

## CHAPTER IV.

## The Writer's leaning on the authority of Foreign writers in the absence of Avestic evidence.

While trying to show the demerits of Zoroastrianism the writer of the book has adopted another very quaint style, *viz.*, of quoting foreign authors and giving their opinions about a number of subjects as if the opinions were directly from Avestan teachings. We shall dismiss this fourth main head very summarily, for it is not at all important in point of review, but we have to introduce it in order to point out a peculiar way of putting into the book of Zoroastrian Theology ideas-speculative and vague from foreign and especially Greek writers-instead of from the Avesta and Pahlavi writings, which pertain to the Zoroastrian religion.

In this chapter therefore there arises a question *viz.*- What can alien foreign writers know of teachings of Zoroastrian Scriptures? On what grounds can a Parsee Zoroastrian take for gospel truth what foreign writers have taught as Zoroastrian canons and practices? Besides, the foreign writers quoted by the writer of Zoroastrian Theology are almost all of them persons who were not at all students of Avesta and Palalavi Literature. They are mere writers of history of former times, and the religious canons and principles cannot be elucidated merely from vague historical ideas inserted by a writer of history in his own fashion of understanding these. Scriptural truths are quite distinct from references made by historians or other foreign writers. We shall take some of these instances given by the writer of the book.

On p. 156 he says

“*Hippolytus* relates, on the authority of *Aristoxenus*, that the Persians believed in two primeval causes of existence, the first being Light, or the father, and the second, Darkness, the mother. On the

authority of *Diogenes Laertius* we have the assurance that *Eudoxus* and *Aristotle* wrote of these two powers as Zeus or Oromazdes, and Hades or Areimanios. *Plutarch* narrates, in the same tone, that Oromazdes came from light, and Areimanios from darkness.....Plutarch himself further mentions, on the authority of *Theopompus*, the loss of whose excursus dealing with Zoroastrianism in antiquity is still to be deplored, that the good God ruled for three thousand years.....and the Evil one another three thousand years Diogenes confirms this statement.”

Here we see that the six or seven names of foreign writers in this paragraph do not teach us anything about the idea of good and evil as taught in the Zoroastrian scriptures. These foreign writers have their own ideas about the subject, and in the book of Zoroastrian Theology there was no necessity of relying on their authority or even referring to them. The foreign writers were also ignorant of the Zoroastrian scriptures and the historical ideas formed by them and produced out of their own beliefs cannot be put on a level with those taught in the Zoroastrian scriptures.

On p. 135 he says-

“*Phoenix of Colophon*,” (280 B. C.) cited in Athenaeus, speaks of the fire ritual of the Magi and mentions the Baresman. *Strabo* says that the fire-priests fed the sacred fire with dry wood, fat and oil; and he further adds that some portions of the caul of the sacrificed animal were also placed on it”

This is simply utter nonsense quoted from a foreign writer's own views. The early Zoroastrians were much wiser than the foreign historians, and they understood and observed their principles of holiness in general and of sacredness of fire far better than these foreign writers. The idea of putting the caul (!) and that too of a sacrificed (!) animal is simply shocking from the point of view of Zoroastrian scriptures, and no Zoroastrian writer would ever venture to say that such impure reverence is taught in their scriptures. It would have been very well if the writer of Zoroastrian Theology had desisted from gracing (!) his own book with such elegant (!) and genuine (!) views of foreign Greek writers. But we must bear in mind that the writer of Zoroastrian Theology by doing this joins hands with foreign

writers in putting the Zoroastrian religion in the light of ridicule and cynicism as much as possible. On p. 186 he says.-

“We gather some more particulars on the subject from the incidental references of other writers. Porphyry mentions on the authority of Eubulus that the Magi are divided into three classes, the first and the most learned of which neither kill nor eat anything living. Diogenes Laertius states that vegetables cheese and bread form their food and they content themselves with the plain ground for their bed. Clement of Alexandria mentions a sect of the Magi that; observed the life of celibacy. Speaking about the designation by which the Zoroastrian priests were known in Cappadocia in his days, Strabo relates that in addition to their usual name of the Magi, the priests were called *puraitoi*, the equivalent of the Avestan designation *Athravan* or fire-priest.”

Here we find three more names of foreign writers but these classical references throw no light on the original Zoroastrian teachings; and very often much confusion of ideas is given rise to by such references when the ideas of foreign writers are regarded as equivalent to Zoroastrian teachings. As for instance on p. 98 the writer says. -

“Much of what the Greek authors write regarding such Iranian sacrifices in antiquity has its parallels in the Later Avestan Texts. Some of the angels seek consecrated cooked repasts of cattle and birds as offerings from their votaries. Generally the victims used in sacrifice were horses, camels, oxen, asses, stags, sheep, and birds if we may judge from Athenaeus 4 p. 145. Xerxes is said to have sacrificed a thousand cows to the Trojan Athena, while the Magi offered at the same time libations to the manes of the heroes. When that Achaemenian monarch came to the river Strymon the Magi offered a sacrifice of white horses (according to Herodotus.) Speaking about the mode of sacrificing animals to the divinities, Herodotus tells us that the sacrificial beast was taken to a clean place by the sacrificer, who covered his head with wreaths of myrtle. When the victim was slaughtered and the pieces of meat were placed on grass, the Magi consecrated them by chanting the theogony.”

Is all this taught in the Zoroastrian scriptures? Certainly not. All this nonsense about sacrifices and killing of birds and beasts is not and has never been seen in Zoroastrian teachings.

This talk of sacrifice is purely an invention of the historian Herodotus who cannot be trusted in his descriptions of battles and purely historical events also. These historians are like novelists and fiction-writers who invent things from their imagination. We should not have minded such descriptions had they been regarded as purely historical. But when the writer of Zoroastrian Theology introduces these into his book of Zoroastrian Theology and puts them in comparison with Zoroastrian teachings, we cannot but resent such method of style adopted by him in order to bring the Zoroastrian teachings of the Avesta into ridicule. We shall see in the next Chapter i.e. in the fifth main head in this review that Zoroastrianism has never taught killing or sacrifice of animal or bird. All the ideas of sacrifices are purely borrowed from foreign writers and accepted by Parsi writers without any evidence thereto from Zoroastrian scripture-writings. Here we can see very clearly the undesirability of giving references from foreign writers in a book of Zoroastrian religion. This has been a defect in all Parsee writers to borrow and accept as Gospel truth what early Greek and other writers have said about Zoroastrianism, whereas the ideas given out by these have never been verified from Zoroastrian scriptures. Herodotus and Diogenes and others were no students of Avesta and Pahlavi, and they were no teachers of Zoroastrian principles of holiness and rituals. History may be respected in so far as it enumerates the events of the times, but history must be run down if it superposes certain ideas of its own on the teachings of a very great and ancient religion like Zoroastrianism. But if derision of Zoroastrian religion is one of the underlying motives of the writer of Zoroastrian Theology, it is no wonder if he is fond of such views of foreign writers as are evidently non-sensical and contra-Avestan.

A similar reference to Herodotus is again found on p. 133 where the writer says -

“We may recall that Herodotus mentions the fact that the Persians sacrificed to the winds among other divine forces in nature; “

and on p. 97 where it is said-

" We learn from Herodotus that the Persians sacrificed unto the sun, moon, earth, fire, water, and winds; "

on p. 127 that-

“Herodotus writes that the moon is the tutelary divinity of Persia.”

We must bear in mind that the idea of animal-sacrifice or shedding the blood of any animal or bird is not at all Avestan or Zoroastrian, but it has been thrown upon the meanings of certain Avesta passages as we shall see in the next main head, by foreign historians or other writers of books. The word "*sacrifice*" implying 'animal-slaughter' has been very wrongly used throughout the book of Zoroastrian Theology, because nowhere in the Avesta is there a single idea of killing animal in the name of religion. Zoroastrianism teaches the prayer or adoration of the Creator from the Created Objects-to go from Nature to Nature's God and hence the followers of Zoroastrianism adore and praise such miraculous objects as the sun and the moon, and keep these as the mediums of concentration of all the prayer-thoughts directed towards the God-head. Again the moon is not the only tutelary or guardian-like divinity, for almost everyone of the *Yazatas or Worshipful-forces* does the function of protecting its invoker from all evil influences. Such vague ideas quoted from Herodotus or other foreign writers in the book of Zoroastrian Theology cannot add genuine facts of real knowledge, but may help to add to the same nature of speculative ideas of the writer himself.

On p. 137 it is given that-

"Herodotus, who confuses her (*i.e.* Ardvi Sura Anahita) with Mithra, says that her cult came to Iran from the Semites of Assyria and Arabia,"

Ardvi Sura who is as exalted an angel as Atar-the former supervising the water and the latter presiding over the fire-element – is pronounced by Herodotus as a non-Zoroastrian idea given to the Zoroastrians from other countries like Assyria and Arabia! If one knows really the condition of Arabia at the time of the advent of Zoroaster, and the debt which Arabia owes to Zoroastrianism

for its literature, it will appear quite clearly how Herodotus fondly fires off while giving his own views and vague imaginary speculations of his own. The female-angel whose name gives the name to the tenth day of the month and the eighth month of the year of the Zoroastrian Calendar, -the Yazata in whose honour we find one of the longest Yashts written in the Yasht literature of the Nask-i-Baghan-Yasht--the Yazata who is said to have been consulted by Ahura Mazda, and whose rituals are taught in more than one Nask-has been regarded as coming from Arabia and Assyria by Herodotus. Supposing the foreign writers may have been mistaken on account of their ignorance of Avesta and Pahlavi scriptures in the original, we must say emphatically that it should have been the duty of the writer of Zoroastrian Theology to have pointed out all the fallacies and mistaken, wrong and vague notions of foreign writers about Zoroastrianism. Instead of doing so the writer quotes simply as if admitting the truth of the references made, and this intensifies the air of ridicule and cynicism to be found throughout the book.

Again on p. 140 under the heading 'Animal Sacrifices to Anahita' the writer says thus-

" Strabo relates the mode of sacrificing to the waters. The sacrificial animal, we are told, is taken to the bank of a river or a lake; a ditch is formed into which the animal is killed. The pieces of meat are then placed on myrtle or laurel, and holding tamarisk twigs in his hands, the priest pours oil mixed with honey and milk on the ground and chants the sacred formulas. Great care is taken that no drop of blood falls into the water while the animal is being immolated; nor must the mixture of oil, honey and milk be poured into water. This precaution is taken lest the waters be defiled."

Such a horrid sort of ceremonial may be done by a priest other than Zoroastrian. We challenge the writer of Zoroastrian Theology to point out from the extant Avesta scriptures the ideas of animal-sacrifices to Ardvi Sura or to any other angel as related by foreign writers such as Herodotus and Strabo and others. There was certainly no need of the paragraph above quoted in the book of Zoroastrian Theology if the writer had

some nobler idea than that of public ridicule and ridicule unjustifiable – of the writer's, own religion. The above paragraph refers certainly to the sacrifice of animals practiced by the wild tribes, but Zoroastrianism completely abhors any such idea of man-slaughter or animal-slaughter.

On p. 121 he says-

“We are told that Ahura Mazda has set apart for Haoma as his share in the sacrifice the jawbone, the tongue, and the left eye of the immolated animal. In general this is also in accordance with the statement of Herodotus regarding the Persian acts of sacrifice in worship.”

The attitude of the writer is seen very clearly here. He wants to show that the system of animal-slaughter has been taught in the Avesta by absurd and entirely wrong translations, and if Herodotus supports the ideas invented by the writer, these ideas therefore must be doubly (!) Avestic (!). We challenge the writer to prove what he says about the sacrifices reserved for Haoma from any of the extant Avesta texts. If the ideas of Herodotus are pleasing and suitably acceptable to the writer of Zoroastrian Theology, it does not logically follow therefore that those ideas have been taught in the Avesta. In fact Herodotus an alien is no more an authority with reference to the exposition of Zoroastrianism than Macaulay, though a Christian as historian of England with respect to the explanation of Christianity.

Similar instances of foreign authority may be multiplied, but we shall not elaborate this main head of the review. On p. 181 he says-

“We learn from Diogenes, on the authority of Theopompus and Eudemus, that the classical authors were familiar with the Magian doctrine of the millennium and the final restoration of the world as early as in the fourth century B. C. Plutarch draws his materials on this millennial doctrine from Theopompus.”

This reference made here throws in fact no light on the subject of renovation from the Zoroastrian standpoint. It is only on

account of the fondness shown by the writer for introducing references from foreign writers that such redundant citations are to be found in the book.

The writer is so much fascinated with foreign influence on Zoroastrianism that he points out Greek and Indian influence in several Persian works of Zoroastrianism. He says on p. 314-

“Among the more important works that have thus come down to us are Jam-i-Kaikhushru, Makashefat-i-Kaivani, Khishtab, Zaredasht Afshar, and Zindah Rud. The authors of the last three allege that their works are translations, into Persian from the original Pahlavi books written in the days of the Sassanian Kings Hormaz and Khusru Parviz. A search through the literary contents of these writings, however shows that their philosophical dissertations mostly reproduce the teachings of Greek philosophy, current in India in the seventeenth century through its Arabic version.”

We cannot say too much in favour of these books for they are written in Persian; hence we cannot speak of them as emphatically as of the Avesta scriptures. Still if we give credit to the deposition made by the authors of these books that they were Persian versions of some Pahlavi books now lost to us which may in their turn have been versions of some Avesta texts out of the 21 Nasks, we must pay due attention to these books also. They are books, which inculcate very deep ancient Persian system of mystic philosophy, which is quite beyond the scope of the ordinary student of philosophy, theology or philology. Since these are said to have been translations from original Pahlavi works we have reasons to believe them to be of Zoroastrian origin. This is certainly seen by those who have gone through these books without any preconceived ideas *pro or con* these books that there is nothing in them which goes diametrically opposite to the rules and teachings that are found even in the extant Avesta writings.

We are at a loss to understand why these books of original Persian mystic philosophy are depreciated and run down by the philological students of the Avesta. The writer of Zoroastrian Theology finds in these Persian books "the teachings of Greek philosophy," and also "through its Arabic version." Supposing

for argument's sake that these Persian books expound systems of Greek philosophy, may we ask the writer of Zoroastrian Theology about the origin of Greek philosophy, and Arabic philosophy. That the Greek and the Arabic philosophies owe much to ancient Persian and Zoroastrian knowledge of the 21 Nasks is a fact as clear as daylight. Plato, Pythagoras and Aristotle had for their own philosophy the ideas borrowed from ancient Persian philosophy as their basis. Hence what is taught in those Persian books and what seems at first sight to be Greek philosophy proves itself to be originally Zoroastrian even if we grant that the Persians wrote from Greek philosophical books which owed much to Zoroastrian teachings; but such a reservation cannot even be made by us since the writers of those Persian books say emphatically that they are translations from some Pahlavi writings. With reference to the so-called Greek influence in the Persian books of mysticism the writer of Zoroastrian Theology is intolerant, whereas we have already seen that he is fond of referring to other Greek writers and giving their absolutely nonsensical ideas on the subject of animal sacrifices etc., in support of his own views. Is this not wonderful when we seriously think of the writer's situation with regard to Greek influence on Zoroastrian literature!

Similar ideas of Indian and Greek influence have been given on p. 358 where the writer says -

“Religion and philosophy did not proceed hand in hand in Iran. Indian and Greek philosophies were not unknown to the Iranians, for there was a constant interchange of ideas between Persia on one side and India and Greece on the other, as ever since the days of Pythagoras Greek and Indian philosophers frequented the Persian Court.....But we do not find any systematic attempt at interpreting the Zoroastrian religion in the light of such philosophies.”

