

*THE LIFE
OF
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PREFACE

The manuscript of this article was found amongst the unpublished writings of the late Dr. F. S. Chiniwala. The same is hereby published in the form the manuscript stood, without any changes. It appears that the article has to be read with the other published book of the author "Essentials of Zoroastrianism" and its sequel.

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THE LIFE OF ASHO ZARATHUSHTRA

The life events of the Prophet are found in many Persian books as Dabestan, Dasatir, Revayats, Sharistan, Mojajate Zarathustra, in old Persian dictionaries as Burhane Kate and Furhange Jehangiri and in Pahlavi books as Dinkard and Bundahesh. They can be gathered from the Avesta. The accounts are so very strange that they are treated by some as fables.

We shall first of all describe the events as are given in the above said books. The spiritual part, which is very unique, will be given separately. On account of the most unique accounts of the Prophet, some scholars have doubts whether he was a living personality or he was a legendary being. Zarathustra had lived, but he had lived an unique life which no human being has ever lived or will live. Avesta says that by the birth of Asho Zarathustra the whole Nature became exultant and said ઉશ્તાનો ઝાતો આશ્રવ યો સ્પિતામો જરથુસ્ત્રો. "Let us be glad! Glory be to Thee Oh Lord, an athravan by name Zarathustra is born (who will defeat Ganamin the oppressor and relieve the whole Nature.)" Farvardin Yast. Gatha Ha 29.8 says that :- અએમ મોઇ ઇદા વિસ્તો યેને અએવો આસ્નાઓ ગૂષ્તા "(the Creator says) The man who alone has learned My Secrets is the only one in the world who is named as Zarathushtra of the Spitam family." The word Zarathustra denotes a personage who is the deputy of a Yazat named Zarathushtra Gatha and the messenger of Ahurmazd. The word connotes a person who transforms the baser metals to gold. The word 'zar' is a short form of 'zaranya' (ઝરન્ય) means gold and the word 'thustra' comes from 'thworeshta' maker transformer i.e. he is one who transforms the baser materials of a man to higher i.e. he is one who gets salvation for humanity.

There are two spiritual powers of the grade of Yazat by name Yim and Zarathustra. The human deputies of these powers are also called Yim and Zarathustra. To find out which is which requires the intimacy of the knowledge called Khshnoom.

Prophet Zarathustra is addressed as Spitam Zarathustra. Here the name Spitam denotes the name of his family. Gatha 46.15 reads as:- હએચત-અસ્પા વક્ષ્યા વે સ્પિતામો ઓઈદો "Oh to you who belong to one હએચતઅસ્પ of the family of Spitam I declare as under". In Gatha હા 53.3 પોઉરૂચિસ્ત the daughter of Zarathustra is addressed as પોઉરૂચિસ્તા હએચત અસ્પના "Oh you Pouruichisti of the family of હએચતઅસ્પ and Spitam." Here the daughter of Zarathustra is addressed as belonging to the two families. હએચતઅસ્પ was the grand father of the grand father of Prophet Zarathustra, and Spitam was the grand father of the grand father of હએચતઅસ્પ. The Prophet Zarathustra is descended from the great monarch મીનોચહેર of Persia.

These grand Persian monarchs had ruled over the whole world and had kept દેવચસ્નાન devil worshippers at bay. The name of the father of Zarathustra was પોઉરૂશસ્પ. His mother's name was દોગદો of the family known as જાધિષિ. The Prophet Zarathustra was born in the house of his father પોઉરૂશસ્પ situated in ઈરાન વેજ. This house where Zarathustra was born was situated on the bank of the river દરજુક which took its origin from a mountain called જબાર in આઈર્યન વએજો (ઈરાન વેજ). In Iran Veg there is a city

named રચ near which the above said mountain જબાર was situated. રચ was in Azarbaizan (અઝરબાઈજાન) which itself was in Iran Veg. Hence the Prophet Zarthustra was born in રચ. Iran Veg or આઈર્ચન વએજે was on the North Pole. Below it there was a new આઈર્ચન વએજે which was called Iran Veg which extended to the East upto Bulkh including it. In between રચ and Bulkh there was the river વંદાહુદાઈતિ.

Much uncertainty exists about the date of Zarthustra. But the real position can be gauged by the calculation of what is called Zervane Darego Khadat (ઝરવાને દરેદો ખદાત). In the esoteric knowledge called Ilme Khshnoom, the informations are given about 'Time'. Time is known as Zarvan which form is changed to zaman in modern languages. The time of the life of our earth is given as Zervane Darego Khadat (ઝરવાને દરેદો ખદાત) which is of 81,000 years. Epochs of 81,000 years come and go. After every 81,000 years the world is destroyed by a world deluge. The world is renovated after about 25 thousand years giving place to a new Darego Khadat which exists for 81,000 years again to be destroyed by a deluge. Thus 'Time' rolls on in Darego Khadat epochs. The estimation of how many Darego Khadats have passed away, how many will come till the time of Frashogard when the world will be saved and drawn to Ahurmazd is given by the terms 12 Hazaras.

Ahurmazd has manifested Himself as a Creator from 'Ahu', oneness about whom knowledge knows nothing -no knowledge can be elicited except this that He is the only one without a pair. He is thus called 'Anamantvao' (અનામંતવાઓ) i.e. One about whom no thought can be thought of. From this source of 'Ahu' oneness, Ahurmazd has manifested Himself possessed of duality & plurality. He exhibits first of all, the three trios from which nine mighty events called આઈર્દાહે occur, one of which is yavech yavetat (યવએચ યવએતાત). The word yavech yavetat indicates time that comes out never ending. This yavech is composed of seven Zarvane Akarne i.e. limitless time. Zarvane Akarne is the circle of time of which the beginning is merged, lost in the end. This Zarvane Akarne has then a limit which cannot be gauged by humanity, hence endless.

Ahurmazd thus manifested the Zervans which are used for creations. In the first & second Zarvane Akarne, He evolved out Hasti i.e. the permanent Heavens. In the third Zarvane Akarne, He created Nisti i.e. temporary creations in which our world is included. This world as such took one Zarvane Akarne to be fully created. In the fourth Zarvane Akarne, that is running, humanity is playing his part for salvation. This fourth Zarvane Akarne contains endless Zarvane Darego Khadat of 81,000 years. This endlessness is described as 12 Hazaras. The history can be gauged according to the 81,000 years of the current Darego Khadat.

The present Darego Khadat is begun since last fourteen thousand years. The 81,000 years of the Darego Khadat are divided in to seven epochs which are under the domination of seven planets. The domination is of the planet Jupiter who dominated over the first 11,000 years. After the first 5,000 years the Prophet Zarthustra was born, i.e. He was born 9,000 years ago from the present time.

The order of the domination of the planets over Darego Khodat is as under:

Daregho Khadat of 81,000 years.

Domination of Jupiter 11,000 yrs. as king	Mars 17,000 yrs. as king	Sun 4,000 yrs. as king	Venus 9000 yrs. as king	Mercury 13,000 yrs. as king	Moon 12,000 yrs. as king	Saturn 15,000 yrs. as king

Domination of His ministers						

Jupiter 2514 yrs	Mars	Sun	Venus	Mercury	Moon	Saturn

Domination of Generals						

Jupiter 203 yrs.	Mars 313 yrs.	Sun 73 yrs.	Venus 165 yrs.	Mercury 240 yrs.	Moon 222 yrs.	Saturn 276 yrs.

