt in evil forces during the period of Gashak. Ulad Dev guided Rustom to the tent of Arezangh Dev which looked like a high tree from afar. The peculiarity of Arezangh Dev was that he would keep yelling at the top of his voice. Rustom challenged him to a fight and vanquished him, thus overcoming the sixth hurdle.

Next, he reached the gates of Maazandaraan which were guarded by 12,000 elephants and an army of Devs. Singlehandedly the mighty Rustom overpowered this hurdle. Kai Kaus Padshah and the other Irani Pahalwaans who were captured and blinded by Safed Dev

were being tortured by being deprived of adequate food. Kai Kaus Padshah heard Rakhsh neighing and was overjoyed to know of Rustom's presence. Rustom Pahalwaan liberated all of them. Kai Kaus Padshah told Rustom where to find Safed Dev and asked Rustom to get the blood from his liver which when applied to their eyes would cure their blindness.

Safed Dev's cave was in total darkness. When Rustom's eyes got accustomed to this darkness, he noticed Safed Dev who was built like a high mountain. On seeing Rustom Pahalwaan, Safed Dev picked up a huge boulder to crush Rustom. But with lightning speed, Rustom cut off Safed Dev's hands and feet. However, due to his demonic prowess, he continued to fight till such time that Rustom overpowered him and stabbed him to death. Rustom then took the blood from his liver and applied it to the eyes of the blinded Iranians who soon regained their vision.

(To be continued)

"The eyes of a patient man see deeper. God will use human instruments to adjust matters at the appointed hour. The turmoil among nations, the moral wickedness among people and the suffering of miserable millions will provoke, as a reaction, some great divinely inspired man to come to the rescue. In this sense, every century has its own saviour. The process works like a law of physics. The greater the wretchedness caused by spiritual ignorance, materialism, the greater will be the man who will arise to help the world."

"Then do you expect someone to arise in our time, too?"

"In our century," he corrects. "Assuredly. The need of the world is so great and its spiritual darkness is so thick, that an inspired man of God will surely arise."

*A Search in Secret India - Paul Brunton*

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### ASMO-KHANVANT

This great soul is remembered in the Ahura Mazda Yasht, Vishtasp or Hadokht Yasht in the second and third Pargarad. He is called "fraxati fravaret gaokerenahe soorahe mazdadaatahe." This means he is soorahe = brave, unflinching, as well as fravret gaokeren = knowing and acknowledging the Gaokeren.

The whole mankind will be transformed through Gaokeren and achieve salvation. Asmo-Khanvant is acknowledged as believing in Haoma in the best possible context, he has understood the secret teachings of the religion.

This man has gone beyond the stage of Khaelvodath, beyond the stage of Ardafravax, has met the souls of the Ancestors of the religion and reached the third or fourth level of a Nabanajdisht Fravashi.

He has the energy and power of yazatas and can reach any part of the world at any time. Even the mightiest Abeds could be attacked by the powers of evil, due to their previous destiny. Such Abeds seek the protection of four main protectors who are almost of the quality of the prophet. These four protectors are 1) Maidyomaah 2) Asmo-Khanvant 3) Jaqmasp 4) Peshotan.

Their Kehra could merge with the life breadth of the Abeds. Ordinary mortal could always remember them with benefit as they help the whole mankind towards salvation. His status is just behind Maidhyomaah in being a co-worker of Zarathustra.

- Translated P. Kotsawalla

# IRAN NI TAVARIKH (21)

BY HANOZ MISTRY

After his release from the clutches of Safed Dev, Kai Kaus Padshah stayed as a guest of Rustom Pahalwan and toured the world. On one such tour, he came to a place named Hamavaraan. The Shah of Hamavaraan had a daughter named Sodabeh who fell in love with Kai Kaus Padshah and wished to marry him. Though her father did not look with favour upon the alliance, he was helpless before his daughter's wishes and consented to their marriage. Later the Shah imprisoned Kai Kaus Padshah who had to be freed by Rustom Pahalwaan.

Kai Kaus Padshah occupied the throne of Iran and ruled justly. Firdausi, in his epic, the Shahnameh, describes beautifully the glorious reign of Kai Kaus Padshah. He says there was peace and harmony everywhere and justice prevailed. Even a wolf dared not look at a sheep with viciousness such was the golden period. Even the Devs, who at that time used to roam this earth freely, were subjugated by him. Like his predecessors, Kai Kaus Padshah tapped into the innocent portions of their enormous Daevic sciences and crafts and used it for the good of mankind.

## THE SEVEN HALLS 'AIWAANS' IN ELBURZ

Kai Kaus Padshah ordered the Devs to use their skill and erect seven magnificent halls in the Elburz mountain range. These halls were to be of certain specifications. References to these seven halls are to be found in the Shahnameh and also in the Sudgar Nask which is one of the 21 Nasks of Paigambar Saheb.

The first two halls were to be of stone. He

had stones carved out of the mountain range and made provisions for stables for horses and asses. He also had metal nails hammered into the walls.

The next two halls he made of glass.

The fifth hall was made of a stone named **Gomedar** and had a dome on it. In this place he made provisions for managing a Madressa to impart religious training to mobeds and also for a library.

The sixth hall was made of solid silver and in it was the wherewithall to manufacture weapons of war.

The seventh hall was made of gold and this was the seat of Kai Kaus Padshah's throne. The roof of this place was encrusted with precious stones like Firuza and Yacoot.

The creation of these highly mystical structures was done by the Devs under the supervision of Kai Kaus Padshah.