Here the writer seems to believe that there was practically no influence on the Zoroastrian teachings made by Indian and Greek philosophies though the later Kings of Persia allowed philosophical debates among Indian, Greek and Persian philosophers at their courts. We cannot understand what the writer means by

saying that 'in Iran religion and philosophy did not go hand in hand.' Does he imply that there is no philosophy at all in the religion taught by Zoroaster; or does he mean to say that the Zoroastrian religion did not accept Greek or Indian philosophy and make it its own? The whole paragraph certainly implies that the Zoroastrian teachings were not affected at all by Greek or Indian philosophies, though philosophical discussions and exchange of ideas in debate were allowed at the Persian court. Thus we cannot clearly make out what the writer means to say about Greek influence on Zoroastrianism, for at one time he is fond of quoting unreliable authors like Herodotus and others in support of his own favourite ideas, at another time he speaks against the Greek influence of mysticism in later Persian books which are in fact derived from the Pahlavi basis, and again he says that Zoroastrianism was not explained in the light of Greek or Indian philosophies, that is to say, that there was no Greek influence on Zoroastrian Avesta Scriptures. If one believes in the genuine existence of 21 Nasks given by the prophet, one can in a moment declare that no Greek nor any other influence is to be found in all the extant Avesta Scriptures. We can say this emphatically so far as the Avestan scripture-writings are concerned, and we leave it to the exhaustive student of Zoroastrianism to judge how much of some of later Pahlavi and Persian writings can be culled out as purely pristine Zoroastrian teachings, though here also we must not doubt a Pahlavi writer if he solemnly declares that his source is Avestan, nor should we in the least doubt the veracity of a Persian writer, if he professes to write from the authority of some Pahlavi source. In fact much of Pahlavi and Persian Zoroastrian literature is far more approximate to the original Zoroastrian teachings than some English and Gujarati books on Zoroastrianism containing mere imaginary speculative ideas of the writers *e.g.* the book of Zoroastrian Theology under review. For the writer of Zoroastrian Theology himself says on p. xxxi of introduction-

“Though Pahlavi had replaced Avestan, the early works written in the ancient language had not yet ceased to influence the Pahlavi

writers. In fact, some of the most important of the Pahlavi works are either versions of some Avestan works now lost to us, or draw their thought from the Avestan sources. Thus the Pahlavi Bundahishn is the epitome of the Avestan Damdad Nusk, subsequently lost. Similarly not so few of the Pahlavi works written two or three centuries after the conquest of Persia by the Arabs tenaciously preserve the tradition handed down by Sasanian Persia."

This is alright. But he goes further and points out again Moslem influence in Zoroastrianism. On the same page he says. -

"The Menum-i-Khrat, for example, betrays Moslem influence when it preaches fatalism, but is otherwise faithfully voicing the sentiments of the orthodox Sasanian Church."

The writer's judgment of Minoi-kherat is quite erroneous, for in fact no fatalism is preached in that book. There the law of *exertion* (Pahlavi *Kar*) and *destiny* (Pahlavi *Bakht*) determined by the fruits of exertion as taught in the Gathic law of "*Paitioget*" or "*Action-with-its-Reaction*" is referred to. Whatever the Moslem belief about fatalism may be, this is certain that Zoroastrianism preaches the law of exertion and destiny; the interrelation of past, present and future-in the words of the writer himself as on p. 149. -

"Each generation is the product of the past and parent of the future ;"

and the law of Cause and Effect, as in the words of the writer on p. 154. -

"Bagha or dispenser plays an insignificant part as Fate personified in the Younger Avesta although this personification becomes more pronounced as the personification of Fate in the later Pahlavi period. There is however a solitary passage in the Vendidad, and it may be late, which tells us that a man who is drowned in water or burnt by fire is not killed by water or fire, but by Fate;"

and finally the mutual indissoluble connection between Fate and Exertion in the words of the writer on p. 207,-

"Both these (Fate and Exertion) are closely linked together as are man's body and soul"

The writer of Zoroastrian Theology seems to be averse to the doctrine of Fate and he seems to believe as on p. 208 that. -

"The ever active spirit of Zoroastrianism militated against fatalism and saved the nation from its baneful effect."

But we must say emphatically that-

*The law of "Paitioget" or Action-and-Reaction has been taught in the Gathas, that the Creator has been styled as "Hata-marane" the infallible accountant in the Gathas, that the Yazata Mithra has been appointed in the Avesta the lord observing the law of Paitioget, and that the law of exertion and destiny always inseparably linked together is one of the fundamental laws of Zoroastrianism.*

The writer of Zoroastrian Theology seems to be ignorant of this doctrine as taught in the Gathas and other Avestan scriptures; and hence having natural aversion for the Moslem view of fatalism as he may have understood it, he cannot tolerate the law of destiny as result of exertion preached in the Pahlavi work of Mino-i-Kherat (*i.e.* the Spirit of Wisdom or Spiritual Wisdom,) and speculates as in the case of Greek influence that there is Moslem influence to be found in that abstruse Pahlavi work. When we read pp. 23 and 24 of the book of Zoroastrian Theology we find that the writer has not lost sight of the law of *Cause and Effect, Action and Reaction, Exertion and Destiny, Response in the form of reward or punishment-as* taught in the Gathas. But it seems that the writer of Zoroastrian Theology is very impatient and hasty in arriving at his own speculative conclusions on any subject. He could have drawn far better inferences and correct ones if he had treated the whole theme without any bias lurking in his mind. But an unbiassed condition is quite impossible with him, for his mind seems to be heated with the ideas of his favourite mission newly invented as evinced throughout his book. He says on pp. 23, 24 under the heading "Ahura Mazda has *ordained* that virtue is its own reward and vice its own retribution," --

"Every individual is to reap the consequences of his own thoughts, words and deed. Zarathushtra exhorts men and women to make their

own choice between good and evil, for everyone has to decide his own fate, and the prophet emphasises again the fact of *individual responsibility*.....Mazda has ordained laws for the recompense of the righteous and the punishment of the wicked in the world to come..... Those who live in this world in conformity with the divine message, reap future reward; but those who choose to live in defiance of it, bring future trouble upon themselves, for both weal and woe come from Him. Unto those who do His will he gives better than the good, but he metes out worse than the evil to those who act against it. He is the Lord to judge the deeds of life, and he passes his verdict on them. Strict are his laws, and stern His judgment."

All this is quoted from various Gathas by the writer himself. We have to give this long quotation here only in order to show that the law-of Exertion and Destiny,-of future rewards and punishments of present thought, word and deed,-of present reward and punishment of past thought, word and deed,-as decreed or determined in the final decision according to the Divine Law of 'Paitioget' is purely a Zoroastrian law taught even in the Gathas, and explained elaborately in the other Avesta scriptures, which the Pahlavi writers have made still more clear. Thus to say that because the law of destiny is taught in the Mino-i-Kherat it must have borrowed it from the Moslem religion, must be termed mere hasty, thoughtless speculation on the part of the writer of Zoroastrian Theology.

We have digressed here on to the subject of exertion and destiny from the main head subject, which we shall now bring to an end. This short chapter could have been omitted by us from this review, but as we now see it has helped us to note the weak points of the writer of Zoroastrian Theology. Anyhow he wants to preach his own favourite Idols-of-the-Mind or of the Market-place, and he regards any foreign influence healthy if a foreign writer seems to be supporting his own favourite beliefs, and he denounces all foreign influence if a writer goes against his ideas. He also summarily dismisses all ideas not to his taste as having some imaginary foreign influence, although in fact these ideas may be Zoroastrian in origin e.g. the doctrine of fate and

exertion is regarded by him as coming into Zoroastrianism from the Moslem source. We leave it to the patient reader how much value and attention ought to be paid to such a book, full of vagueness, speculation, inconsistency and self-contradictions with sham knowledge of religion feigned throughout!

## CHAPTEH V.

## The Writer's Fondness for Animal Sacrifices said to have been encouraged in Zoroastrianism.

In the last main head we have seen how the writer of Zoroastrian Theology eagerly refers to foreign writers *pro* animal sacrifices said to have been practiced by Zoroastrians. In this chapter we shall deal with the subject of animal sacrifices, and we shall see whether Zoroastrian Scriptures have encouraged the practice of animal-slaughter, by referring to various Avesta texts. The writer of Zoroastrian Theology has throughout attempted to make the reader believe that all the so-called Later Avesta texts have inculcated the doctrine of giving animal-sacrifices to angels and archangels. By this attempt he further wants to show that the Later Avesta texts since they preach the doctrine of animal-slaughter cannot have been given by the prophet. With the uniform motive of running down all the so-called Later Avesta texts the writer of Zoroastrian Theology has as we have seen throughout all the heads tried his best to dupe his reader into this belief. If the Later Avesta texts are thus depreciated, there remains simply the religion as taught in the five Gathas, and the people of the class of the writer of Zoroastrian Theology do require a religion without the Yacna, the Vendidad, the Yashts and all other Avesta except the Gathas.

To start with, we must bear in mind that the idea of animal-sacrifices as taught by the writer of Zoroastrian Theology is never to be found in any Avesta Scriptures whether Gathic or non-Gathic. Very often we find that the word "Sacrifice" as used in its degraded sense in English in the phrase animal-sacrifice or killing of an animal in the name of religion has been quite absurdly put for the Avesta word "Yacna." The word "sacrifice" from its Latin derivation *sacer* holy and *facio* I make, literally signifies the holy process, the holy procedure, or holy making *i.e.* procedure of holiness; hence it further adopted the meaning of "a sacred offering" or "offering for higher or more

holy objects." In support of this tracing of meanings we may quote two authorities Webster and Century dictionaries. Webster gives the three meanings in order thus:

1. The offering of anything to God or to a deity.
2. Consecratory rite.
3. 3. An immolated victim presented in the way of religious thanksgiving, atonement, or conciliation.

The Century dictionary explains the term "sacrifice" as under: -

1. Lit. A rendering sacred.
2. That which is sacrificed; specially that which is consecrated and offered to a deity as an expression of thanksgiving, consecration, penitence or reconciliation.

Thus we see that the meaning of "animal-slaughter" assigned to the term "sacrifice" in its degraded sense was never the original meaning thereof. Apart from the meaning of the English word we must say that "Yaz" or "Yacna" in the Avesta never means sacrifice or "animal-slaughter"; otherwise, as the writer of Zoroastrian Theology takes the word Yacna to mean animal sacrifice, the entire Avesta with the Gathas which are full of the various forms of Yaz and Yacna would be absurdly inculcating the slaughter or sacrifice of everything and every angel, archangel, man, beast, plant etc. with which the word Yaz is to be found attached. The words Yaz and Yacna may have been translated by some Western scholars perhaps in the original higher sense of sacrifice or sacred rendering, but the writer of Zoroastrian Theology translates Yaz or Yacna in the degraded sense of animal sacrifice or slaughter. Some scholars have taken the word 'Yaz' to mean "worship, praise, or propitiate" which is much nearer to the original meaning of "Yaz." "Yaz" means to *attune oneself with*, to be in rapport with; to be univibrant

with, and the ceremonial bringing the result of attunement *or* univibrancy is called "*Yazashna or Yacna*" ceremony. We are at a loss to understand why the writer of Zoroastrian Theology has used the term Yacna in such a base and degraded sense of sacrifice. On p. 119 he says-

"The sacrificing priest invites him to attend the Yacna sacrifice,"

as quoted from Yacna 1, 15.

Here we see a very strange compound noun formed viz. Yacna-sacrifice. That the word Yacna never implies any idea of animal or other sacrifice is very clearly seen from the "*Yenghe Hatam*" formula, which has the same significance as the "*Yatha Ahu Vairyo*" and the "*Ashem Vohu*" prayers. In the formula it is taught that-

*"We mus attune ourselves with all those who are advancing on the path of spiritual unfoldment and who are known by Ahura Mazda as the best in Yacna or attunement with Ahura Mazda."*

In all the Gathas we find the word Yacna only in the one ideal sense of spiritual attunement of the devotee with the spiritual forces and intelligences, and the idea of animal-sacrifice forced on to the word 'Yacna' is only the zenith of so many queer innovations of the writer of Zoroastrian Theology on account of his peculiar idols of the mind.

Now we shall first quote or refer *to* a number of passages from the entire Avesta scriptures in order to prove that the idea of slaughter of animals or animal-sacrifice is quite foreign to the Zoroastrian scriptures. After this we shall refer to the arguments advanced by the writer of Zoroastrian Theology in favour of animal sacrifices.

### **I. Direct references con slaughter of animals, and *pro* vegetarian diet for man.**

(1.) Protection of the animal creation ; their care and nourishment; their rescue and relief

- (i) Gatha 34 § 3- *O Ahura Mazda the entire living creation is protected by Behman in Thy kingdom!*
- (ii) Gatha 32 § 12- *Ahura Mazda brands as evil those who dissuade men from doing best things and who voluntarily advocate the killing of the animal-creation (Geush-Morenden.)*
- (iii) Gatha 46 § 4- *The oppressor who ruins his life through his wicked actions presents the helpers of Ashoi and the animal creation from moving about. He who stops such a wicked person from so doing will set free the animal-creation and the store of the good food of wisdom.*
- (iv) Gatha 31 § 15 – *He who procures power for the wicked sinner, and he who is not fit for living his life on account of his harassing the animal-creation and a truthful man-I inquire about such, O Mazda!*  
 (v) Gatha 51 § 4 - *The Karaps i.e. the sinners in spite of spiritual knowledge can never achieve any ideal thing. They never preach the protection of the animal-creation either by word or by practice. On account of this characteristic of theirs they shall go to the abode of Druj or evil influence.*
- (vi) Gatha 50 § 1- *O Ahura Mazda inform me if there is anybody as the protector of my animals (Paseush-Thrata) except Thyself, Behman and Ardi behesht.*
- (vii) Gatha. 33 § 4- *O Ahura Mazda may I remove from Thyself by means of prayer the extreme negligence re the fodder of the cattle creation.*
- (viii) Yacna 12 § 2- *May I protect the animal-creation from the thief and the robber by means of prayer, offered unto Ahura Mazda.*
- (ix) **Yacna 71 § 9** } – *We attune ourselves with the entire animal-creation e.g. the water-animals, the land-animals, the birds, the free moving animals, the hoofed animals.*  
**Farvardin Yasht § 74.** }
- (x) **Yacna 10 § 20** } – *Salutations to the cattle-creation! Salutations to the animal creation! Good word to the animal-creation! Success to the cattle-creation! Food to the animal-creation! Apparel for the animal-creation! We*  
**Behram Yasht § 61** }

*ought to be working for the animal-creation, and they are the renderers of prosperity for our food.*

- (xi) Vendidad 21 § I- *Salutations to thee O prosperity-rendering animal, whom the wicked heretic unholy, cruel man slaughters.*
- (xii) Yacna 71 § 15- *I shall keep thy soul from hell if thou repeat at the moment of thy death the words of invocation of the entire animal-creation, e.g. the water animals, the land animals, the birds etc.*
- (xiii) Franrdin Yasht § 71- *We attune ourselves with the souls of animas and beasts e.g. water animals, land-animals, birds, leapers, hoofed animals etc.*
- (xiv) Yacna 6 § 10 - We attune  
 16 § 4 ourselves with the  
 17 § 10 souls of the  
 26 § 4 beneficent cattle  
 39 § 4 and beasts.
- (xv) **Yacna 39 § 1** - *We attune ourselves with the souls of*  
**Major Haftan Yasht § 5** *ourselves and of the beast-creation*  
*which desires to exist for our sake; and we are for them just as they are*  
*for us.*
- (xvi) Gatha 48 § 5 – *We must work for the cattle-creation, for they are renderers of abundance and prosperity for our food, and they are our precious belonging. They bestow strength and power in our noble aspirations. Ahura Mazda let the vegetation grow for them through Asha from the beginning of this creation.*
- (xvii) Gatha 33 § 3- *He is well-disposed towards the holy one, and he who skillfully protects his animal, is as it were engaged in doing deeds of holiness and good thought.*
- (xviii) **Yacna 35 § 7** - *We consider for you the Yacna of Ahura*  
**Major Haftan Yasht § 1** *Mazda and the nourishment of the*  
*cattle creation as the best. Verily shall we act according this and teach*  
*the same in accordance with our wishes.*
- (xix) Gatha 45 § 9 – *May Ahura Mazda grant strength for increasing the prosperity of our men and cattle.*

(xx) **Yacna 36 § 4** – *We desire happiness and fodder for the*  
**Major Haftan Yasht § 1** *cattle through charity and best actions.*

(xxi) Fravardin Yasht § 52 – *May there be an increase of cattle and men in this house (where we the Fravashi are invoked.)*

**Vendidad Fargard 18 § 17** – *May there be an increase of cattle and men*  
**Atash Nyaesh § 10** *unto you (who invoke me i.e. the fire.)*

(xxiii) Mah Nyaesh § 10-0 *ye full-gloried angels! O ye health-giving angels!*  
*Give courage and victory unto me; grant increase of cattle unto me.*

(xxiv) Meher Yasht § 28 – *The angel Meher bestows increased cattle and men into that abode where he is propagated.*

2. Druj-i-Nasu *i.e.*, evil magnetic influence accompanying a corpse or a carcass; flesh blood, pus etc. when dissociated from vitality fall under the influence of Druj-i-Nasu *i.e.* Demon of Putrefaction or Druj-i-Hikhar *i.e.* Demon of disintegration; the carcass or dead body of an animal from which the vital principle has gone out is verily termed Nasu in the Vendidad, and seclusion from such Nasu is strictly enjoined.