Thus the domination of the time is under a planet as a king, a planet as a minister, and a planet as a general. The time is thus indicated by a planet a king, the planet as a minister, a planet as a general. The influence of the planet king is the most, still modified by a minister and a general. Prophet Zathustra was born when the time was ministered by Jupiter as a king with his minister Sun and general Moon which occurred 5,000 years after the beginning of the Darego Khadat and 9,000 years from the present time.

The Zoroastrian emperors kept their own time. Every new king kept his own era. Thus we are presently under the era 1331 of Yezdezerd the Third (One thousand Three hundred and Thirty One). To us, the Parsis who are in exile in India, Yezdezerd is ruling over Persia for the last 1331 years. According to this computation of Zarvane Darego Khadat there existed 12 Mazdiyasni dynasties of which four ruled on Pamirs, which were then on the North Pole quite different from the present day Pamirs. The rest eight dynasties ruled over the world. The Peshdadians, the Kayanians, had ruled over the world. The world then believed in the Mazdiyasni religion. The Kayanain dynasty was ended by the first Vedic Hindus under Shri Krishna who is named as Karisak. He started the Vedic Hindu religion. One hundred years after, one Havafriida (𐬵𐬀𐬯𐬀𐬎𐬎𐬎), a member of

the Kayanian royal family, defeated the Hindus and again the world suzerainty fell in the hands of Mazdianas. This time there were two religions in the world named the Mazdianas and the old Vedic Hinduism. It should be noted that the Devil worship was in the world from the beginning i.e. some years after the beginning of the new Zarvane Darego Khadat. This time the suzerain Mazdian dynasty was named as Huafrid (हुआफ्रिड). After Huafrid dynasty another scion of हुआफ्रिड named Kudervan (कुदरवन) Mazdian dynasty ruled over the Persian Empire keeping the suzerainty over the world. The last Hushatra (हुशत्र) i.e. The World Emperor was Zarthustra. He was defeated by the Babylonians and Assyrians under Ninus and Samirians who had changed their Mazdian religion for the Babylonian idol worship. This happened when time was ministered over by Saturn as minster and Jupiter as king, 2000 B.C.

Thus uptil 2000 B. C. there existed four big Mazdian dynasties who had maintained and kept world suzerainty making the world happy. The other empires like Egyptian, Babylonian, Assyrian and others appeared in the world after 2000 B.C. or some time before. After 2000 B. C. there existed Mazdian States of some extent called (मुद्रुके तपाअेइ) for nearly a thousand years. But in 900 B.C. the Mazdianas sect of the Medians again formed a Mazdian Empire which became world wide in the time of the Achiminians. Thus Achiminians formed the sixth suzerain Mazdian dynasty which was destroyed by Alexander who was himself of Persian origin born of the Macedonian mistress of the last but one king Darab of the Achiminis. It was on this account that some Persian nobles went to his side and made him successful. Again after Alexander small Mazdian states kept their authority which were prevailed over by Parthians also called Askanians. They were supervened by the Sassanians who kept the Mazdian rule uptil 651 AD. Mazdian small states still existed uptil 851 A.D. when they were all overpowered. Thus for the last eleven hundred years Mazdian rule has appeared in this world. Thus we have given a short resume of the Persian Mazdian empires whose Prophet was Zarthustra. Prophet Zarthustra appeared in the time of Kai Vistasp of the Kayanian dynasty. Before Him the world was dominated over by the Mazdian tenets of the Zarathustra of the bye gone Darego Khadat.

The present day scholars are entirely on the false track. They take the king Zarathustra who was defeated by Ninus 2,000 B.C. as Prophet Zarathustra. But Prophet Zarathustra was living in the time of इअे पिरतारप of the Kayani dynasty six thousand years before the last emperor Zarathustra of कुदरवन dynasty. There is a record in the Pahelvi books that Prophet Zarathustra flourished 300 years before Alexander. But this reckoning is not of the present manner which is in the Nimur style, in which 24 hours make a day and 30 days a month. In this reckoning of the 300 years called इरसाद, a day is equal to the present month, such 30 days form a month, and such 12 months form a year. Here the इरसाद is lunar i.e. it comes to $300 \times 28 = 8,400$ years. Thus the 300 years of the Pahelvi records come to 8,400 years when the Prophet had flourished in Iran.

Zarthustra is the only one who had heard and digested the secrets of Ahurmazd so says Gath 29.8. The whole Ha (chapter) 29 declares Zarthustra as the Sole Messenger of Ahurmazd. Then Zarthustra himself in Yajesna ६.1.8 declares that he has got the authority to lead the other leaders of नमान-पीस-जस्तु-एभ्यु i.e. house, street, country, city. This

નમાન-વીસ-જસ્ટુ-દખ્યુ i.e. house, street, country, city denotes the different gradations of the world i.e. other religious sects. How was Zarthustra the only selected one of Ahurmazd is explained in the essay denoting the spiritual side of the Prophet. In Gathas ૯૧. 48 are asked many questions put to Ahurmazd, the answers of which are given there in the talismanic language. The questions about the creation and the first dual manifestation of good and bad are all explained in the essay describing the spiritual side of the Prophet. The first dual manifestation of હસ્ત-બાઓદાંગ and હુવીઅત રૂવાન અને દએવ, 'Spenamin', 'Angramin' their cooperation, their enetnity, and other such subjects are explained in the chapter of the creation.

The Prophet had no need to be instructed as we are. He had inborn knowledge. He was always, in conversation with Ahurmazd. He had Baodang called Asnavir, the wisdom and the sense of Yazats. Zarthustra taught that Ahurmazd was the Sole Creator Who created the creation, according to the laws of justice and limits (હદ વ ઈનસાફ). The idea of the allness about Ahurmazd is described in the chapter on creation. The Avesta is written in the manthric style, the translation of which is quite allegorical which can be explained by તાવીલ interpretation.

The philosophy of Spenta and Angra is explained in the chapter of creation. It should be noted that અંગ્રમીનો is not a twin mino of Spena but he was a servant of Spena evolved out by him for the ruvanic celestial clearing and the celestial cleaning purposes. The first pair described in Gatha 30.3 is not of Spena and અંગ્ર but of બાઓદાંગ and ruvan possessed of હુવીઅત ignorance. અંગ્રમીન upto a certain period of creation was submissive helping Spena Mino in the work of creation but at a certain time he rebels against Him. This philosophy is explained in the chapter of creation. Ignorance in this matter has led some to say that He, Zarthustra has taught about two creators of the world. In the book called Vandidad, Angra Mino is described as a veritable enemy of SpenaMino. The word Vandidad is a short-form of the word Vi-daevo-dat, laws to do away with the devilish activities.

We have described in the chapter of creation, that Ahurmazd has emitted three trios of nine great events of which one is yavech yavetat. This yavech is the source of all times. Thus yavech is a collection of seven Zarvane Akarne. These seven Zarvane Akarne times are used for the creation. In the first Zarvane Akarne time the creation was planned out and the first pair of the opposite nature (described in Gatha ૯૧ 30.3) named Baodangh and the daevic Ruvan appeared on the scene. This Ruvan was found with Daev ignorance. Nine parts out of ten of this Ruvan with Daev were improved upon who manifested themselves as Ameshaspant of Yazats. But the last દએવ of the tenth part first remained in opposition but ultimately this daevic ruvan submitted to Ahurmazd. He was dealt with according to mazdat મજદાત with the result that innumerable ruvans grew out of it who were classified in 5 Varen, jiram i.e. genus. Out of their daev ignorance and with the munificence of Ahurmazd the creation was created in the second and third Zarvane Akarne. In this creation Angramin played his part under the leadership of Spenta Mino. This Spenta Mino is Ahurmazd who has adapted Himself to the circumstances, curtailing His powers proportionately becoming an Ameshaspant. Thus in three Zarvane Akarne eons the creation was all created. This world, man, beast, vegetables, minerals all

were created in such a way that they all had ruvans culled out of human ruvans.