It is quite obvious that each of these seven constructions had mystical effects due to the presence of **Talesams** (magnetic circuits of a very high spiritual order). The Sudgar Nask mentions Kai Kaus Padshah as declaring that whosoever old, sick or feeble comes near the doors of these Aiwaans shall become young and strong like a 15 year old. Even the Shahnameh draws attention to the presence of **Talesams**. It says that the atmosphere surrounding these Aiwaans always carried the fragrance of amber and night and day here were of equal parts.

However, as these Aiwaans were constructed by the Devs, a sort of Karmic

obligation arose for Kai Kaus Padshah towards these Devs. The result of this was that he was occasionally prone to making errors of judgement.

### **KAI KAUS' FLIGHT INTO THE REALMS OF NISTI**

As was bound to happen, the peace and tranquillity of Kai Kaus Padshah's rule began to unsettle the Devs. They were, as usual, keen to prevent rapid progress towards Frashogard. So Satan and his assembly of Devs decided to formulate a plan to create some chaos. One elderly Dev went to Kai Kaus Padshah's court and praised him liberally. He told Kai Kaus that he was the master of this corporeal world and that he should be able to control the movements of the heavenly bodies also. In those times, Kai Kaus Padshah had established observatories all over the country. Through these he could study the movements of the planets and other celestial bodies.

He built a wooden craft, attached to it birds named **Ukads** and flew many miles. But then the birds got tired and the craft crashed somewhere near China. This massive feat of flying through the planes of Nisti could be accomplished by Kai Kaus Padshah due to his brilliant Kyan Khoreh. However, his craft was caught in the atmosphere in the forces of Gashak and hence crashed. Though no harm befell him in spite of this great fall, he temporarily lost his Khoreh.

Kai Kaus Padshah is termed as **Kavi-U**s in Avesta. He was a spiritually exalted person and his Aipee-was full of Kyan Khoreh. In the *Avan Yasht* it is mentioned that Kai Kaus Padshah was granted the boon to destroy the dark side of Nature. In the *Afrin e Paigambar*

Zarhost, Paigambar Saheb blesses Gustasp Padshah and wishes that his Khoreh should be like that of Kai Kaus Padshah. He was of the status of Nar Asho.

Having survived the crash, Kai Kaus began to look for a way of returning to his land. In the *Sudgar Nask*, it is mentioned that *Neriosang Yazad* protected him during this time and asked that he should not be destroyed because Kai Kaus Padshah was yet to bring forth his progeny. *Rustom Pahalwaan* once again set out to rescue Kai Kaus from his predicament. After locating him, *Rustom Pahalwaan* admonished him for falling into the trap laid by the Demons for him. Kai Kaus was very ashamed of this whole episode. He refused to take his place on the throne. He performed the **Patet** for 40 days and only after that did he receive back his Khoreh and he took over the throne.

It is often wondered why the mighty Padshahs who possessed Kyan Khoreh like Kai Kaus Padshah should commit blunders. *Dr. Framroz Chiniwalla*, in the explanation to the *Vahishtoist Gatha*, has clearly explained why this happens. In those days these Padshahs, though they had Kyan Khoreh and were Ramshahs and Dahyupats, they had an element of discontentment. This discontentment was due to the absence of *Pav Mahal* which was established only by *Paigambar Zarathushtra* much later.

The *Pav Mahal* has the quality of **Vispe Ratu** meaning 'many leaders'. These leaders were the disciples of *Paigambar Saheb* whose blessings were passed on through the *Pav Mahal*. In the absence of these blessings, even these mighty Padshahs became prone to attacks from the Devs and would commit follies.

## THE ROMANCE OF RUSTOM AND TEHMINA

Even the likes of Rustom Pahalwaan were prone to bouts of depression. Rustom Pahalwaan sought relief from this malady by indulging himself in his favourite sport i.e. hunting. On one such occasion Rustom went to hunt in a dense forest near the city of Samangaan near the borders of Turan. After tiring, when he retired to sleep some Turanians chanced upon Rakhsh and abducted him. In the process three Turanians lost their lives but the rest succeeded. They took him back to Samangaan and mated him with 40 mares. Only one mare gave birth to a foal which Nature had destined for Sohrab, the future son of Rustom.

On awakening, Rustom was bewildered and began to look for Rakhsh. He reached Samangaan and asked the King to help him

locate Rakhsh. As their purpose of procreating a horse as good as Rakhsh was completed, they returned Rakhsh to Rustom Pahalwaan. But as Nature had destined Rustom chanced upon the King of Samangaan's daughter Tehmina and they fell madly in love. Soon they were married.

Tehmina was no ordinary beauty. Firdausi described her stature in a fascinating way in the Shahnameh. Her Ravaan had already attained Khaetvodath and was fully conscious. Such Ravaans take birth on this Geti only once in a Zarvane Daregho Khadat, and that also to achieve certain appointed tasks. They are free from the cycle of life and death.

Soon after their marriage, Tehmina was pregnant. Their son Sohrab, who later became as powerful as his father, was the product of a single sexual union.

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## IN HOME

Keep one nook exclusively for keeping fire (even in a segree), burning 24 hours; revive it morning and night with sandalwood powder or incense.

Insist on the family members to pray at the fireplace every morning as they get up and at night as they retire to bed, asking blessings from Ahura Mazda, Asho Zarathustra and the departed elders.

Pride in belonging to the Parsi community is often lacking. This is because the youth are not very conversant with our history and the trails and tribulations our forbears had undergone to preserve our faith.

As a first step, we must encourage our youth to be proficient in our mother tongue, Gujarati. In no other community do we find persons who are not conversant with their mother tongue.