Vendidad Fargard 7 § 26 – *Those who produce Nasu are wicked and demoniac, for they destroy cattle and lengthen the deep-snowed, cruel, injurious, winter.*

This subject is very well known to the students of Zoroastrian religion, and the Vendidad is so teeming with references to Nasu that it would be superfluous here to quote a long list.

3. The vegetable kingdom is the source of natural food for man.

(i) Gatha 34 § 11 – *Khordad and Amerdad will both serve thee for food.*

(ii) Jamyad Yasht § 96 – *Khordad, the intelligence presiding over water will quench thirst, and Amerdad presiding over vegetation will appease hunger.*

- (iii) Vendidad 5 § 20 - *I who am Ahura Mazda send down rain for the nourishment of men and for the food of useful cattle. Grain and corn is the food for men; grass and fodder will be the food for animals.*
- (iv) Tir Yasht § 29 - *O ye countries, be ye prosperous! Henceforth the food of the entire world – e.g. grain and corn requiring much water for its growth, and vegetables requiring a little water, - come out of the earth unobstructed.*
- (v) Farvardin Yasht § 10 – *There on this earth spring and river water flows, where many kinds of trees grow from out the earth, for the nourishment of animals and men, for the nourishment of the country of Iran, for the nourishment of the five species of animals and for the help of the holy man.*

**II. Agriculture is the best occupation according to Zoroastrianism; farming increases Holiness,**

- (i) Yacna 13 § 2-

*I invoke the most industrious and the prosperity-rendering farmer who works most for the fodder of cattle.*

- (ii) Vendidad 3 § 3-

*Hormazd replied “O Spitaman Zarthosht, that land is the most joyous on which are cultivated grain and fodder and fruit-giving trees.*

- (iii) Vendidad 4 § 30-

*Hormazd replied, “the proper cultivation of grain is the advancement of the Mazdayacnian Law.”*

- (iv) Vendidad 3 § 26-

*O man, I whom thou cultivatest shall come to thy country and bring the food of fruits and grain.*

- (v) Visparad 1 § 9-

*I invoke by means of the libation and sacred twigs the storer of fodder, the farmer who produces fodder for the cattle, and the holy man who nourishes the cattle.*

(vi) Vendidad 3 § 31-

*He who cultivates grain makes himself as happy as one who performs ten thousand Yacna.*

**III. The Ashoi or Divine Moral Order Principle which is the fundamentum of the Zoroastrian Law is diametrically opposite to the idea of slaughter of animals.**

There are so many references in all the Avesta scriptures to the subject of Ashoi or Holiness and Law of Divine Moral Order that almost all the followers of Zoroastrian religion are conscious of this one cardinal point of their religion. The small "Ashem Vohu" prayer inculcates that-

*"Ashoi is the highest good; it is immortal-bliss; heavenly bliss is to one who is Holy for Holiness' sake."*

Now we shall ask the writer of Zoroastrian Theology who advocates slaughter of animals in the name of Zoroastrian religion-

- (i) Is cruelty to animals an act of Ashoi?
- (ii) Is slaughter of animals an act of Ashoi ?
- (iii) Is destruction of animals an act of Divine Moral Order as preached in Zoroastrianism?
- (iv) Is killing of animals an act of furthering the prosperity of the universe?
- (v) Is shedding of blood of animals on the ground an act of gladdening the mother-earth?
- (vi) Is touching the lifeless carcass of animals an act of holiness?
- (vii) Is the offering of a putrefying piece of flesh of animals in the holy rituals an act of strict Ashoi required *by* the Zoroastrian religion?

- (viii) Does the officiating holy priest remain pure with his holy aura if he touches such a dead piece of Nasu while performing the holy rituals?
- (ix) Is the putting of dead Nasu on fire as an offering an act of holiness?
- (x) Does the Gathic prohibition of "*Geush Morenden*" i.e. animal-killing fall under acts of holiness?
- (xi) Does the slaughter of animals form part of Ashoi or holiness by means of which according to the Avesta scriptures we have to approach Ahura Mazda?

IV. Entirely wrong and inconsistent meanings attached to some words and texts by the translators in order anyhow to preach the idea of slaughter of animals: -

- (i) The Avesta word "*Geush*" which is the genitive singular form of "Gao" which signifies bull or cow or cattle-creation has been translated to mean "flesh" or "beef" in order to bring in the idea of slaughter of cows.
- (ii) The same translator Spiegel renders the word "Geush" in the same sentence "*Thranfedhran geushcha vastrahecha*" occurring in Farvardin Yasht § 100 and Jamayad Yasht § 86, differently as "cow" and "beef" respectively, whereas other translators Harlez, Darmesteter, and Kanga render it as "Cattle."
- (iii) Gatha 32 § 12, in the prohibition of "Geush Morenden" of cattle-killing the word Geush has been unanimously rendered as "Cattle." Hence the meaning of "beef" or "mutton" attached to the word "Geush" seems to be only to suit their own ideas of animal-slaughter for food."

- (iv) In the ceremonial formula “*Haomaya Gava Baresmana*” the word “*Gava*” which signifies “*Jivam*” or milk-libation has been in the same way wrongly rendered as “beef”. Along with pure spring water the milk of a goat or a cow is an indispensable requirement in all Zoroastrian rituals on account of the five *Fradho* or electro-magnetic forces e.g. *Adhu-fradho*, *Vanthvo-fradho*, *Gaetho-fradho*, *Khshaeto-fradho*, *Danghu,fradho*, - enumerated in the Aban Yasht. Hence it is simply ridiculous on the part of the translator to associate dirty blood-dripping beef along with the sacred things like Haoma and Baresma. Zoroaster himself introduced this *Haoma-Gava-Baresman* method of ceremonial according to the Aban-Yasht, and one cannot for a moment believe, if one has the slightest idea of Holiness of Zoroaster, that Zoroaster could have touched a piece of beef in order to invoke the angel Aban. Such a barbarous idea of “beef” as the meaning of Gava in the ceremonial formula could only have been invented by the beef-eating translators of the Avesta, who are absolutely ignorant of the strict magnetic-purity observed in all the grand rituals taught by Zoroaster.
- The sentence “*Geush Hudaongho Urvanem Yazamaide*” which really signifies “We attune ourselves with the soul of the well-created cow,” has been rendered by Darmesteter as meaning “We sacrifice Cattle unto the beneficial Cow.” Thus we obtain here the absurd idea of sacrificing an animal to an animal of the same species.
- (v) The Avesta word “*Myazda*” which from its derivation (“Mid,” to meet) implies the medium of meeting or holy ceremonial offerings, by means of the pure magnetic currents of which one can be in
- (vi)

tune with the spiritual forces, has been translated to mean "Mans" in Gujarati, i.e. flesh. This is the most absurd extreme to which philology can stretch its speculation-energy. Sound philology has nothing to do with sound. Two words of two different languages having a similarity of sound cannot therefore have the same meaning. As for instance "Hate" in English means contempt, whereas the same word "Hate" in Gujarati means "Love;" "But" in English is an adversative conjunction, but the same word in Gujarati means "solid." Hence the speculative philologists have very often committed absurd and unmeaning mistakes in the height of speculation.

- (vii) A very strange reference to Behram Yasht and Tir Yasht is also pointed out by the advocates of animal-slaughter. In the whole Avesta. religion extant including the Gathas, Vendidad. Yacna, Visparad, Yashts etc., this is the only reference which is regarded as a pivot of animal-slaughter advocacy by the students of Avesta. It has not the meaning attached by the enthusiasts of animal-slaughter as we shall presently see; and the entire Avesta Scriptures inculcate so many mandates against animal-slaughter that the reference to Behram or Tir Yasht necessarily goes out of question. The one strange thing to be noticed about the question of animal-slaughter is this that those students of Avesta who stamp only the Gathas as genuine teachings of Zoroaster, and who discard the rest of the Avesta as pseudo-Zoroastrian, lay undue emphasis on this reference to Behram or Tir Yasht *pro* animal-slaughter-the portion which has been stamped as Later Avesta.

And now to the reference itself. The text is originally rendered as under: -

*"The Iranian countries may carry ritual-gifts for him (i.e. Behram or Tir); the Iranian countries may spread the Baresma or sacred twigs for him (i.e. Behram or Tir); the Iranian countries may cook for him an animal of white colour, or of good colour, or of any one of the homogeneous colours!"*

Anyone of ordinary commonsense, if he were to pay patient attention to the underlying meaning of the paragraph above quoted, will be able to see that there is absolutely no advocacy of general animal-slaughter as the biased students impress upon a lay reader. In this reference a special ceremonial, not now known to us, has been recommended only for the propitiation of the angel Behram or Tir. It is at least understood that the literal words "Cooking an animal" have some mystic sense, for the animal is not of the ordinary sort, but of some special colour. Besides the species of the animal is not made clear; - Why should it be only a goat or a hen, and not a horse, a cow, a pig, an ass, a buffalo, an elephant, a dog etc.-is a question naturally arising to a man of ordinary sense.

Moreover, this animal after it has been cooked is not to be touched by unholy persons and by persons not following the religion in practice; and if it is partaken of by such persons, the entire country of Iran will be ruined and destroyed-as said in the very next paragraph of the same Yashts. Here then we notice that the animal cooked for Behram or Tir angel is to be touched only by holy persons who practically follow all the mandates of Ashoi. This seems to be quite an evident contradiction of principle. The dead body of the animal is according to Vendidad called Nasu or deteriorating matter which makes a man polluted if he comes in contact with it; whereas in the Behram and Tir Yashts the dead animal is strictly ordered to be touched by holy persons and not by unholy persons. Such a sequence of facts necessarily leads us to conclude that the paragraph in the Behram and Tir Yashts has some meaning to be read between the lines, and it is very important here to remark

that *Avesta* is not an ordinary spoken language, but a cipher language requiring the special key of its own for deciphering it, -the key which is now lost to us. We see very clearly from this isolated reference to so-called animal-slaughter in the Behram and Tir Yashts that the Avesta students try to make out the meanings suitable to their own preconceived beliefs and fancies. Looking to this very closely we find that the animal is to be *cooked* merely and not to be *slaughtered*. There is no word for *killing* the animal as we find in the Gathic prohibition of "*Geush Morenden*" or animal-killing.

Again the literal rendering of the word "*Pasu*" is very clear. From the Avesta derivation "*Pas*" to bind, it means the medium of binding or uniting together. But the translators have almost all of them rendered it as meaning an animal. Granting the meaning of the word "*Pasu*" to be an animal, we find that in the Haftan Yasht or Yacna 39, there is an attunement desired with the same "*Pasu*" or animal-class. Now the question naturally arises 'How can the same prophet Zoroaster have preached "attunement with or harmony and love towards *Pasu*" in the Haftan Yasht, and "slaughter or cooking of same *Pasu* and cruelty thereto" in the Behram Yasht'? Moreover, what is most wonderful of all is this that in the same Behram Yasht § 20, there is to be found a fine paragraph preaching "salutation and love to *Gav* or the entire animal creation, benedictions to it, victory to it, food and clothing to it, industrious work for it." If *Gav* which means the entire animal creation includes "*Pasu*" as one species thereof, how is it reasonable that *Pasu* may be killed at the same time or in the same Yasht where *Gav* must be protected and cared for!

Hence we conclude that there are odds of references *con* slaughter of animals and animal-sacrifices, whereas the reference in the Behram or Tir Yasht is the only one isolated instance of so-called advocacy of slaughter of animals, and that too as we have already seen is not logical in meaning when the entire context is taken into account. Even if we grant that the refer

ence to Behram or Tir Yasht is *pro* slaughter of animals, we are at a loss to understand the inconsistency between this isolated Later Avestic advocacy of animal-cooking, and the Gathic prohibition of animal-killing (*Geush-Morenden*) and the Gathic mandate of protecting the animal (*Paseush-Thrata*) or the Later Avestic references *con* animal-slaughter odds of which have been quoted above. Thus if all these *pro* and *cons* of animal-slaughter and animal sacrifices are weighed in the pans of a balance, one can easily say that the *cons* of animal sacrifices so much overbalance the *pro* as to render the *pro* quite insignificant.

Having thus seen the basic arguments independently from the Zoroastrian scriptures, we shall now look into the arguments advanced by the writer of Zoroastrian Theology. It seems that in the book entitled "Zoroastrian Theology" a reference to the subject of slaughter of animals is quite irrelevant, but it serves the writer in good stead since the writer wants to depreciate the so-called Later Avesta from which he attempts to give such references *pro* slaughter of animals. On p. 79 he says that. -

"Mithra is terrible when angered. Unless man appeases his wrath by abundant sacrifices he punishes his wretched victim mercilessly."

How would a lay reader construe these words? There is not the least idea of animal-sacrifices and slaughter for the angel Mithra in the Meher Yasht, and yet the writer has wantonly hinted at such an idea. The "Yacna" offered to Mithra never implies sacrifice of slaughtered or living animals.

On p. 125 a similar idea is got up with reference to Dravaspa. He says. -

"Dravaspa is the female genius of the animal world. As the guardian of herds, she is invoked in company with Geush Tashan and Geush Urvan.....In the case of Dravaspa we see that with the exception of Haoma and Zarathushtra, the other heroes, Haoshyangha, Yama, Thraetaona and Haosravah and Vishtaspa bring to her offerings of a hundred horses, a thousand oxen, ten thousand small cattle, and the libations."

Certainly these words have no meaning of slaughtering so many animals for sacrifice unto the female angel who is at the same time the protector and guardian of the entire animal creation.

A similar wrong idea is to be found on p. 126 where the writer says.-

“Geush Urvan is invoked in company with Geush Tashan and Dravaspa. Verethraghna, the angel of victory, complains before Zarathushtra that the mischief of the demons and their worshippers increases upon earth because men do not offer sacrifices to Geush Urvan.”

Throughout these references the writer does not seem to understand the meaning of the term “*Geush Urvan*” which means the soul or spirit or the essential of the entire physical creation including men, animals, plant and mineral life. Moreover the writer has a very peculiar idea about 'Zaothra' and 'Yacna' or offering and attunement. That these Avesta offerings never imply slaughter of animals must be clearly borne in mind by the student of the religion which stands on the foundation-stone of Ashoi i.e., Ideal Purity, and one would with very simple and plain sanity of mind admit that the slaughter of animals and the shedding of blood of mute innocent animals like cows, goats, horses, sheep and camels is never an action of purity proceeding as a result of pure words and pure thoughts. A reference on p. 129 with the following words-

“The priest at the sacrifice undertakes to propitiate Ushahina by sacrifice, if he has in thought, word, deed or will offended him.”

clearly shows that the English word "sacrifice" used by the writer is a misnomer since the word conveys to any lay reader who has not opened the original Avesta text the meaning of slaughter of animals for sacrifice. In Yacna Ha I ; 20, 21 if one opens the text and reads the translation one will be able to see that all the five periods of the day are addressed therein without reference to any idea of sacrifice unto them. The

fundamental law of attunement by means of vibrations throughout the universe with every visible and invisible thing and force has not been properly understood by the students of Avesta, and hence the terms "Yaz", "Yacna" "Yazamaide" etc., which bear an underlying meaning of the law of attunement are rendered by the writer of Zoroastrian Theology as meaning Sacrifice or Slaughter of lower animals.

One more instance of such reference may be added from p. 138. There the writer says. -

"Ahura Mazda and Zarathushtra invoke her (Ardvi Sura), with Haoma and Baresman, with spells and libations, whereas the majority of her other votaries severally offer her a hundred stallions, a thousand oxen, and ten thousand sheep."