Thus human ruvans were so to say divided by 1/10 method called Daseme. Thus the ruvans of the creation are parts of one whole. Now they all are to be made whole. For this purpose man, beast, vegetable, minerals have to settle matters by way of worldly affairs and existence. This work of settling the matter is proceeded with in such a way that the separated ruvan can combine into one whole. This work is being proceeded with in this running fourth Zarvane Akarne eons which is divided in 12 Hazaras as said above. When the creation was completed in the bygone 3 eons of Zarvane Akarne, the work of Angra was finished with.

This Angra was emitted out of Spenta in the second eon in such a way that he can do unhesitatingly the base work in creation which Yazats cannot do because of their Glory and Ashoi. He therefore was separated from the unique Fravashi wisdom and the sense of Justice and Ashoi. This Angra has no wisdom. He does not obey to justice naturally. But in the two eons he was in the holy company of Asare-Roshni of Spentamin which did not allow his unjust nature to effervesce. Now when the work of creation is over, he is also to be sent back in his own source of Spenamin. For this purpose his wicked nature was to be effervesced and destroyed. The suitable place for this work was ઝહુપાયા-પાતાલ the heng of Avesta where Asare Tariki (અસરે તારીકી) ruled supreme. He was thus, at the end of the third eon, sent to the ઝહુપાયા naturally having been separated from Spenamin where his wicked nature was developed and he rose in rebellion against his master. Thus beguiled; he wanted to enter the creation and destroy it not allowing ફશોગર્દ to take place i.e. generic salvation of the creation to take place. He, then, in the fourth eon, composed of 12 hazaras, tried to enter the world and destroy humanity by inciting them to commit sins. In the first 3 હઝારા he was not successful to enter the earth and incite man to commit sins, as man was of the genus of Jupiter who followed the Das Andarz, 10 commandments of the Mazdiyasni religion very strictly. But from the fourth Hazara, when humanity of other genus than that of Jupiter was born in the world, such humans succumbed to temptations and Ganamin could enter the world and human mentality and allow sins to be committed. But at the end of the 12 Hazaras, Gana will have fully effervesced his wicked nature when he will be overpowered and destroyed and elevated and merged in the Spenamin from whence he had come. Thus it is that he is described in Vandidad and other scriptures as a deadly enemy of Spenamin and it is on this account that Zarthusra was sent in the world with Vi-daevo-dat which is the mission of Zarthusra to be performed in 8 Hazaras to bring about Frashogard.

It is thus that in Vandidad is described the creation of Spenamin & Ganamin in dire opposition to each other. Every thing is created by their dual efforts in the 2nd and 3rd eons under the supervision of ફવષિ according to the command of the Creator. But in the 4th eon the creation in which Ganamin can establish his seat is called as Guna's creation in Vandidad. There is a long list of their creations. It is therefore that a Mazdyasnan has to do such deeds that Gana cannot establish his seat in him and if seated could be deposed and thrown out. With this aim in view the tenets of the religion are given. In the beginning of the Darego Khadat of 81,000 years which follows one that is gone by, the humanity before the advent of જરથુસ્ત્ર follows the Mazdiyasni religion of the former bygone Darego Khadat. But ultimately દએવ ચરની is regenerated and Gana overpowers

the humanity and enters their mentality committing such sins that a mother becomes prone to murder her child. Thus in the first 5,000 years Daevyasni very nearly prevails over the Mazdianasni Din when according to યઝને હા. 29 ગેઉષા ઉરવા the soul of the earth complains before Ahurmazd and demands an able commander. In due time Zarthustra is sent when the very Nature exults, the description of which is given in the next part which deals with the extra ordinary spiritual powers of Zarthustra. Zarthustra thus was not a man with the faults of flesh. Nay, He was a Yazat in the human form.

The present day western study takes him as an ordinary man, which cannot enter the very spirit of the Mazdianasni Zarthosti Daen. Gathas and the rest of Avesta cannot be understood without knowing the Khshnoomic philosophy. Otherwise the matter settles down as the blind leadeth the blind. Still in the Gathas and the rest of Avesta, there are many passages which describe that the Prophet was in communion with the Creator putting Him the questions and receiving the answers. There are holy mountains by name ઉષીદરેન and અસ્નવંત where Zarthustra used to be in communion with the Creator. In the face of such accounts given in the Gathas and the Avesta and Vandidad, to say that Zarthustra was an ordinary man is entirely devoid of good sense. Not only that Zarthustra alone had conducted communication in the shape of question and answers with, the Creator but he had managed his great disciple like અસ્મોજનવંત, વીસ્તાર્પ, જમાસ્પ and others to come into communion with the Creator.

The religion of Zarthustra is called દએન. The word દએના is used for the heart which is the seat of consciousness and of conscience and sense of justice. This word દએન comes from the word દી to see. Our heart is so to say a mirror from which we can see the inside and the outside. Even the Creator has દએના. Zarthustra managed to join his દએના with that of the Creator. He thus saw the Creator from the Creator's દએના. Zarathushtra heard from સરોશ the commands of the Creator. They are called સ્ત્રવાઓ which are translated in Avesta માંશ્રી. This word સ્ત્રવાઓ comes from the base સ્ત્રુ to hear. (સ્ત્રુ શબ્દના વ્યાકરણની રૂઢીએ ગુણા થઈ તે ઉપર “અંગહ” ઉમેરાયો એટલે સ્વંધાહ - સ્ત્રવાઓ શબ્દો થયા). Root સ્ત્રુ underwent Guna changes to which અંધાહ was added producing the word સ્વંધાહ-સ્ત્રવાઓ. This root સ્ત્રુ underwent Guna changes to which ‘ષ’ was added when the word સ્ત્રઓષ was formed. સ્ત્રઓષ with homage listens to Ahura and makes humanity to do the same. (“સ્ત્રુ” શબ્દ જે ધાતુ તરીકે છે તેની ગુણા થઈ તે ઉપર ‘ષ’ પ્રત્ય લાગો એટલે “સ્ત્રઓષ” થયો જે દાદારનું સાંભલી આપણને સંભલાવે છે. એવું સાંભલાલીને તે પ્રમાણે તાબેદારી થી ચાલે એટલે તાબેદારીને પણ “સરોશેમ” કહે છે.) The Creator appointed Zarathushtra as a messenger. This subject is described in the essay denoting the spiritual power of Zarthustra. Gatha હા 29 all deals with the appointment of Zarthustra as His messenger. In Yashts are given the descriptions in which Zarthustra leads and teaches great personages like વિસ્તાર્પ, his wife & others according to the દએન and teaches them the same.

There are grave blunders in the present day translations of Yashts. They have described the Creator as praying His own made Yazats, Ram and Aban. In the original texts nothing of this sort is described. There the Creator યઝત i.e. attunes with His Yazats, assistants, in certain ways and જઈદયત declares his wish, that they should દજદિમે

do such and such a thing for me. દજદિમે means 'Please do it will you' i.e. the Creator politely commands His Yazats to do such and such a work. They falsely translate the word ચઝત as ઈજયો i.e. Prayed to and જઈદયત as demanded as a supplicant. The whole translation is wrong to a word. These scholars have not understood and cannot understand the દએન in the absence of the knowledge of Khshnoom ક્ષનુમ. They are doing grave injustice to the religion in their ignorance of the real philosophy. They think that what the Prophet Zarthustra has 'taught' to them is misunderstood by them as though the scholars at the distance of 9,000 years in the absence of real knowledge could have understood the Prophet's explanations.

We have seen in the beginning of this essay that from the beginning of these 12 હઝારા, the Creator has given to man the Mazdiyasni દએન. But we have seen that from the fourth Hazara, Daevyasni came to existence by Devans. When in the દરેદો ખદાત Mazdiyasni દએન began to be polluted by દએવ યસની and through it grave injustice & sins became rampant in the world, Zarthustra used to come and used to purify the મજદયસની દીન adding the Zarthosti Dean to it. Zarthosti દએન added પાવ મહેલ and Yasnas of the Talismanic forces. Zarthustra subverted the vicious circles અરથવ્ય ચક્ર of Devil worship and improved and elevated the દેવ worshippers turning them to ચઝદાન પરસ્ત. He built much a patent talisman of નાઈસીમી દએવો that the resident of the અરવાહી આલમ could not enter this world in the form of man. This subject is related in the essay relating to the spiritual side of Zarthustra.

The human souls called Ruvans are always accompanied by Baodang and Farohar ફરોહર. All humanity have Ruvans whose Farohar ફરોહર are always attached to them. They cannot leave their ruvans. In absence of ફવષી Fravashi or Farohar the whole human form cannot exist as such. The humanity is described as having અષઓનામ ફવષીનામ i.e. the રૂવાન with holy ફવષિ. This ફવષિ cannot leave the ruvan's company because ruvan without ફરોહર cannot exist. But in this group of અષઓનામ ફવષિનામ there are three divisions. One is, અષઓનામ, the second પઓઈર્યો ટકએષનામ, and the third is નબાનઝદીશતનામ. Each of all these divisions is divided in 8 classes. The last three classes of the અષઓનામ belong to ordinary man of whom some may be good, some bad. The fourth and fifth classes contain truthful men and the first three classes contain અશવન with divine powers. Men of the second division of પઓઈર્યો ટકએષનામ ruvan also are in 8 classes. They are all good and are born to serve humanity as they are holy but in gradation. They are the fore runners of Zarthustra. The men of the third division of નબાનઝદીશત ફવષિનામ are also in 8 classes. They all are the હાવીશત disciples of જરથુસ્ત્ર and are very, very holy men. They are born in the earth with Zarthustra and as Shoshiants after Zarthustra. The Yazats also have Ruvans, Baodangs and Fravashis. But the group of Yazats is named as possessing અષઓનામ ફવષિનામ. Thus the term અષઓનામ ફવષિનામ denotes humanity. This term is also applied to the Fravashis of water and vegetables. Before the advent of Zarthustra as the Prophet, the માઝદયસની દએન only was current on the face of the earth with its antagonist દએવયસની cult. The holy men of the દએન were of the પઓઈર્યો ટકએષ class. The kings and the great warriors and councilors were of the પઓઈર્યો ટકએષ class who were engaged in constant struggles against the દએવ i.e. the

અરવાઈ souls in human forms who spread the દએવ યસ્ની cult and polluted the મઝદ યસ્ની દએન. When Zarthustra was born, the class of નબાનઝદીશત appeared on the earth who cleared the earth of these wicked દએવ યસ્નાન. Zarthustra purified the મઝદ યસ્ની દએન and added to it Zarthosti દએન about which we have said above. Thus the cult of પઓઈર્યોત્કેષ was mazdiyasni. These terms અષઓનામ - પઓઈર્યોત્કેષનામ - નબાનઝદીશતનામ are not understood by the present Western study.

Before the advent of Zarthustra, i.e. for 5,000 years after the beginning of new Darego Khadat there was only one દએન viz. મઝદયસ્ની. દએવ યસ્ની worship was its only opponent. Nearly 2,000 years after the advent of Zarthustra, there was only one દએન on the earth viz. મઝદયસ્ની જરથોસ્તી. The word દએનાઓ is seen in હા.34, હા.45 and ફરવદીન યસ્ત ફ. 74. દએનાઓ is the plural form of દએના. દએના means religion and દએનાઓ means religions. Here the religions of other four વર્ણ viz. Hinduism, Mohmedenism, Judaism and Christian faith which all take their origin from the mazdiyasni દએન are indicated. In the Zoroastrian Khshnoomic (ફ્શુમીઝ) philosophy the રૂવાન of humanity are described as belonging to five જીરમો-વર્ણો genus. This is indicated as પન્જત્કેષ in હા.19.13. The ruvan of one ત્કએષ one વર્ણ, if on account of sins falls down, it is not allowed to lapse in another lower વર્ણ but is kept in શ્રાયોત્કએષ i.e. the intermediary ત્કએષ from whence the ruvan again ascends to his original jiram ત્કએષ. શ્રાયોત્કએષ means three i.e. three વર્ણ. There are two intermediary જીરમ of sun and moon which take hold of the descending ruvan and lead it up to his original વર્ણ instead of lapsing in the lower વર્ણ. Thus શ્રાયોત્કએષ means intermediary stages of the ત્કએષ of sun & moon leading the fallen ruvan to the third original ત્કએષ from which he was thrown down.

The philosophy of જીરમ-વર્ણ genus is a special feature of the દએન, the reference of which are seen in હા. 19, 20 and હા. 12. ત્કએષ means the religion of one વર્ણ. In પલેહવી, ત્કએષ is explained as દાતોબરી which also means the leadership i.e. પેગમ્બરી of a religion. Those holy souls who come after Zarthustra to regenerate the religion & purify the religion from whatever defect it had undergone are called સઓષ્યંત. Also those holy પઓઈર્યોત્કેષ who had elevated the મઝદયસ્ની દએન before the advent of Zarthustra are also called સઓષ્યંત. But સઓષ્યાંસ or સઓષ્યોશ is the future son of Zarthustra who will come at the end of the ઝરવાને દરેદોખદાત to save good holy men, beast, vegetables from the destruction of the coming world deluge, taking them on the North Pole then called પામર where the flood waters cannot reach. He will renovate a special અનજુમન, the progeny of which will after 25,000 years establish a new ઝરવાને દરેદો ખદાત of 81,000 years.

The last સઓષ્યંત who elevated the દએન was આદરબાદ મારેસ્પંદ who flourished in the reign of Shapur the Second 320 AD. Now after about 25 to 50 years will come બહેરામે વરઝાવંદ as a સઓષ્યંત who will regenerate Zoroastrian Persia and relieve the calamities of the world. The Soshiant of the Mazdiyasni Daen before the advent of Zarthustra were many. The પરદાત કેઆની World Emperors upto લોહરાસ્પ were all Soshiant who set back the advancing wave of the દેવયસ્ની cult. But when in the time of King Gustasp, it

(દેવચરની) gained much strength, Zarthustra had to appear in the world who also found it difficult for a time to curb it. But when the પાવ મહેલ were established in the world, it (દેવચરની) was ultimately suppressed.