Here it will be seen that no slaughter of animals in such a large number is advocated in the case of the votaries, except Ahura Mazda and Zarathushtra, of Ardvi Sura. The spiritual intensity of votaries is expressed in the metaphorical and allegorical terms of so many animals of the cattle-species, and the intensity of the spiritual concentration and force of devotion employed by Ahura Mazda and Zarathushtra is expressed in the terms of Haoma, Baresmsn and Manthric vibrations, We are at a loss to make out why the writer of Zoroastrian Theology tries to impress upon the reader the idea of the advocacy of sacrifice or killing of animals.

A highly speculative, nonsensical, absurd and misleading statement is made on p. 12]. -

"Haoma is to be propitiated with sacrifice. Among other objects animals were sacrificed in the Zoroastrian ritual unto the angels, and the different parts of the consecrated flesh were allotted to the various Yazatas. The Pahlavi books elaborately treat the question of reserving particular parts of the animal for the various Yazatas. We are told that Ahura Mazda has set apart for Haoma as his share in the sacrifice the jawbone, the tongue, and the left eye of the immolated animal. In general this is also in accordance with the statement of Herodotus regarding the Persian acts of sacrifice in worship."

If we refer to the Yacna XI; 4 from which the above fantastic statement is alleged to have been made, we find that there is not in the least any idea of slaughtering an animal. The Avesta runs thus--

*“Us me pita haomai draono frerenaot Ahuro Mazdao anghuharene mat hizvo hoyumcha doithrim.”*

*“My father Ahura Mazda gave for Haoma the sacred bread with the tongue and the left eye to be eaten.”*

From these original words the writer of Zoroastrian Theology explains the principle of sacrificing or slaughtering animals for Haoma. In Avesta the tongue and the eye are very often metaphorically used; e.g. in the Gathas the prophet asks Ahura Mazda to teach him by means of his own tongue and mouth, and from this we must not construe that Ahura Mazda is made of flesh and bone and possesses a tongue of flesh. In the same way in the Gatha Ahura Mazda is said to perceive always the entire creation by means of his two eyes. This does not literally imply that Ahura Mazda possesses as we do two eyes of flesh. In the Khurshed and Meher Nyaesh, salutations are offered to these two eyes, which are of Ahura Mazda. All such allegorical and metaphorical language of the scriptures can never be taken to mean literally as the words stand. In the same way the tongue and the left eye can never imply the slaughter of an animal, for the terms refer to some spiritual powers which ought to be developed by one who wishes attunement with Haoma. In the Yasna XI; 4 quoted above there is not the slightest reference to “animal,” and there is no word or idea suggesting the tongue and the left eye of some *animal*. The passage is so very mystic and parabolical that no sense can be easily made out of it. In the phrase “my father” it is not clear whose father is referred to. And the sacred bread, the tongue and the left eye are given by Ahura Mazda to be given to Haoma. This leads us to an absurd conclusion that Ahura Mazda himself undertakes the slaughtering of some animal and then gives the tongue and the left eye of that animal to the angel Haoma. There is no word for any animal in the Avesta

text, and it is simply false to put in the word animal in order to pamper the favourite idea of slaughter of animals for sacrifice. This is the most absurd way in which the students of Avesta expound their sacred religion, derogating the most exalted teachings thereof in the eyes of the sane public. For such students it is fit to remember that where ignorance is bliss it is folly to be wise."

That the animals enumerated in the Avesta have not always the literal meaning of animals is noticed from the writer's own words on p. 131. -

"Tishtrya mourns his defeat and complains that men do not sufficiently sacrifice unto him as they do unto other celestial powers, for had they not been sparing in their invocation, he would have been able to bring a further strength of ten horses, of ten camels, of ten oxen., of ten mountains and of ten rivers to his side."

Evidently here the animals are named only to convey the idea of the measurement of the strength intended, and in the same way in all the Yashts when the devotees invoke any angel with so many animals, it is implied that the spiritual intensity of the invoker is measured by the strength of so many animals, and that no slaughter of animals or no bloodshed is meant for the sake of the angel. On the same p. 131 again the use of the word "sacrifice" misguides the reader. He says-

"Ahura Mazda himself thereupon offers a sacrifice unto Tishtrya and thus imparts new strength to him."

The words can never imply that Ahura Mazda offers the sacrifice of a slaughtered beast to Tishtrya. They simply mean that Ahura Mazda makes 'Yacna' with or attunes himself with Tishtrya, and thus by spiritual co-operation of both the strength of the latter is naturally augmented. Thus we find that the word 'sacrifice' used so often in the book of Zoroastrian Theology is quite a misnomer for "*Yacna*" or attunement or worship or devotion.

Throughout the Avesta we find allegory and metaphor in terms of animals, which do not literally imply animals. On p. 102 it is said that. -

“Sraosha drives forth in a heavenly chariot drawn by four white horses.”

Can there be horses in the unseen world where Sraosha has his jurisdiction? On p. 127 we find -

“The sole-created Bull, the progenitor of the animal world is invoked along with the moon”

If the word implies literally a bull it is absurd to say that Zoroaster has taught the worship of animals. The Avesta students seem not to have understood the underlying meaning of “*Goo*” used in the Avesta. The moon has its epithet “*Gao-chithra*” meaning seed of the world. This epithet reveals to us the function allotted to the moon in the economy of nature. The moon is the medium for transmitting all the spiritual currents for the nutrition of the entire physical world. It is quite plain that the physical world is nourished and perpetuated by the spiritual agencies working in the universe, which work through the medium of the moon. This is verified by the statement in the Mah Nyaesh that when the moon rises all the green plants begin to shoot out from the earth. Modern science also teaches that magnetic fluid called “*Odyle*” continually rains down from the moon and this fluid helps very much in the growth of the vegetable Kingdom. Thus we learn that because this physical world is continually nourished by the spiritual forces (*chithra*) the word ‘*Gao-chithra*’ is applied to the moon where the word *Gao* signifies the entire physical world. Hence Avesta ought to be read between the lines in order to grasp the internal original interpretation of all the Avesta technical words and phrases.

It will not be irrelevant here to refer to the Gathas in connection with the interpretation of Avesta. In the Gatha Ha 44;18 we find a very peculiar phrase running thus: -

“*Dasa aspao arshnavaitish ushtremcha*”

meaning-

“*Ten pregnant mares and one camel.*”

Now here is a text quoted from the Gathas which are considered to have been written by Zoroaster himself even by the writer of Zoroastrian Theology. In this the prophet addresses the Creator and inquires of Him how to procure through holiness that prize which consists of ten pregnant mares and one camel. If this is literally true no man of ordinary commonsense can follow out the desire of the prophet to obtain ten pregnant mares and one camel. These eleven animals if they are at all animals intended in the Gathas cannot be regarded as an adequate prize in return for the strict adherence to the laws of Asha. It seems quite ridiculous to a lay-reader to think for one moment that Zoroaster is anxious for obtaining these eleven animals as a reward from Ahura Mazda. Hence a little reflection convinces us that these words camel, mare and moreover *pregnant* mare must have some inner signification of some higher spiritual powers desired by Zoroaster in return for and as a natural result of his living a life of austere purity and holiness. This one sentence from the Gathas suffices to hint at the utmost necessity of understanding the Avesta not alone by mere literal translations thereof, but also by means of some line of reflection laid down by the prophet himself for enabling the students to decipher the Avesta. It is always difficult for a reader even in secular literature to follow out exactly the spirit intended by the writer in his prose or poetry composition; and hence it is quite natural that unless some line of the interpretation of scriptural text has come to the knowledge of the student, scriptural text can never be expounded by means of ordinary lines of study of secular writings. Engrafting a student's own queer beliefs and ideas gathered as a consequence of some circumstances, either as idols-of-the-mind or as idols-of-the-market-place, upon the scriptural texts themselves, can never amount to the original interpretation thereof. Hence it so often happens that the same text is interpreted in different ways by different students according to the various standards of judgment applied by them as side-lights. Side-lights may be thrown, but it is quite incongruous to throw the side-lights of secular knowledge upon the study of religious scriptures. This digression helps us to

conclude that the entire Avesta is written in the mystical, allegorical and metaphorical style with all the technicalities of its own, and that all the animals mentioned therein do not literally stand for such animals. On this one most important ground of argument all the nonsense preached by the writer of Zoroastrian Theology about animal sacrifices and offering the various parts of slaughtered animals in the sacred rituals falls to the ground, if a sane reader remembers always that as in every branch of science there do exist technicalities in the Avesta without a knowledge of which it is quite impossible to grasp the original and essential import *of* all the various Avesta writings.

We shall now refer to some hideous and horrible teachings of the writer of Zoroastrian Theology about the killing of animals and their dead flesh dedicated to angels or put on fire. On p. 140 he says not on the authority of the Avesta text but on that of foreign writers, -

“Strabo relates the mode of sacrificing to the waters. The sacrificial animal, we ARE TOLD, is taken to the bank of a river or a lake; a ditch is formed into which the animal is killed. The pieces of meat are then placed on myrtle or laurel, and holding tamarisk twigs in his hands, the priest pours oil mixed with honey and milk on the ground and chants the sacred formulas. Great care is taken that no drop of blood falls into the water while the animal is being immolated; nor must the mixture of oil, honey and milk be poured into water. This precaution is taken lest the waters be defiled.”

Another more horrid and absurd reference is found on p. 98-

“Much of what the Greek authors write regarding such Iranian sacrifices in antiquity has its parallels in the Later Avestan texts. Some of the angels seek consecrated cooked repasts of cattle and birds as offerings from their votaries. Generally the victims used in sacrifice were horses, camels, oxen, asses, stags, sheep and birds, if we may judge from Athenaeus 4 p. 145. Xerxes is said to have sacrificed a thousand cows to the Trojan Athena, while the Magi offered at the same time libations to the manes of the heroes. When that Achaemenian monarch came to the river Strymon, the Magi offered a sacrifice of white horses. Speaking about the mode of sacrificing animals *to* the

divinities. Herodotus tells us that the sacrificial beast was taken to a clean place by the sacrificer, who covered his head with wreaths of myrtle. When the victim was slaughtered and the pieces of meat were placed on grass, the Magi consecrated them by chanting the theogony.”

We have quoted these in the fourth chapter where it is pointed out that the writer of Zoroastrian Theology very often engrafts the ideas of foreign writers on the Avesta expositions and that the ideas of these foreign writers are not at all verified from the Avestan text. If one remembers the fundamental principle of Zoroastrianism, namely, of Ashoi or Ideal Holiness and Divine Moral Order of the Universe, one can easily understand the absurdity and bosh contained in the above two references. At least from the point of view of Ashoi principle one can never readily admit the validity of the above statements as applied to Zoroastrianism. This is the most absurd way in which the various students of Avesta endeavor to expound various subjects by putting their own pet theories and beliefs gathered from various sources as if the Avesta religion taught these. On p. 125 the writer goes further in quoting the absurd nonsense from foreign writers, where he says on the authority of Strabo that-

"The fire-priest fed the sacred fire with dry wood, fat and oil,"

further adding that

“some portions of the caul of the sacrificed animal were also placed on it.”

A Zoroastrian writer and moreover a priest-writer would consider a hundred thousand times the intensity of absurdity of such ideas of foreign writers before placing them in his book and concurring with them. But we have by this time been able to make out the underlying motive of the writer of the book which is to run down all the Avesta scriptures in the eye of the reading public except the Gathas. On the very next page 136 he contradicts himself by saying that-

“Angra Mainyu has created the inexpiable crime of burning or cooking dead matter and the Vendidad enjoins capital punishment for those who commit it.”

If the Vendidad which is one of the 21 Nasks of the entire Avesta scriptures given by Zoroaster regards it a crime to put dead matter (Nasu) on fire, it is quite evident that the views of foreign writers *re* animal-sacrifices are merely speculative and unwarranted on which no sane writer can dare to rely as authoritative. It is very regrettable that instead of refuting such absurd views of foreign writers about the advocacy of animal-slaughter in the name of Zoroastrian religion, the writer of Zoroastrian Theology quotes them in support of his own beliefs about the same with the only motive of derogating the status of the so-called Later Avesta.

Then last but not least provoking statement quoted from the Pahlavi book Shayast-la-Shayast is to be found on pp. 237-238. We must say that the Pahlavi books fall into two classes *viz.*, those derived directly from the Avestan books, and those which contain merely opinions of persons of much later times, and that therefore the Pahlavi books of the latter class cannot be put in the same category of authority as the former which are mere versions of the Avesta. Furthermore in Pahlavi as in Avesta the language used is mystical, metaphorical and to be read between the lines, and hence Pahlavi like Avesta must not be taken always in the literal interpretations. If the student goes merely through literal translations either of Avesta or of Pahlavi writings he is liable to stamp all these writings as full of absurd nonsense, as the writer of Zoroastrian Theology has done so often in his book. On the pages above quoted he exposes such nonsense in the following words: -

“We have already seen that meat formed a conspicuous article among the sacrificial gifts made to the heavenly beings in the Avestan period. Meat viands are the special feature of the sacred feast during the Pahlavi period. The Pahlavi treatise Shayast la Shayast explains what particular parts of a slaughtered animal are to be specifically dedicated to the various divinities in ceremonies. The angel Hom's right

to receive the tongue, jaw and left eye, recognized by the Avestan scriptures remains still undisputed. The head and neck, shoulders and thighs, loin and belly, kidneys and lungs, liver and spleen, legs and tail, heart and entrails are all distributed among several different beings; until at last the tail-bone falls to the lot of the august Farohar of Zaratusht, and the great archangels have to content themselves merely with the residue.”

This is no doubt taken from S. B. E. Vol. V by the writer of Zoroastrian Theology without consulting the original Pahlavi text. The Avesta and Pahlavi words "*Gav*" and "*Gaush Hudao*" have baffled all the translators, and Europeans in general are fond of rendering them into "mutton", "beef" or "meat", whereas if various Avesta and Pahlavi passages containing these words are closely examined, one finds that the words have far higher meanings of "the animal world", "life", "the living creation" etc. The passage quoted above must have some higher sense behind it, for if it were taken literally as it stands with an offering of the offal of a slaughtered animal to various angels, it signifies at least that the idea is not one of Zoroastrian Ashoi principle unless the allegory is properly interpreted.

The food and drink problem has been solved in the same book Shayast la Shayast Chap, IX § 8 S. B. E. Vol. V in the following words-

*"After the departure of the light let him not devour, with un-washed hands, the water and vegetables of Hormazd and Amerodad; for it after the departure of the light thou devourest with unwashed hands, the water and vegetables of Hormazd and Amerodad, the fiend seizes away from thee two-thirds of the existing original wisdom."*

Hence we see that Shayast la Shayast preaches in plain words the diet for a Zoroastrian consisting of water and vegetables, and there are passages prohibiting slaughter of animals in the same book. From such circumstantial evidence from the same book one can easily see that the passage referring to the offering of various organs of a slaughtered animal to various higher beings in the ceremonials cannot stand literally as valid

and sensible. Even a scholar like West makes observations upon the difficulty of forming opinion from these translations of Pahlavi writings thus in the Introduction to the same volume S. B. E.:

*"Omitting all consideration of the possible contents of the lost literature, it is obvious that the remaining ten-elevenths of that which is extant may contain much which would modify any opinion based merely upon the one-eleventh here translated. What the un-translated portion actually contains no one really knows. The best Pahlavi scholar can never be sure that he understands the contents of a Pahlavi text until he has fully translated it; no amount of careful reading can make him certain that he does not mis-understand some essential part of it, and were he to assert the contrary he would be merely misleading others, and going astray himself."*

How far these remarks are applicable to the writer of Zoroastrian Theology who not even being a translator himself presumes to guide the Parsee public ignorant of original Avesta and Pahlavi scriptures, it is left to the sensible reader to judge!