The special feature of the દએન is પાવ મહેલ with its આલાત and વિસ્પરદ and માને આતાશાન (i.e. આતશે વરાહરન - આદરાન - દાદગાહ અને દરેમહેર). In the present day Western study much ignorance prevails for the દએન. They want to see the દએન with a pure materialistic point of view which can never give justice to the દએન. The yasn side of the દએન is the special feature of the same. Agriculture is much praised with other vocations in the દએન. But its (Daen's) special features are નિદાસ્નઈથિશેમ ફસપાયોખએદ્રામ and ખએત્વદથામ. ફસપાયોખએદ્રામ conveys the idea of doing away with agnosticism, strife, quarrels whether they be of the inner self or of the outside world. The strife in the inner self is caused by the inner thought: A man is prone to think bad and good. This is the kind of strife. દએન teaches men to think good, મનશની - ગવશની - કુનશની, and throw away the evil. નિદાસ્નઈથિશેમ conveys the idea of setting aside the 'સ્નથા' i.e. arms. Here સ્નથા arms conveys the idea of our body and mind and its constitution which is always prone to sins. The sin conjuring body i.e. passions of all kinds should be set aside and instead to put on the clothes of ગવહોમંદ nature i.e. truthful, liberal, forgiving nature. ખએત્વદથામ - This word is so much ill-understood by western study that it is not only grossly mistranslated but has made it a vehicle of slander and insult to the દએન and the race. They translate it as a marriage of brother sister, father daughter i.e. next of kith and kin marriage. This word indicates an unique occasion when the separated રૂવાન meet together and become whole and join with ખોરદાદ and અમરદાદ અમેશાસ્પંદ i.e. the eternal life of eternity of અહુરમઝદ.

In the beginning of the creation one રૂવાન (which was a thousand part of one original રૂવાન of હસ્તી), was divided according to દસેમે system (division of one into ten parts, nine parts becoming one whole and the next tenth part was separated from it); one of united nine parts become human soul and the other tenth part undergoing the દસેમે system division become the souls of animal; vegetable and mineral worlds (after similar દસેમે divisions). Each of the united nine parts' ruvan and the others of one-tenth part was further divided into two parts, one of male and the other of female. Such is the plan of human world and animal and vegetable and mineral worlds as regards their constituency of souls. In the enjoyment of all kinds of the worldly affairs, man and woman, during their life span draw the particles of the souls of the nether worlds to themselves. In the enjoyment of the unjust worldly affairs, the soul particles of the nether worlds are drawn confusedly i.e. not of their own kith and kin. If a man and woman lead truthful honest lives according to the dictates of their religion, they draw their own particular kith & kind soul particles to them by their modes of living, by dress wears & food etc. Marriage institution is the final chapter in which human kith and kind appropriate souls will-meet together after death. Thus when self i.e. kith and kind i.e. ones own concatenation of the soul particles of animal-vegetable-mineral meet in a soul of a man and a woman, the man and woman are on the path of becoming whole i.e. emancipation, the final wholeness can be achieved by such marriages of kith and kind i.e. of one original soul which was divided into two, one of male and the other of female. Thus when the souls of self meet

their correspondent self of the opposite souls, the occasion is considered as that of ખએત્વદથા. In ખએત્વદથા the word ખએત્વ means self, kith & kind and the word દથા means to give. This occasion is that of salvation i.e. the soul particles that had been scattered in the three nether worlds and in the human sexes have met together by rightly disposing of their corporal and elemental bodies i.e. changing the kind of their material body apparels to that of the kind of રૂવાન. This word ખએત્વદથા thus shows the beginning and end of the inhabitants of our globe.

We have seen in the chapter of creation that in the beginning of the appearance of અહુરમઝદ of યિશ્ન from અહુઅનામાથવાઓ a pair of opposites was evolved but the mention of which is in Gatha હા 30.3. This pair consisted of હસ્ત i.e. one who said I am nothing but He is and the other હુવીઅત who said may He be whatever He is but I am like Him. From હસ્ત came out બઓદંગ i.e. the great ખરેદ યિસ્તિવસ્તરેમ, the humblest of humble wisdom. From હુવીઅત came out રૂવાન who showed an incest of દએવ ignorance. The theme of the whole universe is to improve this દએવ incest.

This is decreed to be completed in seven tenses of the extent of ઝરવાને અકરને. In the first past of the past tense of the ઝરવાને અકરને extent, great events named in Gatha પરામજેચાઓદાહો in Gatha હા 30.2 happened in which nine parts of the ruvan with દએવ incest was improved upon who appeared as અમેશાસ્પંદ and યઝત. The one tenth part was handled afterwards. Its દએવ વિદાતુ was, by the artifice of the ruling ઝરવાને અકરને of (યઓસ્તિ) the past tense, enamoured of the Fravashis. He submitted to the decree of Ahunvar. He was spread unimaginably. In him Ahurmazd blew (હુક્યુ) His ushtan breath. Half part could grab the ushtan who were raised to the position of રઓચ shining stars with their holy apparels કહેર્પ. The other half appropos to the first half was divided into five વર્ણ genuses, kinds. Each of these વર્ણ has his nomologue in the star who will help him in his emancipation.

They were acted upon by Daseme principle i.e. the principle of division into tens. The tenth part has emancipated of his દએવ incest in the Hasti realms of seven Asmans. How did this happen is the theme of બુનદેહશન. Suffice it to say that the one tenth of the emancipated tenth part could not be emancipated of his દએવ incest in the હસ્તી realms. This hundredth part was - could be emancipated of his દએવ incest in the highest of the Nisti realms. The tenth of this hundredth part i.e. one thousand part of these રૂવાન of five વર્ણ were destined to be born in the earth with material apparel. We will leave aside the description of how he developed the material, apparel. This one thousand part, as said above, was divided in the દસેમે manner (described in Gatha 28.1) into humanity with the three nether worlds. When humanity will regain his scattered one-tenth part, Frashogard will take place in the world. This Frashogard is mass Emancipation. But each one of the one thousand part of the ruvan can earn his or her emancipation by the process of ખએત્વદથા as said above. Man of one thousand part of રૂવાન, since his division in દસેમે manner, has committed heaps and heaps of sins in his transmigrations (અનાપહોલી) and has committed incest with womanhood who according to the laws of justice become his lawful wife-wives and square up the account opening clearing his way towards

ખએત્વદથ. Hence rightful marriage which open the way to ખએત્વદથ is named as ખએત્વદથસ. Such is the description of ખએત્વદથ. The other religions send their emancipated votaries in the final Mazdiyasni Zarthosti દએન from whence only humanity can turn his way to final emancipation of ખએત્વદથ. Hence Zarthosti દએન is designated as ખએત્વદથામ.