One more point must not be left out of the same nonsensical group. On p. 113 the writer refers to the same foolish idea of slaughter of animals, and says-

*"If the nation sacrificed unto Verethraghna with libations, and the sacred twigs, and consecrated cooked repast of cattle, either white or of some other colour, no hostile hordes, no plague, nor evil of any kind would enter the Aryan lands. The sacrifice is to be offered through righteousness and none but the righteous should partake of the holy food dedicated to Verethraghna. Untold calamity would befall the Aryan countries if the wicked should have a share in the sacred feast."*

We have discussed this statement before at some length, and here shall briefly say that in the whole Avesta portion extant this is the only reference which the advocates of animal-slaughter lay emphasis upon, attaching a very strange meaning to the word "*Pasu*" When the whole context is read with attention one can readily see the absurdity of the idea of animal-slaughter in a ceremony which is to be performed with piety and holiness and which is to be partaken of only by professors of strict

piety. The idea of animal-killing and of cooking dead flesh of slaughtered animal can never be stamped as an idea parallel to the rules of Ashoi or holiness whether physical, mental, moral or spiritual, and hence we have to surmise that the context must have some other meaning and an ideal one. It may be that the context implies an idea of killing or cooking our animal-propensities and the fruit of such cooking to be enjoyed by persons who practice holiness. Such a meaning would be nearer the entire context and would be in keeping with it, although we do not emphatically say that that is the original underlying idea of the context. We have already noticed that there are metaphorical and allegorical ways of expression of spiritual teachings in the Avesta only to give a pictorial suggestion for such teachings, and that therefore it is quite unscientific to take such expressions literally and word-for-word as they stand. As for instance on p. 102 Sraosh is said-

“To drive forth in a heavenly chariot drawn by four white shining horses.”

The Sun "*Hvare*" has his epithet -"*Aurvataspa*" i.e. fleet-horsed. It is useless to multiply such instances of parables, metaphors and allegories, but we learn from these that the study of scripture-language is altogether different from the study of the language of ordinary prose or poetry.

Having referred to the teachings of the writer of Zoroastrian Theology about the advocacy of animal-slaughter, we shall now refer to some general points falling directly or indirectly in this present chapter. While speaking about the Ameshaspands or archangels the writer of the book on p. 231 under the heading "On the material side Vohuman is the patron divinity of animals," says

“In the creation of this world, cattle are placed under the care of Vohuman. The follower of Zaratusht nourishes and feeds them, protects them from oppressors, and delivers them not over to cruel tyrants; it is such a one that propitiates Vohuman; for cattle are the counterparts of Vohuman, and he who is good to them reaps the benefit of both the worlds.”

"Vohuman" or "Vohu Manangha" of the Gathas is the archangel next in rank to Ahura Mazda, and if he is the patron of the animals as said above in accordance with the true and genuine spirit of Zoroastrian teachings, one cannot for a moment believe that these teachings can include or even savour of the idea of animal-slaughter for sacrifices to angels. These ideas have been quoted again from the Pahlavi book of Shayast la Shayast above referred to. The idea of destruction of the animal-world either for food or for sacrifice to the angels can never for a moment be classified as one of Holiness, prosperity or progress-the main principles of Zoroastrianism, and the advocates of animal sacrifices in Zoroastrianism are knowingly or unknowingly wrong teachers. On p. 196 the writer says further about this second archangel that. -

"Vohuman as the genius of the good mind did not emphasize the faithful adherence to good thoughts, but contented himself with reminding the prophet to teach mankind to take care of his cattle."

The writer wants to show that the original abstract concepts are later on materialised, forgetting at the same time that even in the Gathas the protection of the animal-world is regarded as a function of Vohu Manangha. No student of Avesta will deny the fact that Vohu Mano is the presiding archangel of the animal world, and that the man who disturbs the order of the animal world by any sort of destruction displeases Vohu Mano and therefore Ahura Mazda also. On p. 281 the writer points out that. -

"One who has ill-treated cattle is ever trodden under their feet."

We have given a very long list of references both direct and indirect from the Avesta in order to make the reader see that Zoroastrianism has never sanctioned animal slaughter in the name of religion itself, and it is quite natural that the slaughter of innocent animals should be regarded as a sin against the archangel Vohu Mano.

Lastly we shall under this head refer to the question of diet since the writer has wantonly passed remarks of a peculiar kind on this very important subject of Zoroastrian mandate of Ashoi or purity. On p. 287 he quotes from the Pahlavi Dinkard. -

"It needs only the final touch of this greatest of the renovators (Soshyos) to bring about this result for the eternal welfare of the universe (Frashogard). Men by this time, when these millennial conditions have been reached, have ceased eating meat, and subsist on milk and vegetables."

In the age of modern scientific progress it is admitted on all quarters that the millenium is removed further and further so long as the slaughter of animals for food is continued by the human race. Purity, Peace, and Progress are diametrically opposite to the ideas of decomposed matter for food, of cruel fight between butcher and animal, of taking the life which man cannot give. The idea of the millenium is taught throughout the Avesta-in the Gathas, the Yacna., the Visparad, the Vendidad etc., and the ideal progress can never be achieved if man continues disharmony between his own kind and the brutal creation. On p. 278 the writer refers to the celestial food and says that. -

"The food that is given to the souls of the righteous ones in heaven as soon as they enter its gates is the ambrosia, the spiritual food of the angels themselves."

This is of course a metaphorical way of representation, but it signifies that progress, spiritual and ideal, necessarily implies progress of the physical body towards refinement and subtlety and purity, and that without physical purity spiritual progress is impossible. On p. 368 the writer does refer to the principle of physical purity and says that. -

"The mode of living of the Parsis as taught by Zoroastrianism, which enjoins bodily cleanness and hygienic principles as religious duties, contributes greatly towards the preservation of young lives, and keeps infant mortality at its lowest."

If the writer properly understands the meaning of *bodily cleanness and hygienic principles* as taught in the Avesta he will never advocate animal slaughter either for religious rites or for diet in the name of Zoroastrian teachings in the presence of so many Avestic references to the contrary given in the beginning of this head. On pp. 282-283 the writer says that. -

“The foulest food is served to the sinners.”

and that. -

“The most fetid, putrid and disgusting kinds of food are given to the sinners in hell, and these the wretched, creatures devour in quantities but yet remain eternally hungry and thirsty. Brimstone and lizard, poison and the venom of snakes, scorpions, and other noxious creatures, blood and filth, bodily refuse and excrement, impurity and menstrual discharge, dust and human flesh, dirt and ashes, form the variety of dishes that the infernal caterer supplies to the inmates of hell.”

Thus we see that blood and flesh are included in hellish food which can under no circumstances be looked upon as holy food for the physical body, of a professor of Zoroastrian religion whose watchword is Holiness: - physical, mental, moral and spiritual. In spite of so many contradictory facts the writer says on p. 354 that. -

“The theosophists argue that Zoroastrianism forbids flesh-eating.”

This is quite a mistaken idea and a wrong one. We have already seen that in the Vendidad and Tir Yasht the diet for man is defined to consist purely of the vegetable kingdom, and that in the Gatha XXXII; 12 there is a clear prohibition for animal-slaughter, and that in Gatha L; 1 there is given a mandate for protecting the animals. In spite of such clear and obvious references the writer of Zoroastrian Theology ridicules by bringing in the name of the theosophist all the purely Zoroastrian ideas such as under. -

“Animal slaughter for food is not consistent with the commandment of compassion to animals. But, above all, animal food is unclean. Man’s spiritual growth is stunted by it, and the eating of animal food, as incompatible with righteousness, forms an insurmountable barrier to the spiritual development of man. No amount of piety can redeem him, and no austerities can free him from damnation. The movement is gaining ground among a considerable portion of both sexes in the community.” -

as said on p. 354.

Now on p. 165 under the heading "Druj as the personification of bodily impurity under the name Nasu" the writer says that. -

"Purity of body, mind and spirit go together to constitute a righteous man;"

on p. 196 as we have already noticed. -

"Vohuman reminds the prophet to teach mankind to take care of his cattle;"

on p. 231 it is pointed out that. -

"The true follower of Zartusht nourishes and feeds the cattle, protects them from oppressors, and delivers them not over to cruel tyrants; it is such a one that propitiates Vohu-man, for cattle are the counterparts of Vohu-man, and he who is good to them reaps the benefit of both the worlds;"

on p. 238 the writer declares -

"Decomposed meat is not to be consecrated to any angel;"

on p. 287 that -

"Men by this time when these millennial conditions have been reached, have ceased eating meat, and subsist on milk and vegetables;"

and then on p. 355 he puts in an unwarranted statement that. -

"The Zoroastrian church has never countenanced the vegetarian movement."

We leave it entirely to the reader to weigh the pros and cons of this important subject as set forth in this fifth head, and then to arrive at an impartial conclusion deduced from the evidence herein. We have one more testimony to the pure diet preached in Zoroastrianism from the writer's own words on pp. 234, 235. -

"Khurdad is the giver of daily bread. On the material side this archangel has water for his special care, and Zartusht is commissioned by this archangel to advocate good use of it in the world. As water gives fertility to the land and is the source of prosperity, Khurdad is taken as the possessor of plenty and prosperity, and is invoked by the pious to bestow these gifts upon mankind. Food and drink are his gifts. It is said that the daily bread which every one

obtains in this world throughout a year is apportioned in the celestial world on the day Khurdad by their deeds, and that these offerings thus secure for the faithful a larger share in this annual allotment of earthly riches.”

‘Amardad works in the vegetable kingdom that belongs above all to him, and helps those who work for the plant world, Food and drink are in his care.’

The supervision of food and drink given to the 6th and 7th archangels Khurdad and Amardad (Haurvatat and Ameretat of the Gathas) at once suggest the Zoroastrian canon of purity in food and drink which must be conducive to the wholesomeness and immortality of body and soul simultaneously. Abstinence from flesh food of any kind and from spirituous liquors is the easiest logical inference following from the grand principle of Ashoi emphasized in the Zoroastrian scriptures.

*“Yatha no aongham shato manao, vahishto urvano, khathravaitish tanvo, hento vahisstem anghush akaoschoit ahuirya mazda jasentam” -*

is the grand principle preached in Yacna Ha 71, of physical, mental, moral and spiritual progress intended as the Summum Bonum of life in Zoroastrianism.

*“So that our minds may be happy and peaceful, our souls the best and our bodies radiant with the highest lusture or aura, and with such highest point of progress being conscious of the Best Existence we may approach Ahura Mazda.”*

It is left for the commonsense discretion of the reader to say whether this goal of a Life Elysian here in this physical body and in the physical world is possible if Zoroastrianism advocates animal sacrifices and unholy meat diet. But the jaundiced see always everything about them yellow, and the biased writers may try to dupe the majority of their coreligionists who are absolutely in the dark as to the original teachings of their scriptures, and may try to lead the public opinion by the nose under the glamour of diplomas of Western universities.

Another testimony, though it may be indirect, regarding a pure diet for man is found on p. 174. -

“The soul is immortal, and survives the death of the body which is perishable. The ignorant man, intoxicated with the pride of youth,

encircled in the heat of passion and enchained by the bonds of fleeting desires, forgets the transitoriness and death of the body. One who lives for the body alone comes to sorrow at the end of life, and finds his soul thrown into the terrible den of Angra Mainyu. Man should act in such a way that his soul may attain to heaven after death. The individual who blindly seeks the passing good of the body, thus sacrificing the lasting good of the soul, is merciless to himself, and if he has no mercy, on himself, he cannot expect it from others. This ignorance brings his spiritual ruin. He should not live in forgetfulness of everlasting life and lose it by yielding to his passions.”

If the physical life in this world is at all worth living, if "life is real and life is earnest," then it is quite natural that *in all the departments-physical, social, moral, mental and spiritual and even in economic conditions of life it must be lived in accordance with and up to the ideal goal lying in front of it.* If the only object of this life in the physical world is the Spiritual Unfoldment of the latent powers of the soul, then it is quite necessary that all the activities of life-*re* food, drink, dress, dealings etc. etc., be made parallel, and supplementary to the attainment of that Ideal. If the ideal goal of life is a fact to be realized by all the souls on the earth and it is one as evinced by the Gathas and other branches of the Avesta scriptures, then it is quite plain that we eat in order to live or continue our physical existence in the world and that we do not live to eat or merely to satiate our lower propensities summed up in the five senses

What can be said of the writer of Zoroastrian Theology who in spite of the presence of such ideas of ideal life in his own book, says some untrue and unwarranted things in the name of the Vendidad on p.169. -

“The man who marries and rears a family is hard-working, and nourishes his body with meat, is able the better to withstand Astovidhotu than a celibate.”

This as the writer says has been quoted from Vendidad IV; 47 -49. When we refer to the original Avesta text we find no word or words suggesting “nourishment of the body with meat.” It will not be wrong to say that the words “with meat” are

falsely put in by the writer of Zoroastrian Theology in the name of the Avesta text Vendidad IV ; 47-49 which runs thus : -

*Adhaecha uiti nairiiaite zi te ahmat pourum framraomi Spitama  
Zarathushtra, Yatha manghavo fravakhshoit. Visane ahmat yatha evisai, puthrane  
ahmat yatha aputhrai, shaetavato ahmat yatha ashaetai.*

*Haucha ayao narao vohu mano jagerebushtaro anghat yo geush uruthvare  
hampafraiti yatha hau yo noit. Itha ho upa-mereto, hau aspereno-mazo, hau  
anumayo-mazo, hau staoro-mazo, hau viro-mazo*

*Aesho zi naro paitiyeinti asto Vidhotush peshanaiti, yascha ishush  
khathakhto peshanaiti, yascha zemako peshanaiti kemnem vaste vanghanem,  
yascha mashim dravantem sastarem kamedhacha peshanaiti, yascha  
ashemaoghem anashavanem anghuharestatem peshanaiti, paairim aetaeshum  
shyothananam verezimnem noet bitim.*

This when rendered philologically is put thus: -

*“ O Spitama Zarathushtra ! here accordingly I prefer the man who has a wife to a Magav or a celibate; I prefer him who has a family to one who has none; I prefer him who has children to the childless man; I prefer him who has happiness to him who has none. Indeed the former of these two kinds of men well multiplies the increase of cattle, and he is better able to store up the good mind than one who does not do so, and he has a good memory. He is of the value of Asperena or of a medium-sized animal, or of a beast of burden, or of a man, Because that man can withstand the bone-breaker demon and fights with him; he can oppose the demon who is a right shooter of arrow ; he resists the demon of winter thinly-clad; he offers resistance to the wicked unholy starving heretic. Thou shouldst practise the first kind of these deeds and not the second.”*

If the original is closely looked into, one can see the absurdity of the idea expressed by the writer of Zoroastrian Theology on p 169. There is no word in the Avesta suggesting the idea of "nourishment with meat." It seems that the writer of Zoroastrian Theology is ignorant of the original Avesta and Pahlavi writings when he quotes or refers to these in his book. He has borrowed sometimes wholesale the views expressed by European savants in the translations of S. B. E. series, and sometimes even mutilates these to suit his own ideas. But he has never cared to go to the original Avesta text in order to make sure if the European savants have misrepresented certain

important passages. Being a meat-eating race the European savants cannot but see the Avesta from their own point of view. The simple word "Gav" has been translated more than once to mean "beef," which is very repulsive to the idea of the Avesta scriptures. Where the Avesta word is expressly meant for the animal kingdom or cattle or the entire living creation, Darmesteter translates it to mean "meat," mutton," "beef" etc. In the passage of the Vendidad under discussion some Avesta words which are easy of translation are rendered by Darmesteter to mean "fills himself with meat." *Yo geush uruthvare hampafraiti*" when literally rendered imply "who concentrates-his protection-of the growth of the cattle." Here the word "Geush" is at random translated to mean "meat" which is an absurd meaning, and this meaning is followed eagerly by the writer of Zoroastrian Theology because it is quite palatable to him. The word "uruthvare" means growth or expansion or increase, and when the whole context is seen, one is quite confounded to see the idea of storing up of the Good Mind or Vohu Mano by one who eats meat in abundance. In order to point out the absurdity of his own translation, Darmesteter puts a foot-note that. -

*"Vohu Mano is at the same time the god of good thoughts and the god of cattle."*

If Vohu Mano is such, what commonsense will accept the diametrically opposite ideas of animal-slaughter and of storing up good thoughts from Vohu Mana by harassing him with the killing of animals for meat. The Pahlavi also renders it with the same view viz :

*"Those people can entertain Vohu Mano within themselves who keep cattle well, tender and nourish them."*

Philologically rendered the phrase can be put thus- *Vohu Mano* = good thought, *Jagerebushtaro* = can acquire, *Anghat* = is, *Yo*=who, *geush*=of the cattle or living creation, *Uruthvare*=increase, *hampafraiti*=fills up. All these words when literally analyzed do not in the least suggest any idea of killing of animal for filling oneself with meat; and thus without referring to the

original Avesta text, the writer of Zoroastrian Theology blindly follows the unwarranted and wrong renderings of European Savants, thus revealing lack of scholarly independent judgment. In fact the entire book of Zoroastrian Theology has been based upon the translations of Avesta and Pahlavi writings by Europeans, which are very often misleading and incorrect, and this fact gives rise to the doubt if the writer of Zoroastrian Theology has even the philological knowledge of Avesta and Pahlavi languages.

And now to conclude this Fifth Chapter, it must be clearly understood that -

- (i) the idea of animal-sacrifice in any form or the slaughter of innocent animals in the name of religious ceremonials is quite foreign to the Avesta religion as taught by Zoroaster, the teacher of Ashoi Principle ;
- (ii) the Gathas have specifically inculcated the prohibition of animal-killing, and have regarded all those who advocate "*Geush-Morenden*" i.e. slaughtering of the animal kingdom or of the living-creation as evil or opposed to Ahura Mazda;
- (iii) the Gathas preach protection of innocent animals (Paseush-Thrata) ;
- (iv) the word "Yacna" in Avesta never signifies sacrifice or killing of an animal, but that it is a term implying the grand law of attunement spiritual upon which the entire universe has been based-the sum-total of the Law being styled in the Avesta as "*Staota- Yacna*" - '*the Law of the Original Primitive Existence*' as mentioned in the Gathas;
- (v) the offering of animal sacrifice to angels is merely a dream of a handful of writers like the one of Zoroastrian Theology;
- (vi) the apparent passages of such references to animals like the

*"Dasa aspao arshnavaitish ushtremcha."*

*"Ten pregnant mares and a camel."*

mentioned in the Gathas, have some higher metaphorical and mystical meaning not understood by the translator;

(vii) Vohu Mana or Behman is the guardian-angel of the entire living creation who can never be delighted with the advocate of animal-slaughter and, can never reward such with the wisdom spiritual of the Good Mind which must be the desideratum of every follower of Zoroastrian religion;

(viii) Asha Vahishta or Ardibehesht i.e. the Best, Holiness and the Law of Divine Moral Order of the Universe can never tolerate the idea of animal-killing, for any reason whatever as one of Ashoi i.e., Holiness or Moral Order;

(ix) the Law of Highest Purity-physical, mental, moral and, spiritual enjoined in the Zoroastrian scriptures can never allow the adherent to swallow dead matter of a slaughtered animal for food; that the rule of abstinence from Nasu or decomposing dead matter so much emphasized by the Vendidad cannot at the same time advocate flesh-diet for a Zoroastrian; and

(x) the principle of "*Urvatam urunem*" or unfoldment of the soul longed for in the Aiwisruthrem Gah, which necessitates "*Khathravaitish tanvo*" or brilliant-aural bodies, "*Shato Manao*" or healthy peaceful mind, and "*Vahishto Urvano*" the Best condition of the soul, simultaneously, aspired after in Yacna 71, - which is the Summum Bonum of a soul's existence on the earth, will never for a moment allow us even to dream that Zoroastrian scriptures advocate the killing of the animal-kingdom for human needs or in the name of religious ceremonials.

Hence in spite of the ten basic reasons of the Zoroastrian Vegetarian principle, to say that "Zoroastrianism has never countenanced the vegetarian principle" as said by the writer of Zoroastrian Theology on p. 355 is nothing but deliberate untruth.

## CHAPTER VI.

The Writer's Cynical View of the Prayer-Effect of  
Avesta Scriptures.

We shall now take up one more important subject *viz* the efficacy of Avesta prayers. It seems from the tenor of the book of Zoroastrian Theology that the writer does not believe in the prayer-effect of Avesta texts, and in the end takes a cynical view of the subject, ridiculing all belief in the sound-effect of Avestan prayers. The writer laughs out anybody who asserts that the Avesta is simply figurative and enigmatic and employed specially on account of the word-effect produced by a proper recital thereof.

In order therefore to give some idea of this very important subject to the reader, it is necessary to point out the nature of the formation of the Avesta Manthras or Words of Meditation. We shall try at some length to see what Avesta signifies in the light of modern science of vibrations produced by sound, and shall then refer to the ideas of the writer of Zoroastrian Theology on the same subject.

There is one Word in the extant Avesta Scriptures, which has been technically understood by no student of the Avesta. This is certain that Avesta is no ordinary language, and it is based on the laws of higher vibration besides the rules of grammar. The laws of higher vibration are collectively termed "Staota-Yacna" in the Avesta, which implies all the laws of sound-waves, vibrations and invisible colours produced by these waves in the planes of ether. That vibration is the Fundament of the Universe is universally acknowledged by all the great religions of the world. The Word of God of the Bible, the Jhalida Brahma of the Vedas, the *Kalma* of the Knran, all these in their own grades merely indicate the fundamental law of vibration as the Creative Force in the whole cosmogenesis. This *Original Creative Sound is termed Ahuna-Var in the Avesta*, and it

signifies the Will of the Lord, The Ahuna-Var is the Song celestial sung in the highest heaven by the Creator Himself with all the archangels and angels, Ahuna-Var is the Fundamental Vibratory keynote according to which all the planes of the universe have been brought into manifestation, and according to which the Spiritual Unfoldment will be achieved at last. From this Spiritual Vibration of Ahuna-Var, the holy prophet Zoroaster has composed the "Yatha-Ahu-Vairyo" according to the Staota Yacna or the Laws of higher vibratory colours.

Being ignorant of this distinction the Avesta students very often explain Ahuua Var to mean the same as Yatha Ahu Vairyo. They are unable to account for the existence of Ahuna-Var even before the creation as evinced from Yacna XIX §§ 3,4, where it is said -

*"Aat mraot ahuro mazdao bagha aasha as ahunahe vairyehe Spitama Zarathushtra yat te fravaochim para asmem, para apem, para zam, para gam, para urvaram, para atarem ahurahe mazdao puthrem, para narem asha-vanem, para daevaishcha khrafstraish mashyaishcha, para vispem ahum astavantem, para vispa vohu . mazdadata asha-chithra.*

*"Then spoke Ahura Mazda "O Spitama Zarathushtra the Word that I told you of is the chapter of Ahuna Var, which was in existence prior to the firmament, prior to water, before the earth, before the living-world, prior to the vegetable kingdom, before Athro-Ahura Mazda Puthra, prior to holy man, prior to diabolical noxious men, prior to the entire material existence, prior to all good mazda-created seeds of holiness."*

It is seen from this very important passage that the vibration of Ahuna Var was first in existence prior to the entire manifested universe, and that the Yatha Ahu Vairyo is only a "Bagha" or portion of that Ahuna Var or Song Celestial. The colours produced by that Song Celestial in the Spiritual Existence are collectively termed "Staota" in the Avesta, and

the Laws governing these vibratory colours are collectively known as "*Staota Yacna*," which are the guiding laws of the entire Universe-the *Fundamenta Universalis*.

*"Staota Yacnya yazamaide ya data angheush pouruyehya."*

*"We attune ourselves with the Staota Yacna (the Laws governing vibratory colours) which are the fundamental basic laws of primary existence."*

*-Yacna Ha LV; 6.*

This word "Staota" occurs very frequently nearly in all the extant Avesta texts, and when philologically rendered, it means simply "praise" or "adoration." But the word "Staota" like all other Avestan words is a technical word of very deep and scientific signification. The word connotes the sense of "Colours produced by the vibrations of the Sound," and the entire Avesta is formed in accordance with Staota Yacna (the scientific laws of harmonic colours and vibrations working in the unseen planes or realms of the Universe). This most fundamental Law, the Law of Staota, the Law of the Creative Vibration of Ahuna Var is most instrumental in the formation of the Entire Avesta i.e. 21 Nasks. The prophet Zoroaster the Holy was, on account of his most supreme and sublime understanding power-the intuition of "*Asn-I-Vir*", able to grab all these laws of Staota, and with the help of these, formulated the First Word Yatha Ahu Vairyo in exact correspondence to the Celestial Vibration of Ahuna Var; and from this one word Yatha Ahu Vairyo the prophet devised, with the help of the same Staota or Vibratory Colour-Laws, the Gathas, the Haftanghaiti, the Yacna, the Vendidad, the Visparad, and all the to us unknown Avesta comprising the 21 Nasks. The unfoldment of the Soul (*Meuatam Meunem*) implies the receptive and responsive development of the latent powers of the Soul to the higher vibrations pouring from the unseen Universe, and the ultimate attunement with these vibrations by means of the Staota or colours produced by a holy practice of Avesta recitals with practical holiness in all respects.

*“At tat moi dakshtem data Ahya angheush vispa maetha  
Yatha vao yazemascha urvaidyao Stavas ayeni paiti.”*

*“Hence indicate that point unto me with reference to the  
entire abode of this existence, so that I may come over to Thee by  
means of Staota (or Vibratory Colours), being attuned with  
(Yazemascha) Thee by the law of Uru or Spiritual Unfoldment.”*

-Yacna XXXIV; 6.

This section 6 of Gatha 34 conveys the Summum Bonum and the procedure thereof for the candidate aspiring for “Uru” or Spiritual Unfoldment. It explains that in order to go over to Ahura Mazda, in order to approach Him, every aspiring soul must first follow in earnest the Laws of Holiness for its “Uru” or unfoldment and must thereafter attune itself with the higher vibrations of Yazads or angels or attunable forces and intelligences by means of the Staotic Laws of Vibration. The ultimate medium by means of which a Soul with Unfoldment can attune itself thus is the Avesta Manthra which is fundamentally classified in to *Manthra Spenta* i.e. the progressional Word, and the **Fshusho Manthra** or the higher progressional Word. We have said in Chapter III at some length that the words “Maz” “Mazai” “Macna” etc. in the Avesta convey a very deep meaning of Spiritual attunement with higher spiritual intelligences, and here we assert that in the same way the word “Staota” implies unseen colours produced by vibrations of Sound, and that the word “Manthra” connotes the meaning of a well conceived word meant for producing a certain vibratory colour.

In order to explain with some clearness the prayer-effect and prayer-value of Avesta recitals, we have to touch the subject from its very root and that too authoritatively. Hence we shall give some of the references about each of the words – “Staota” and “Manthra” – in order to enable the reader to clearly comprehend the essential spirit of this chapter.

**I Reference to "staota" in the Avesta. –**

## 1. GATHAS. –

(a) “Yoi ve Yoithema daseme stutam Yuzem Zevishtyuongho isho khshathremcha savangham.”

-28 § 9.

*“Those who have loved Thy teaching of Staota (vibration colours) are the loving friends of the advantages and Right-Power.”*

(b) *“At ta vakshya ishento ya  
Mazdatha hyatchit vidushe Staotacha  
Ahurai Yacnyacha vangheush Manangho  
Hu-mazdhra asha yecha ya  
Raochebish daresata urvaza.”*

-30 § 1.

*“O ye eager ones! I shall speak unto you about those two things worth-knowing which are-the Staota Yacna for Ahura Mazda, and the Good Manthra by means of Holiness of Good Mind, and these are worth learning with Spiritual Light.”*

(c) *“Fro-moi fravoizdum Aretha,  
Ta Ya vohu shavai manangha,  
Yacnem mazda Khshmovato at  
va asha staomya vachao.”*

-33 § 8.

*“Declare unto me Thy ultimate-object, so that I may continue by means of Good mind and Holiness the attunment with Thee O Mazda and the Words relating to Staota,”*

(d) *“Pairi-gaethe Khshmivato vahme  
Mazda garobish stutam.”*

-34 § 2.

*“May I come upto Thee, O Mazda, in adoration by means of the chanting of Staota.”*

(II) *“Kat toi razure, kat vashi,  
Kat va stuto kat va Yacnahya,  
Sruidyai mazda fra-vaocha ya  
Vidayat ashish rashnam”*

-34 § 12,

"What is Thy system, what Thy will, what is Thy *Staota*, what is Thy *Yacna*, speak O Mazda that I may hear, by means of which the Reward of Ordinances may be obtained."

- (f) "Mazda at moi vahishta  
 Sravaoscha shyothnacha vaocha,  
 Ta-tu vohu manangha  
 Ashacha ishudem stuto,  
 Khshmake Khshathra ahura fershem  
 Vasna haithyem dao ahum."

-34 § 15.

"Declare unto me O Ahura Mazda the belt canons and actions so that on account of Good Mind, Holiness and Right-Power Thou mayest give unto me the genuine fresh existence resulting from the satisfaction of *Staota* and divine-will."

- (g) "Hyat a bushitsh vasase Khshathrahya dya,  
 Yavat a thaw mazda staumi ufyacha."

-43 § 8,

"Hence as long as I am in Thy *Staota* O Mazda and weave myself with Thee, I give myself up for the desire of the adorning of thy sovereignty."

- (h) "At fravakhshya vispanam mazishtem  
 Stavas asha ye hudao yoi henti."

-45 § 6.

"Then I shall speak of the greatest of all who is the possessor of good wisdom by means of *Staota* and Holiness, and of those who are."

- (i) "Tem ni *Staotaish* nemangho a vivaresho."

-45 § 8.

"I do desire Him by means of the *Staota* of prayer."

- (j) "Ye ve *staotaish* mazda frinai ahura  
 Avat Yasans hyat ve ishta vahishtem."

-49 § 12,

"Seeking that which is the best desirable for Thee, I shall, O Ahura Mazda love Thee by means of *Staota*."

(k) *“At vâo ýazâi stavas mazdâ ahurâ hadâ  
ashâ vahishtâcâ mananghâ  
Khshathrâchâ*

-50 § 4.

*“O Ahura Mazda let me attune myself with Thee always with Staota by means of Holiness, the Best Mind and Right-Power.”*

(l) *Tâish vâo ýacnâish paitî stavas ayenî  
Mazdâ ashâ vanghêush shyaothanâish mananghâ* -50 § 9.

*“May I approach Thee, O Mazda, with Staota by means of these attunements through Holiness and deeds of the Good Mind.”*

(m) *“at vê staotâ aojâi mazdâ aonghâcâ,  
Yavat ashâ tavâcâ isâichâ.”*

*“Then, O Mazda, I shall be as I have been called practitioner-of-Staota as long as I can and will by means of Holiness.”*

## 2. THE YASHTS -

(a) *“mâ-chish mê âonghâm zaothranâm franghaurât, ýâ nôit staotanâm ýacnyanâm âmâtô vîspe ratavô.”*

-Maher Yasht § 122:

*“None should partake of these my libations-of-attunement who has not taken into his mind all the laws of Staota Yarna.”*

(b) *“Yo paoiryô stoish astavaithyao staota ashem naist daevo.”*

-Fravardin Yasht § 89,

*“(Zoroaster) who was the first in the entire physical existence to practice the Staota of Ashem and of Naismi-Daevô for the destruction of evil forces.”*

(c) *“ýahmi paiti vîspem-mâthrem ashem sravô vîsruyata,ahu  
ratushca gaêthanâm staota ashahe ýat mazishtaheca  
vahishtaheca sraêshaheca”*

-Fravardin Yasht § 91.

*“(Zarathushtra) in whom was pervading the entire Word of Holy Manthta, who was the lord and master of constituents – the Staota of Holiness the most sublime, the best and the most excellent.”*

- (d) *“Yim isen ameshão speñta vîspe hvare-hazaosha fraoret fraxshni avi manô zrazdâtôtit anghuyat haca ahûm ratûmca gaêthanâm staotârem ashaha ýat mazishtaheca vahishtaheca sraêshaheca paíti-frakhshtâremca daênayâo ýat haitinâm vahishtayâo*

-Fravardin Yasht § 92,

*“( Zarathushtra ) whom all the Amesha Spends who are in harmony with Khurshed accepted the lord and master of constituents as the practitioner of Staota of the most sublime, best and most excellent holiness and as the expounder of the best law of existence with profuse devotion proceeding from the dedicated heart towards the mind.”*

- (e) *"Staotarem vazenti,"*

-Ashish-vangh Yasht § 12.

*“The powers of Ashish Vangh carry the practitioner of Staota onward.”*

- (f) *“adhat uiti fravashat yo spitamo Zarathushtro yo paoiryo mashyako staota ashem yat vahisstem, yazata ohurem mazdam, yazata ameshe spente.”*

-Ashish Vangh Yasht § 18

*“Then she spoke out thus ‘He is Spitama Zarathushtra who is the first man who practiced the Staota of Ashem, attuned himself with Ahura Mazda and with the archangels.”*

- (g) *“Yat imam daenam astaota, dushmainyum sizdhyo daevan apa ashavan”*

-Jamyad Yasht § 84.