There are many technical words in the દએન, the few and chief of which are જરથુસ્ત્ર, યિમેશએત, હઓમ. There is a યઝત by name જરથુસ્ત્ર always as a special attendant of Ahurmazd. This જરથુસ્ત્ર યઝત is named as Gatha. Prophet જરથુસ્ત્ર is his emissary on the earth and the special immediate follower of the Prophet જરથુસ્ત્ર, one who takes the place of the Prophet, is called જરથુસ્ત્રોતેમો i.e. one like જરથુસ્ત્ર. It is hence that the name જરથુસ્ત્ર is mentioned in અવસ્તા in different and reoccurring ways. Thus જરથુસ્ત્ર takes sometimes, the first person and sometime the third person as in હક્ષએજેમચિત હા.8.૬5. There are mentioned the names of જરથુસ્ત્ર in a para more than once as in એઈવિશુશ્રેમ ગેહ and else where. There is an emissary of અહુરમઝદ of the nature of a યઝત named યિમ. This યિમ joins his connection in different great human souls. In Avesta three particles as આન, વત, ઉસ are applied to the word વિવંદાહ which precedes the word યીમ as યીમે વિવંદાહાન, યીમે વિવંદાહુશ and યીમે વિવંદાહવત. King Jamshed of the પરદાત dynasty had the connection of this યીમ in all its three aspects. As a યીમે વિવંદાહાન he organized the earth that was destroyed by deluge nearly 2000 years before him. As a યીમે વિવંદાહવત he made the world immortal. As a યીમે વિવંદાહુશ he sacrificed his self by announcing such words which brought his ruin. The description of King Jamshed with all the three aspects of યીમ is given in વંદિદાદ પરગરદ 2, in a highly allegoric manner which is least understood by the present western study. The description of King Jamshed with યીમે વિવંદાહુશ connection is given in Gatha હા.32.8 and in જમચાદ યસ્ત. The other great kings of પરદાત dynasty, which was the champion of મઝદયસ્ની દએન against the દએવયસ્ની cult, were named as યીમે વિવંદાહાન

Now about હોમ. હઓમ is the very ખોરેહ, the immortal lusture of Ahurmazd which has a કહેર્પ a heavenly body called હઓમનર. This હઓમનર is permeated in all the યઝત. This હઓમનર was connected with જરથુસ્ત્ર. This હઓમનર permeates in all good things heavenly or corporal be they યઝત or human or animal or vegetable or mineral or be they writings of the secrets of ડનુમ or be they the holy places or libraries etc. of the holy spiritual side. The હઓમીક cult is the cult of heavens i.e. the cult of સરોશ. હઓમનર and સરોશ are always in tune. Whosoever comes in tune with હઓમીક નર and સરોશ is himself called હઓમ. હઓમ thus is spread from અહુરમઝદ to the worldly vegetables and minerals. The હઓમ plant is called હઓમે ઝાઈરિ. હઓમ of any place or any institution where 21 નસ્ક are kept or any place where ડનુમ is taught and practiced is હઓમે ફાષમીશ, ફાદતગએથેમ. The હઓમનર is દુરઓષ eternal, free from death of any kind. Thus હઓમનર is the ખોરેહ of અહુરમઝદ, a veritable યઝત.

There were and are holy personages who were attuned with હઓમ and સરોશ. હઓમ is spread from અહુરમઝદ to this earth born vegetables. Whosoever is fortunate to attune

with હઓમનર is named as હઓમ. Thus there are many હઓમો. હઓમનર can be attained by હઓમ યજ્ઞને, by becoming well versed in 21 નસ્ક, by attuning with સરોશ i.e. by elevating the પન્જે ઝરવીકશે બાતેન i.e. conscience and consciousness, by being expert in the ક્ષુમીક લોરે and by performing યસ્ન and by reciting અવસ્તા. (આપણે વખતો વખત ભાણીએ છિએ કે મઝદયસ્નો અહ્મિ - હું મઝદયસ્ની છું - બાપદાદે મઝદયસ્ની બુનનો છું - મઝદયસ્ની ઝરથુસ્ત્રિશ - હું મઝદયસ્ની ઝરથોસ્તી છું એટલે પેગમ્બર સાહેબે અસલથી ચાલી આવતી મઝદયસ્ની દીનને સુધારી હતી તેમાં ઘુસેલી બુરધઓ દુર કીધી હતી અને તેમાં ઝરથોસ્તી દીનના ઉમેરો કર્યો હતો. આ દીનને આ કાયદાઓને હોરમઝદી ઝરથોસ્તી દીન દાત કહે છે. અષો ઝરથુસ્ત્ર પોતા સાથે દાદર તરફથી જે દીન લાખ્યા હતા તે દીનને અહુરમઝદી ઝરથોસ્તી દીન કહેતા હતા ત્યારે મઝદયસ્ની દીનને સમારી તેમાં અહુરદાત, ઝરથોસ્તી દાત ઉમેર્યા એટલે ઝરથોસ્તી દીન ઉમેરી તેને હોરમઝદી ઝરથોસ્તી દીન કહે છે.)

We are reciting the prayer words મજદયસ્નો અહ્મિ, I am a મઝદયસ્ની from father to son; then we recite that મઝદયસ્નો ઝરથુસ્ત્રિશ, I am મઝદયસ્ની ઝરથુસ્ત્રી. This Mazdiyasni Zarthosti Daen મઝદયસ્ની ઝરથોસ્ત્રી દએન is called Hormazdi Zarthosti Daen હોરમઝદી ઝરથોસ્તી દીન in યજ્ઞને હા.18, in તીર યસ્ત, in ફરવરદીન યસ્ત, in યજ્ઞને હા.60, in the famous તાઓઅહ્મિન્માને બંદગી. This હોરમઝદી ઝરથોસ્તી દીન is the best amongst all દએન religions of the world as said in યસ્ન હા.12, and in Gatha and in Avesta. It is વીદએવો i.e. it has nothing to do with દએવ. Angra Mainius who has rebelled against his Master Spenta Mainius has brought down in this world evil genii, who in the form of humanity delude mankind from the worship of Ahurmazd. Their cult is called દએવયસ્ની which does not believe in અહુરમઝદ as the Creator and which does its best to bring about ruin in the world. They have created Druj which is divided in 21 varieties bringing about diseases and disasters in the world. Man himself having been deluded, with such 'Druj', commits sins which breed such kinds of ક્રુજ. It is therefore that in the દએન are given ક્રુજ પરહેજ તરીકત i.e. such procedures that can stop the spread of such ક્રુજ. The word ક્રુજ is changed into દરૂઘ which means false hood. In વંદીદાદ are given the names of these દએવ who bring about disasters in the world in many ways. There in વંદીદાદ are also given the માંત્રી to recite which can stop their infection and contagion of ક્રુજ. Those who bury their dead, those who commit incest, sodomy are all called દએવ worshippers. Those who do not observe menstrual rites and do not observe ક્રુજ પરહેજ તરીકત are called friends of દએવ-ક્રુજ who help to spread diseases, infections of various kinds in the world. In યજ્ઞને હા.12 is given the description of one who can be called a true Mazdiyasni. It is so to say the basic recital of દએન in manthra, called in Gujarati language as દીનનો કલમો.

When in the time of કય લોહરાસ્પ the father of કય વિસ્તાસ્પ, દએવયસ્ની began to be successful over the મઝદયસ્ની દએન and when it made havoc in the world, ગેઉશઉરવા the soul of the earth, according to Gatha હા.29, complained before Ahurmazd that a powerful messenger should be sent against those devils. કયે લોહરાસ્પ retired and was engaged in prayers and solicited for a speedy advance of Zarthustra. At the time great મજદયસ્નાન leaders were waiting for the birth of Zarthustra. There existed the forerunners of ઝરથુસ્ત્ર from the time of ઝોહાક who were waiting for the advent of Zarthustra. This subject is

broached in the essay on the spiritual side of the Prophet. There existed at that time the prophecy that Zarthustra will come and improve the position.