*“Which belonged to this Law, with whose Staota the unholy devils and the wicked mind are to be destroyed.”*

(h) *"Fra te visai urvatho staota urvathem staotarem vanghanghem dadho aokhta ahuro mazdao yatha ashem yat vahisstem."*

-Haoma Yasht II § 9.

*"I shall agree to be thy friend by means of Staota. The creator Hormazd has declared the friend and practitioner of Staota to be superior to Holiness the Best."*

(i) *"Imao-se te haoma gathao, imao henti staomayo."*

- Haoma Yasht II § 18.

*"These are thy Gathas, O Haoma, these are thy Staota,"*

(j) *"Ashaatcha hacha vangheushcha manangho vangheushcha khshathrat, staotaish thwat ahura staotoiby aibi ukhdha thwat ukhdhoibya, Yacna thwat Yacnoibyo."*

-Haftan Yasht I § 10.

*"O Ahura, owing to Holiness, Good Mind and Good Right-Power, the Staota belonging to Thee are superior to other staota, the Words belonging to Thee are superior to other Words, the attunement with Thee is superior to other attunements."*

(k) *"Stuto garo vahmeng ahurai mazdai, ashaicha vahishtai, dade mahicha chishmahicha acha avacdayamahi."*

- Haftan Yasht VII § 1.

*"We offer, accept and decline unto Ahura Mazda and Asha Vahishta our reverential devotions of the Staota songs."*

(l) *"Thwao staotarascha manthrauascha ahura Mazda aogemadaecha, usmahicha visamadaecha."*

Haftan Yasht VII § 5.

*"O Ahura Mazda we call ourselves practitioners of Staota and Manthra, we choose ourselves as such and accept ourselves as such."*

- (m) *"mraot ahurô mazdâ spitamâi zarathushtrâi, âat ýat asha vahishta fradaiithîsha spitama zarathushtra staotareca zaotareca zbâtareca mâthranaca ýashtareca âfrîtareca aibijaretareca vanghâna xshaêta raocâ hvanvaiifîshca verezô ahmâkem ýasnâica vahmâica ýat ameshanâm speñtanâm."*

-Ardibehesht Yasht § 1.

*"Ahura Mazda replied to Spitama Zarathushtra – "Regard Asha Vahishta of good sheen lights and luminous glories, as the matter of Staota, master of Invocation, master of Adoration, master of Manthra-practice, master of Attunement, master of Blessing, master of Eulogy for the sake of attunement and adoration of ourselves the Amesha Spentas, O Spitama Zarathushtra-".*

3. THE YACNA -

- (a) *"uzjamyân ýâ staota ýesnya ýatha-hîsh fradathat mazdâ ýê sevishtô verethrajâ frâdat-gaêthô pâthrâi ashahe gaêthanâm harethrâi ashahe gaêthanâm suyamnanâmca saoshyañtâmca vîspayâsca ashaonô stôish."*

-Ha. 55 § 4.

*"May the Laws of Attunement by means of higher vibratory colours come over us in the same way as the most benificent, victorious, Ahura Mazda, the furtherer of the living-world has propagated them for the protection of the constituents of Holiness, for the preservation of the constituents of Holiness, for the protection of the present and future benefactors of the entire existence."*

- (b) *"staota ýesnya ýazamaide ýâ dâtâ anghêush paouruyehyâ - maremma verezimna saxshemna sâcayamna dadrâna paitishâna paitishmaremma framaremma frâyazenna frashem vasna ahûm dathâna."*

- Ha 55 § 6

*"We attune ourselves with the Laws of higher vibro-chromatic attunement, which are the laws-fundamental of the prime existence – worth repeating, worth practicing, worth learning, worth teaching, worth revering, worth remembering frequently, worth reciting, worth attuning, giving fresh-existence in accordance with the Divine Will."*

(c) *"bakhām staotanām ýesnyanām ýazamaide, staotanām ýesnyanām ýazamaide frasraothremcha framarethremcha."*

-Ha. 55 § 7

*"We attune ourselves with the branches of Staota Yasna. We attune ourselves with the chanting, remembering, singing, and attuning of the laws of Attunement by Chromato-vibrations."*

(d) *"haurvām hañdâitīm staotanām ýesnyanām ýazamaide  
apanôtemayâ paiťi vacastashťa, sraêshtām at tõi kehrpēm kehrpām  
âvaêdayamahî mazdâ ahurâ imâ raocâ  
barezishtem barezimanām avat ýât hvarê avâcî. staota ýesnya  
ýazamaide ýâ dâtâ anghêush paouruyehyâ"*

-Ha 58 § 8.

*"We attune ourselves with the Laws of Staota Yacna in its entire perfection which are the most supreme in their methodic arrangement. O Ahura Mazda we regard this Thy most excellent form of forms - these lights which are the most brilliant of brilliancies-which is called the sun. We attune ourselves with the Laws of Vibration-colours which are the Laws of Primary Existence."*

(e) *"ahunem vairīm ýazamaide, ashem vahishtem sraêshtem ameshem speñtem ýazamaide, fshûshô māthrem hadhaoxtem ýazamaide, haurvām hañdâitīm staotanām ýesnyanām ýazamaide, staota ýesnya ýazamaide ýâ dâtâ anghêush paouruyehyâ."*

-Ha 59 § 32.

*"We attune ourselves with Ahuna Var. We attune ourselves with the most excellent archangel Asha Vahishta. We attune ourselves with the Fshusho Manthra Hadokht. We attune ourselves with the entire perfection of Staota Yacnya. We attune ourselves with the Staota Yacnya which are the Laws of Primary Manifestation."*

(f) *"vîspaêca pañca gâthâ ashaonîsh ýazamaide, vîspemca ýasnem frâitīmca paiťitīmca aibijaretīmca ýazamaide."*

*vîspâca staota ýesnya ýazamaide, vîspaêca vâcô mazdô-fraoxta ýazamaide ýôi heñti dushmatem jakhnishta ýôi heñti duzhûxtem jakhnishta ýôi heñti duzhvarshtem*

*Jaghnishta; ýôì heñti aiwi-kareta duzhúxtahe, ýôì heñti aiwi-kareta  
duzhvarshahe, ýôì aipi-kereñteñti víspem dushmatem ýôì aipi-kereñteñti víspem  
duzhúxtem ýôì aipi-kereñteñti víspem duzhvarshtem mánayen ahe ýatha átarsh  
hushem aêsmem ýaozhdâtem hupairîshstem aipi-kereñtaiti hávayeiti dazhaiti,  
víspanâmca aêtaêshâm vacâm aojasca verethremca hvarenasca zavareca  
ýazamaide.”*

-Ha 71 § 6, 7, 8.

*"We attune ourselves with all the five holy Gathas. We attune ourselves with the entire Yacna (or Vibration-attunement) and with its acceleration, propagation and proper intonation. We attune ourselves with the entire Staota Yacna. We attune ourselves with the entire Word given out by Mazda which most efficiently dispels the Evil thought, Evil word and Evil action; which entirely cuts off the evil thought, evil word and evil deed; which cuts off from the very root all evil thought, evil word and evil action just as fire cuts off, consumes and burns up purified, well-dried, well-inspected sandal. We attune ourselves with the power, success, aura, and efficiency of all those Words."*

- (9) *"vâca hañkeretha ýazamaide, gâthanâm avâurusta ýazamaide, gâthâ speñtâ ratuxshathrâ ashaonîsh ýazamaide, staota ýesnya ýazamaide ýâ dâtâ anghêush paouruyehyâ, haurvâm hañdâitîm staotanâm ýesnyanâm ýazamaide, haom urvânem ýazamaide, havâm fravashîm ýazamaide."*

-Ha 71 § 18.

*"We attune ourselves with the aggregate words. We attune ourselves with the expansion of the Gathas. We attune ourselves with the Gathas which are the holy ruling lords of advancement. We attune ourselves with Staota Yasna, which are the Laws of the First Manifestation or Primum Mobile. We attune ourselves with the entire perfection of Staota Yacna. We attune ourselves with our Soul. We attune ourselves with our Fravashi."*

## 4. THE VISPARAD. -

- (a) *"Nivaedayemi hankarayemi staotanam yecnyanam handatanam hufrayashstanam ashaonam ashahe rathvam."*

-Kardeh 1 § 3.

*"I invite and co-operate with the holy laws of holiness of Staot Yacna which are well-arranged and fit for attunement."*

- (b) *"Azem aeta zaota visai staotanam ycnnyanam frasraothremcha, framarethremcha fragathremcha, frayashstimcha."*

--Kardeh III § 5.

*"I as the officiator-in-chief hereby accept the chanting, the recital, the singing and the proper attunement of Staota Yacna."*

- (c) *"Staotacha yecnaicha vahmaicha frasastayaecha, yat aesha ahurahe mazdao, yat aesha ameshanam spentanam, rateushcha-ashaono berezato, yecnaicha vahmaicha yat apanotemahe rathvo, yat jaghmushayao ashoish, yat jaghmushayao ratufritoish, yat manthrahe spentahe, yat daenayao mazdayacnoish, yat staotanam yecnyanam, vispaeshamcha rathvam."*

-Kardeh IX §§ 6,7.

*"Practice staota in order to attune, adore and glorify Ahura Mazda, the archangels, the exalted holy law, the most helping holiness, the most approaching opportune-prayer, the Manthra Spenta, the Mazdayacnian Law, the Staota Yacna and all the lords,"*

(d) "*Humaya upanghao chishmaide ahunahe vairyehe ashaya frasrutahe, frasaravayamnahe, havanayaoscha, haoman hunvantayao ashaya frashutayao frashavayamnayao, arshukhdhanamcha vachangham sravanghamcha Zarathushtrinam hvarshtanamcha shyaothnanam baresmanamcha ashaya frastaretanam, haomanamcha ashaya hutanam, staotanamcha yecnyanam daenyaoscha mazdayacnoish manthvanamcha, vakhedhvanamcha vareshtvanamcha.*"

-Kardeh XII § 3,

*"We select the best efficiency -of the holy chanting and chantedness of Ahuna Var ; of the Havonim for pounding Haoma brought and prepared with holiness; of the truthfully uttered Words; of the precepts of Zarathushtra; of the deeds of Hvarshta ; of the Baresman spread with holiness; of Haoma pounded with holiness; of Staota Yacna; of the thoughts, words and actions of the Law of Mazdayacna."*

(e) "*Vahishta, chithra yazamaide ya staota yacnya vahishtam ishtim yazamaide yam ashahe vahishtahe.*"

-Kardeh XXIII § I.

*" We attune ourselves with the most excellent fundamenta (i.e. seeds) viz, those of Staota Yacna, i.e., of the laws of attunement relating to colours produced by vibrations. We attune ourselves with the Best Desideratum which is of the Best Holiness."*

## 5. HADOKHT NASK AND ABAN NYAESH.

(a) "*Yo ashem staoiti fravoret frakhshni avi mano zarzdatoit anghuyat hacha, ho mam staoiti yim Ahurem mazdam, ho apem staoiti, ho zam staoiti, ho gam staoiti, ho urvarao staoiti, ho vispa vohumazda-dhata asha-chithra staoiti.*"

-Hadokht Nask Fragard I § 3.

*"He who practices the Staota of Ashem with perfect devotion proceeding from the heart-devoted consciousness towards the mind; does attune himself with me who am Ahura Mazda by means of Staota, with waters, with the land, with the living world, with plants and with all the good Mazda-created fundamenta of holiness."*

(b) *"Ya ahmat staota yecnya sravayeni, ahunemcha vairim sravayeni, ashemcha vahishtem husravani, apascha vanghuish yaozdathani; hathra ana gathvya vacha garo-nmane ahurahe mazdao jasat paairyo; dathat ahmat tat avat ayaptem."*

-Aban Nyaesh § 8.

*"So that I may chant the Staota Yecna, I may sing the Ahuna Var, I may properly chant the Asha Vahishta, and purify the good waters. He reached the Abode of Songs of Ahura Mazda very first by means of these Gathic Words. He gave that ultimate-bonum from this."*

These are only some of the references to the word "Staota" occurring in the Avesta. But from these also one can easily make out that the word "Staota" does not imply mere "praise" or "adoration" or "propitiation" but something more than that. The word "Staota" as seen from the above-quoted references signifies the fundamental law of unseen colours produced by the vibrations of the Sound; and the entire universe has been manifested in accordance with the Laws of these Vibration-colours ( Staota Yacna) from the one Primitive Sound of Prime Motion -Ahuna Var-in the Highest Heaven. We can easily see from these quotations also that the unfoldment of the Soul and communion with Ahura Mazda are only possible by means of the attunement with the Highest Staota, and that the Soul requires for its progress the various intensities of these Staota according to its stage of progress in the scale of unfoldment. In order therefore to attain this Summum Bonum the soul has to attune itself with the Staota of all the Yazads and other spiritual intelligences the greatest of whom on the Earth is Sraosha according to the Gatha XXXIII; 5; -

*“Yas-te vispe mazishtem Sraoshem*

*Zbaya avanghane.”*

*“I invoke Sraosha for help who is the greatest of all thy Yazads.”*

The angel Sraosha is the receiver of all the collective Staota raining down from all the Yazads, and it is also the transmitter of the same to any living soul who is ready to respond to Sraosha. For making the soul fit for response, to Sraosha or angel presiding over collective Staota; the prophet Zoroaster has enjoined all the canons of Ashoi-or physical, magnetic, mental, moral and spiritual purity-for without purity the soul cannot rise to the level of vibratory response required for the higher potential of the Staota of Sraosha. Thus when a soul attunes itself with Sraosha by means of *Asha* according to the canons taught by the prophet for smiting the *Druja* or all unseen evil magnetic influence, it is fit for responding to the vibration of all Yazads collectively through Sraosha, and hence to the vibrations of all Yazads individually in accordance with the laws of attunement by means of Staota. When the soul has thus made itself worthy of these higher vibrations it realizes the efficacy of the chanting of Avesta Mantra which, when recited holily or with the observance of Ashoi, produce Staota corresponding to the Universal Staota, and thus there is perfect harmony or attunement of the Soul with the ruling Yazads. Hence we learn a fundamental rule of Zoroastrianism that Ashoi is the first requisite for the enjoyment of the efficacy of Avesta Mantra recital, and it is only on account of the present-day life of the majority of Zoroastrians without the observance of Ashoi-principles that the efficacy of Avesta prayers is not consciously perceived by them. But the Avesta Mantra, which have been entirely based on Yatha Ahu Vairyo, for the 21 Nasks as we have seen before have been made from the One Word Yatha Ahu Vairyo--which in its turn is only a Bagha or corresponding branch of the Universal Ahuna Var-the vibration creative of the entire manifested universe, has its own efficacy on the planes of vibration and Unseen colour, and we shall

presently see some references from the extant Avesta proving that the Avesta Manthra is meant for producing higher vibratory and Staotic effects unseen.

Thus we gather the following rules regarding *Staota* -

1. "*Staota* -implies colour produced by vibrations of sound in the higher planes of vibration.

2. "*Staota Yacna*" signifies the entire procedure and science of attunement through the medium of the higher unseen colours produced by vibrations of sound.

3. "*Urvatam Urunem*" means the Unfoldment of the soul by means of the acceleration of the vibration of the soul to the rate of its original potential in accordance of the laws of *Staota Yacna*.

4. "*Sraosha*" is the angel presiding over the entire collective *Staota* raining down from all the Yazads, and is also the transmitter of the same to any soul that has made itself fit for response to *Sraosha*.

5. "*Asha*" implies all the collective laws of holiness by means of which the physical, magnetic, moral, mental and spiritual subtlety and higher rate of vibration may be attained in order to qualify the soul for attunement with *Sraosha*.

6. *Urvan X Asha, x Sraosha x Manthra*-is the chain like order necessary for proving the efficacy of the Avesta Word-Manthra for oneself, and the Laws of *Staota* work in each of these four main links.

7. "*Yazamaide*"-a word of frequent occurrence in all Avesta prayers connotes the meaning of the attunement of the soul of the holy chanter-one who has been qualified as the follower of or recepient of *Sraosha*-with every Yazadic *Staota* that he repeats in every sentence.