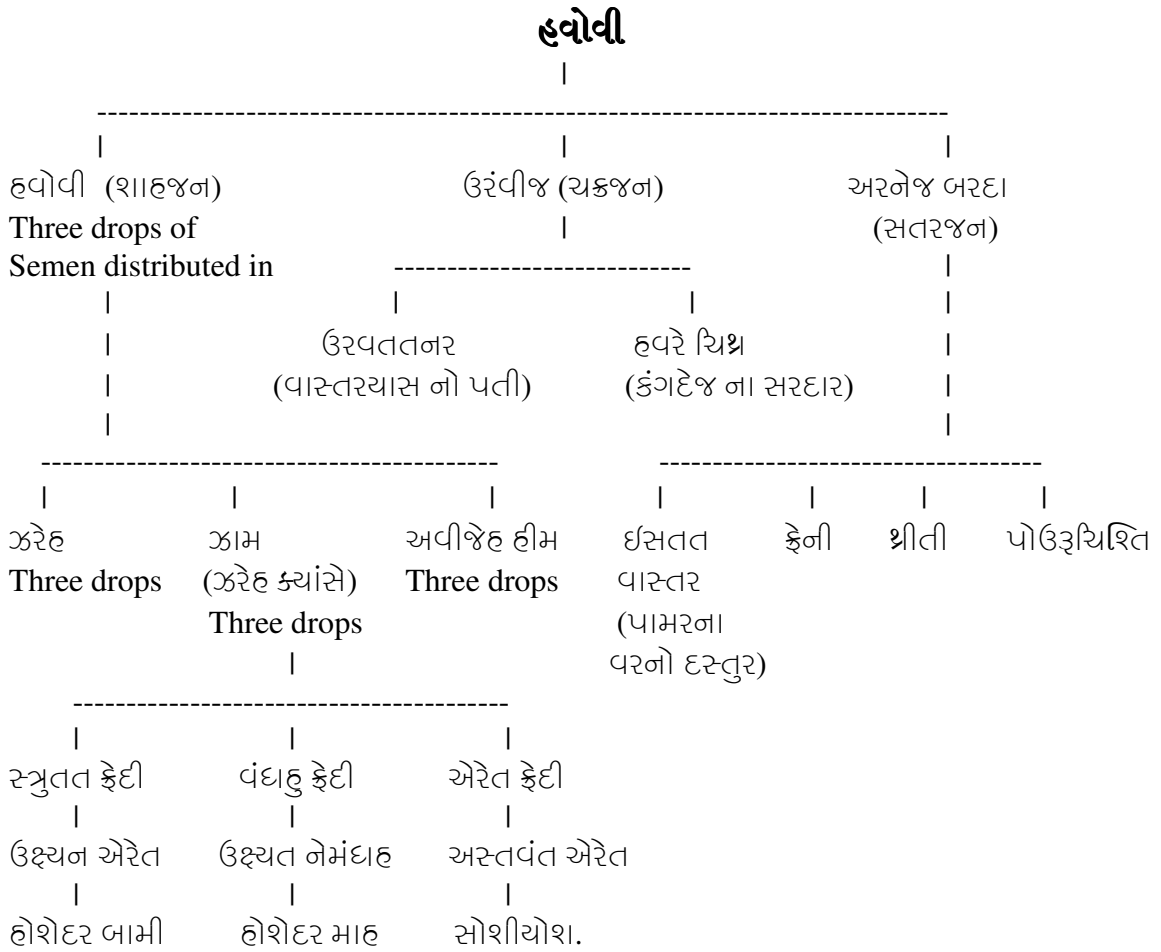
There existed noted Iranian families of હએચત અસ્પ and સ્પિતમ and હવોગવ and નોઝર and others. They all derive their ancestry from ગયોમર્દ. ગયોમર્દ were many, but the first ruvan of each દરેદો ખદાત is called ગયોમર્દ who had ancestral relation with ગયોમર્દ of all bygone દરેદો ખદાત. In ફરવરદીન યસ્ત the names of the disciples of Zarthustra are given. They are 225 in number. But there are others. They all belong to the class of નમ્બાનજદીશતનામ ફવશીનામ whom we have said above. They are all holiest of holy. They form a special study. It should be noted that Zarthustra himself was a મઝદયસ્ની and the whole world was also મઝદયસ્ની. જરથુસ્ત્ર only washed off from the મઝદયસ્ની દએન the dirt of દએવયસ્ની if any that was there. He gave to the મઝદયસ્ની દએન અહુરદાત i.e. દાતે ઝરથુસ્તી. There was nothing like conversion because there was no other દએન in the world but મઝદયસ્ની at that time and it remained so with the addition ઝરથોસ્તી દાત named as Mazdiyasni Zarthosti દએન. The Mazdiyasni Zarthosti દએન continued in the world as the only one religion for nearly 2000 years after Zarthustra.

We have spoken about the wives and children of Zarthustra in the essay on the spiritual side of જરથુસ્ત્ર. Zarthustra was a મગવ who never married remaining always single. Still હવોવી and હોશેદર બામ, હોશેદર માહ and સોશીયોશ are labeled as his wife and children. But strangely enough it is said that those three children will be born thousands of years after Zarthustra's advent in the world. Zarthustra's semen will be kept in ઝરેહ ક્યાંસે guarded by 99,999 ફવષી and thousands of years after the advent of જરથુસ્ત્ર in the world three holy maidens by name સુતત ફેદી-વંદાહુ ફેદી-એરેત ફેદી will come to bathe in the ઝરેહ ક્યાંસે waters when those drops of semen will be grabbed by them producing three sons viz. હોશેદર બામ, હોશેદર માહ and સોશીયોશ respectively. Such a description of Zarthustra's future sons is not realistic but it is only metaphorical to be explained by in some other mystic ways. The other three persons by name ઈસ્ન વાસ્તર, ઉરવતતનર, and હવરે ચિશ્ર are supposed to be his sons not by હવોવી but by અરનેજ બરદા (સતર જન) and ઉરવીજ (ચકર જન). Such description is given in પહેલવી books in such a language that it can be explained in a spiritual way. The lives of these three personages extend to thousands of years and their work is not only limited to this world but to higher worlds of નીસ્તી called કેશવર. All such strange descriptions are allegorical and not realistic as we understand to be. Such persons are living but they are not of the mere human type. Thus Zarthustra's wives and children are not wives and children as we understand to be. There is a point of language which shows that those three personages are named in અવસ્તા as જરથુસ્ત્રી in the same way as King Gustasp is known as a જરથુસ્ત્રી i.e. they are those who belong to the જરથોસ્તી દએન. This word does not interpret that they are the sons of જરથુસ્ત્ર as the daughter of જરથુસ્ત્ર, પોઉરૂચિશતી is described as જરથુસ્ત્રહે i.e. (the loins of) જરથુસ્ત્ર.

Masculinity and femininity, wife, son, daughter are terms used for certain Yazats to depict their special duties in the immortal હસ્તી and nisti. These special heavenly duties bring about their results in the nisti worlds and our earth which are also named as their

first causes. In our earth these terms denote entities who show their nature leaning to the denotation and connotation of these heavenly duties, duties themselves having behind them or say are affiliated by certain numbers alive with special power and authorities. The family of Asho Zarthustra is thus an allegorical picture of these heavenly duties fraught with the powers of singular numbers who bring about to a finish the great work for which Zarthustra is deputed in our globe. The heavenly duties are part and parcel of certain ruvans who themselves are from the આસ્નેવીર રૂવાન of Zarthustra who is ચસ્તે ફરોહર i.e. the રૂવાન as good as the ફરોહર the counter part of Bag Ahunvar who proclaim the mant a first thought of અહુ ક્ષએતાન ક્ષએત. This proclamation is carried out by the આસ્નેવીર રૂવાન of Zarthustra who has emitted from himself the ruvans called his family to help him.

The family is shown as under:



This is an allegorical table. There the અઈપિ i.e. the atmosphere bound to Zarthustra is taken as his wife called હવોવી. Thus the અઈપિ is his allegorical wife containing three sub-divisions which are also called as wives namely,

(1) હવોવી who is શાહજન i.e. all obedient to him.

(2) ઉરવેજ who was ચક્રજન (કોઈ બીજાની પાછી ફરેલી) (i.e. one belonging to some other else who has failed in the commission of duties towards her hence she is looked after by him helping her in the fulfillment of her duties.

(3) અરનેજ બરદા who is શાહજન but named as સતરજન i.e. quite obedient and dedicated to humanity at large.

The first, હવોવી will help જરથુસ્ત્ર as his partner to do his work of world redemption in the દરેદો ખદાત in diverse multifarious ways. She will in partnership with જરથુસ્ત્ર bring into existence three redeemers who will fulfill the work of world redemption of જરથુસ્ત્ર. The sacred ઉરવીજ ચક્રજન will produce by the help of two world redeemers who will work for all the five genus and their numerous species of humanity and of the nether worlds, who will further the work of ફશોગર્દ. The third અરનેજ બરદા who with the partnership with જરથુસ્ત્ર bring about the male and female entities who will lead humanity to તન પસીન conditions. Thus these are the nine forces, Ruvanic powers of Zarthustra, three of the pattern of a wife, three of the pattern of sons and three of the pattern of daughters. Their partnership with જરથુસ્ત્ર will be of the natural aspect of હુમત, હુપ્ત and હવરશત i.e. like natural working and nomena and phenomena where the concatenation is drawn in the natural way of cause and effect.

In short જરથુસ્ત્ર was a ચઝત in human form. It is sinful to say that he was a mortal man. The philosophical aspects of જરથુસ્ત્ર form a study in themselves. In Gatha હા.29 he is described as અએવો exceptional.

Avesta says that he had no death of the ordinary meaning. Some say that he was murdered by some Turk, તુરેબ્રાદ વક્ષા, but this is an allegory. Tur-e-bradvakh means not a turk but it was a mighty cloud, a mighty event, malcreation of the dark side of Nature which threatened to destroy the world by its precipitate explosion. જરથુસ્ત્ર by his mighty power pulled it down. But even the reaction which followed its destruction, was ominous for the world. He therefore by the help of અષ allowed reaction to fall upon Himself, which, on account of its severity, dissolved his personality composed of highly charged heavenly અનાસર elements of the ગઓચિશ્રી order i.e. heavenly order. This was not an accident but it was a well-arranged plan. The power of the personality of જરથુસ્ત્ર depended upon the heavenly fires of the heavenly order in communion with the અરદીબહેશત અમશાસ્પંદ i.e. અષ વહીશત. With the help of અષ he attracted the reaction upon himself and allowed it to be dissolved separated and the same i.e. the dissolved separated ગઓચિશ્રી અનાસર element by the help of the અષ were allowed to settle in their proper place in નીસ્તી nature. અષ વહીશત is the deity who also keeps good order which is named as અષ. This reads as a myth because such an event can never be natural in the ordinary worldly affairs. But this is an exception. As according to Gatha હા.29 He was અએવો the only one exception who could grab the સાસ્નઓ secrets of Nature through અહુરમઝદ Himself. In the same way passing away from this living existence to the unseen

worlds without physical death called नङ्से मवालीदा is an exception to the general rule. This event does happen in the case of many saints, there being 33 orders or varieties of the same. Mostly these saints undergo the lower one of its 33 varieties. The नङ्से मवालीदे which જરથુસ્ત્ર underwent, was of the first order which was meant for the well being of the world, against the evil forces of that arch devil દાનામીનો of evil intent, author of calamities and death upon the creation of અહુરમઝદ.

જરથુસ્ત્ર possessed the personality which was composed of highly charged heavenly elements અનાસર of ગઓચીશ્રી order. In નીસ્તી i.e. the world which is capable of undergoing constant changes, the highest heavenly (અનાસર) elements can be of ગઓચીશ્રી order i.e. the order of the principles of 'live and let live'. His personality always remained charged with 33 kinds of electricity and eight kinds of magnetism which when touched gave a powerful shock. This fact was known to the Greek and Roman writers as Pliny & others who have described it. These ગઓચીશ્રી (અનાસર) heavenly elements were in communion with all unseen-unperceived heavenly fires.

Such a personality of જરથુસ્ત્ર never reflected shadows. He being the topmost first in the order of નમ્બાનજદીશ્તનામ ફવષીનાંમ, he possessed six varieties of ખોરેહ (Haloes) which can establish communion with અહુરમઝદ, સરોશ and other યઝત. These ખોરેહ (Haloes) have names, one of which called એરેપત ખોરેહ. The lower of them all can illumine its lusture for a full mile. He had an આસા electromagnetic medium (usually called a stick of nine knots નવગરેહ) which was useful to him to set back the attacks of Dark Nature under the leadership of દાનામીન. This આસા and his અર્ધપિ (atmosphere attached to his personality) were in tune with each other wherewith He Brought to existence his above said nine powers, three of self use in the form of wives, three for the conduction of commandments in the form of sons, and three of the world's management in the form of daughters. He had emitted from his palms the heavenly fire energy called આદર બુરઝીન મહેર, which was ultimately enthroned in a માને આતશાન i.e. as an Atashe Varharen. જરથુસ્ત્ર remained in communion with અહુરમઝદ for 30 years on the holy mountain ઉષીદરેન and અસ્તવંત with the result that he got enriched with powers as said above. It was at this time that he created a પાવ મહેલ on ડ્રેજી જબ્બાર from its homologue on ઉપર્ધરિ દખ્યુ from hence, they were erected in the Iranian world showering અષ યિશ્ર, વહ યિશ્ર, ગવ યિશ્ર not only on this earth but in the નીસ્તી expanse. It was on account of the benevolent effect of these યિશ્ર that even the દીવાન began to be affiliated with મઝદયસ્ની જરતોસ્તી દએન leaving off their devil worship. The atmosphere remained serene on account of these યિશ્ર. અષ યિશ્ર breeds અષ order divine. વહ યિશ્ર breeds broad heavenly mentality possessing perfect power to contract the lower self. ગવ યિશ્ર breeds benevolence, selflessness, charity i.e. sacrifice for the needy. દાનામીન had left the globe and had remained in અપાખતર and ઝફપાયા, પાતાલ to bide his time. The globe remained so serene for full 300 solar years.

The birth of જરથુસ્ત્ર from his parents of elevated mentality was all immaculate, no ડ્રુજ appearing during the labour. The labour was a difficult labour and પોઉરૂશસ્પ invoked સરોશ who conducted the labour when the heavenly glory of જરથુસ્ત્ર illuminated the

neighbourhood. જરથુસ્ત્ર was the only one who laughed during his birth. When his labour was in progress he recited અહુનવર which so frightened the arch Devil દાનામીન that he began to flee to the અપાખતર. The nervousness of દાનામીન incited the child જરથુસ્ત્ર to laugh. જરથુસ્ત્ર hardly required an ounce of milk per month for nourishment. This was a special cow whose milk was used for his scanty food.

Such accounts of the Prophet read like a myth because they seem extraordinary and unreal for our age, but there did exist an age when they were realities. Still stranger accounts than this we shall read in the essay of His spiritual side.