From all this it is quite clear that the Zoroastrian Manthra prayers are based on subtle laws- laws which go beyond the scope of mere philological renderings of the Avesta texts. It is no doubt that the Staota Yacna comprises within itself the science of vibration and Undulatory Motion, Acoustics, Optics, Chromatics, Electricity, Magnetism, Numbers, etc., because all these are closely connected with one another in their mutual functions on the higher planes. It is on account of this that the Manthra which inculcate all the laws of Staota Yacna exhaustively are known in Pahlavi by the holy priests who understood these laws very well by the name of "*Farhangan Farhang Manthra Spenta*"-the knowledge of all knowledges, the Science of all Sciences- the Master-Science is Manthra Spenta, for ***Vibration is the Fundament of the Universe, and the knowledge relating to the original first creative Vibration of Ahuna Var, which is expounded by the prophet Zoroaster, in the Sum Total of Yatha Ahu Vairyo which is an exact prototype of the celestial note Ahuna Var, or in the 21 Nasks of Avesta Manthra - is the root of all knowledge, the main-key to all the sciences of the universe.***

Hence every student of the Avesta must be informed of the Staota Laws in accordance with which the Entire Avesta Manthra has been composed. The ignorance of this most important fact and the utter forgetfulness thereof has given rise to a very considerable amount of false-knowledge among the students of Avesta. The subject of Staota - Yacna which is the main foundation of all Avesta Manthra is so very extensive that it requires volumes to elucidate it to give a good deal of satisfaction to a reader possessing scientific knowledge of the laws of vibration. One whole Nask called "Stud Yasht" in Pahlavi or "Vastarem" in the Avesta is devoted to the special treatment of the Laws of Staota-Yayna which contains in all 33 main Chapters. Out of this very important Nask we have mere fragments of Gathas, Yacna Haftanghaiti, Yacna, Visparad, but we are unfortunate in not having the original key-notes for the proper elucidation of these fragments by the laws and rules of Staota Yacna.

One important fact, which should be noticed in connection with the subject of Staota is this that the Urvan or soul requires for its unfoldment certain units of vibration and Staota in proportion to its own stage of present progress. In fact the Staota produced by means of the recital of Avesta Manthra is the kind and the rate necessary for a Soul born in the Zoroastrian fold and following the Laws of Ashoi propounded in the Law of Unfoldment taught by the prophet Zarathushtra. The necessity of the Staota produced by Avesta Manthra serves as food as it were for the Soul. Hence the Gathas which have the supreme degree in point of Staota are said to be the actual food of the Soul in Yacna Ha 55§§ 2,3,4 -

*“Yâo nô heñti gâthâo harethravaitîshca pâthravaitîshca mainyush-hvarethâsca yâo nô heñti urune vaêm hvarethemca vastremca, Tâo nô heñti gâthâo harethravaitîshca pâthravaitîshca mainyush-hvarethâsca, tâo nô heñti urune vaêm hvarethemca vastremca, Tâo nô buyân hu-mizdâo ash-mizdâo, ashô-mizdâo parô asnâi anguhe pasca astasca baodhanghasca vîurvîshîm.*

*Tâ nô ama, tâ verethrakhna tâ dasvara tâ baêshaza tâ fradatha tâ varedatha tâ havangha tâ aiwyâvangha tâ hudhângha tâ ashavasta tâ frârâiti tâ vidîshe uzjamyân yâ staota yesnya yâtha-hîsh fradathat mazdâo yê sevishtô verethrajâo frâdat-gaêthô pâthrâi ashahe gaêthanâm harethrâi ashahe gaêthanâm suyannanâmca saoshyañtâmca vîspayâsca ashaonô stôish.”*

Yacna Ha 55 §§ 2, 3, 4.

*“The Gathas which are for us full of protection and full of defence, and serve as spiritual food; the Gathas which serve for our soul as food and clothing. These Gathas are as protection and defence for us and as food spiritual; and these Gathas serve as food and clothing for our soul. May these Gathas be the givers of good-reward, perfect-reward, and reward-of-holiness in the next existence after separation of the physical tenement from the unconsciousness. These Gathas are as courage, triumph, abundance, health prosperity and defence for us. They are movers towards good existence, they are helpers all round, they take us towards good-wisdom, they guide us towards holy-being, they are for progress and knowledge. May their efficacy reach us by means of the Staota Yacna, which has been created by Mazda the most beneficent, victori-*

*ous, progressor-of –the universe for the protection of the constituents of holiness, for the preservation of holy constituents and for the protection of all the beneficent benefactors of the entire existence of the holy !”*

This one quotation is quite sufficient for furnishing proof of the fact that the Manthra has been formulated in accordance with the Laws of Staota Yacna or Laws of attainment by means of higher vibro-chromatic undulations. In the passage we notice that the soul is benefited by the Manthric vibrations only through the medium of Staota Yacna which is their foundation. We also learn from the same passage that the soul does exist in the next world after the separation of the physical tenement from the life; that the soul is helped on in the unseen world in its progress by the efficacy of the Avesta Manthra and the Staota of these Manthra; that the Manthra have a very exalted root-cause and the beneficial efficacy of the Staota Yacna laws has been merged into the Manthra; and moreover that the Manthra which contain the Staotic impressions in their very formation protect the soul from the evil influences of Drujih like the clothing which protects the body, and that the Manthra help the soul on in the work of "Uru" or spiritual unfoldment by providing the Soul with its own natural food the higher vibratory colours requisite for the certain stage that the soul has reached in the scale of its unfoldment. Finally we are informed from the same grand passage that the vibratory impressions received by the soul during its life on earth in accordance with holiness, accompany the soul in the unseen world after its departure from the physical world and are very useful in giving the requisite vibrato-chromatic motion to the soul in the unseen world, and that a prayer is evoked for the reaching of these beneficial efficacies through the medium of Staota Yacna which has been created by the Creator at the very First Motion given for the Infoldment of the Soul or manifestation of the universe and for the ultimate Unfoldment of the Soul or manifestation of the spirit.

Even from the extant Avesta we have learnt then from the references to Staota quoted above that-

(i) the yearning for *the knowledge and practice of Staota Yacna* leads to the Summum Bonum *i.e.* the greatest good or heavenly bliss meant for the Soul.

(ii) the love of Mazda, *attunement with Ahura Mazda*, friendship of Ahura Mazda, adoration, glorification and propitiation of Ahura Mazda are, possible only by means of the Staota Yacna.

(iii) one must always have the one yearning for becoming a *skilled practitioner of Staota.*

(iv) the practice of Staota if well directed results in the *Fresh awakening of the Spiritual (Ahu)* within man.

(v) one who is not well-versed in Staota Yacna *cannot be allowed to participate in the libations offered unto Yazads* and other apparatus meant for producing forces of attunement with Yazads.

(vi) *the prophet Zoroaster the Holy One was the first practitioner-perfect of Staota*, since he was the first to comprehend the manifestation of the entire universe in accordance with the Celestial Tune of Ahuna Var by means of the Staota Yacna Laws, and to formulate the Word Yatha Ahu Vairyo in rhythmic parallelism with that Ahuna Var, and thence to expand the Yatha Ahu Vairyo into the 21 Nasks of Avesta Manthra having their special rates of acceleration and intensity, for to Zoroaster the progress of the Soul implied genuine absorption of higher Manthric vibrations and colours by the Soul through the medium of Ashoi-principles which help to promote the subtleness of the physical and the ultra-physical tenements of the Soul-the physical, comprising Tanu or body proper, Gaetha, or vital organs, Azda or etheric and nervous body; and the ultra-physical including Kehrpa or invisible counter

part of the physical body, Ushtana or life or vital heat, Tevishi or desire-shell, the root cause of thought activity, all of which are mentioned in the very first line of Yacna Ha. 54 § 1.

- (vii) The *Staota* produced by the Manthra and Ashoi principles of the Law of Zarathushtra are very powerful and capable of disintegrating *the graphs of vibrations and forms unseen created by Daevas* or people of evil thoughts and mal-practices.
- (viii) The *Staota* or vibration-colours belonging to and *generated for Ahura Mazda* are the most supreme of all vibrations and colours.
- (ix) *Only offerings of Staota or higher vibrations and colours can reach Ahura Mazda and Asha Vahishta.*
- (x) *The followers of Zoroastrian Law must be the practitioners of the Staota* produced by the Avesta Manthra, and must stick to this practice at any cost.
- (xi) *Staota Yacna is the protector, defender and promoter of the entire existence* of the holy, guiding the whole creation, to that "One Divine Event" or '*Frasho-Kereiti*' i.e. Renovation.
- (xii) The *Staota Yacna are the Fundamental Laws* in accordance with which the Original Thought Vibration, or Primum Mobile, the Very First Motion is given by the Causer of all Causes, for the Infoldment and Unfoldment of Spirit into and from matter.
- (xiii) The *Sun is the centre or store-house of Staota* or all the higher vibrato-chromatic effects. Hence the Sun is also desired in attunement by means of the *Staota Yacna*, and the close relation between the Sun, which is the Light of all visible Lights and the *Staota Yacna* is indicated very easily.

- (xiv) The inter-relation, of Ahuna Var, Asha Vahishta, Staota Yacna, Gathas, Aggregate Words, Soul, Fravashi, Havonim, Baresman, Haoma, Thought, Word and Deed of Mazaayacnyan Law-establishes a very strong proof of the effect of Staota present everywhere lying at the bottom of everything. The Gathas and all the collective Words of the Avesta Manthra are based on the Laws of Staota and have correspondence to the Original Staota of the Song Celestial and of the archangel Asha Vahishta presiding over Divine Moral Order of the Universe. The Soul (Urvan) can have the glimpse of the Fravashi through attunement with Baodangha (higher spiritual Consciousness) only by means of Staota. The ceremonial efficacy produced by the aggregate forces of the Havonim or metal tumbler, Baresman or sacred twigs and Haoma or sacred plant is entirely based on the grand Laws of Staota which establish telepathic and Staotic connection between the visible and the unseen planes of the universe. And lastly the underlying element of the Mazdayacnian Law being also the Staota of Ahuna Var, it is quite evident that the Thought, Word and Deed expounded in that Law should be closely connected with the Staota Yacna.
- (xv) Staota Yacna stand as the Most Excellent Seeds or bases of the entire Universe, and the universal unfoldment is possible only through the attunement of all by means of these basic Laws of Staota Yacna. *The Higher Staota must be the chief desideratum of every Zoroastrian soul.*
- (xvi) The Universal Attunement or Brotherhood is possible only through the media of Staota, and the one Staota of Ashem practiced holily and in accordance with the Law is equal in its potential or power to the Vibration of Ahura Mazda, to the Vibration of waters, plants, land and the living creation, for the *Staota of Ashem* is

*itself the Fundamentum of the Law of Asha Vahishta. Hence only Staota will achieve the Universal Frasho-Kereti or Renovation of the Entire Universe.*

Besides these, the epithets of Staota or Staota Yacna viz., worth chanting, worth singing, worth attuning, worth remembering, worth practicing, worth learning, worth teaching, and capable of withstanding, canceling and crushing the vibration and colour of Evil Thought, Evil Word and Evil Deed such as are hindrances to Spiritual Unfoldment, and again having a special rhythmic, harmonic arrangement -only stamp on the mind of a sincere student of the Avesta that there is nothing so very desirable during life on earth but the one thing namely the knowledge and practice of Staota Yacna for achieving the Progress or Unfoldment of the Soul, and that more things are wrought by the Avesta Manthric prayers than the philologists dream of.

Hence we shall now try to quote a few of the references to the "Manthra." from the extant Avesta texts, so that the reader may be able to see that the Manthra are meant for producing some higher efficacy in accordance with the Laws of Staota-an efficacy which is at present inexplicable and incomprehensible on account of the total ignorance of any rule relating to Staota Yacna. We shall begin with -

### 1. GATHAS -

- (a) *"Ashâ kat thwâ daresânî manaschâ vohû vaêdemnô  
Gâtûmcâ ahurâi sevîshtâi seraoshem mazdâi  
Anâ Mâthrâ mazisstem vâurôimaidî Khrafstrâ hizwâ.*

-Ha 28 § 5.

*" O Asha, when shall I see thee recognizing the Good Mind and Sraosha as the state for the most beneficent Ahura Mazda, so that in accordance with these Manthra we can most extensively bring to faith the noxious tongue."*

- (b) *"Daostu Mazda Khshayacha ya re Manthra srevima radao."*

-- Ha 28 § 7.

*"Thou shouldst grant O Mazda; and shouldst rule, so that we might hear Your Mantkra i.e. the riches."*

- (c) *"Têm âzûtôish ahurô Mâthrem tashat ashâ hazaoshô  
mazdâo gavôi Khshvîdemcâ hvô urushaêibyô speñtô sâsnyâ,  
kastê vohû mananghâ yê î dâyat êeâvâ maretaêibyô."*

-Ha 29 § 7.

*"Ahura of the same will with Ahura formed the Manthra of bounty for him ; bountiful Mazda Himself (prepared) sweetness for the living world with teachings for those-who-have-attained unfoldmnt."*

*Who is he with the Good Mind that can deliver these two forever unto the mortals?"*

- (d) *"Ahmâi anghat vahisstem yê môi vîdvâo vaochât haithîm,  
Mâthrem yîm haurvatâtô ashahyâ ameretâtascâ,  
Mazdâi avat Khshathrem hyat hôi vohû vakhshat mananghâ."*

-Ha 31 § 6.

*"That power which grew for Him through Good Mind was the Best for Him i.e. for Mazda who as the knowing-one declared unto me truly the Manthra which is of Wholesomeness, Asha and Immortality."*

- (e) *"Anghêush maraxtârô ahyâ yâêcâ mazdâ jîgerezat kâmê thwahyâ  
mâthrânô dûtm yê-îsh pâat daresât ashahyâ."*

-Ha 32 § 13.

*"Those who have been complaining in the satisfaction-of-desire are destroyers of this spiritual-life, O Mazda, as against the apostle of Thy Manthra, who would protect these by means of the sight of Holiness."*

- (j) *"uzereidyâi azêm saredanâo sêñghahyâ Mat tâish vîspâish yôî-tôi mâthra  
mareñtî."*

-Ha 43 § 14,

*" May I awaken the leaders of mandates along with all those who repeat Thy manthra."*

- (g) *"Tat thwâ peresâ eresh-môi vaocâ ahurâ,  
kathâ ashâi drujêm dyâm zastayô  
Nî hîm merâzhdyâi thwahyâ mâthraish sêñghahyâ  
Emavaiñm sinâm dâvôi dregvasû  
â-îsh dvafshêñg mazdâ anâshê ânstânschâ."*

-Ha 44 § 14.

*"This I ask Thee, tell me aright, O Ahura ! How shall I give druja into the hands of Asha in order to destroy her by means of the Manthras of Thy Word, in order to give strong blow to the wicked in order that they the deceivers may flat attain their treacherous aims, O Mazda."*

(h) *"Tat thwâ peresâ eresh-môi vaocâ ahurâ,  
kathâ mazdâ zarem carânî hacâ khshmat  
Askefîm xshmâkâm hyatcâ môi khyat vakhsaesho.  
Sarôî bûzdyâi haurvâtâ ameretâtâ Avâ mâthrâ yê râthemô  
ashât hachâ."*

-Ha. 44 § 17.

*"This I ask Thee, tell me aright, O Ahura, how shall I come to a conference with Thee and to attunement with Thee, O Mazda, so that my expressed-desire may be to obtain Spiritual Welfare and Immortality in leadership by means of these Manthras which are the best wealth by virtue of Ashoi."*

(i) *At fravaxshyâ anghêush ahyâ pourvîm  
yâm môi vîdvâ mazdâ vaocat ahurô  
yôî îm vê nôit ithâ mâthrem varesheñtî  
yathâ îm mênâicâ vaocacâ aêibyô anghêush avôî  
anghat apêmem.*

-Ha. 45 § 3.

*"Then I speak of the Fundamentam of this life, much unto me the all-knowing Ahura Mazda declared- 'The end of life will be in woe for those of you who do not practice the Manthra in the same way as I meditate upon and utter."*

(j) *"Arôî-zî khshmâ mazdâ ashâ ahurâ hyat yûshmâkâi Mâthrânê  
vaorâzathâ Aibî-dereshâtâ âvishyâ avanghâ zastâishtâ yâ nâo hvâthrê  
dâyât."*

-Ha. 50 § 5.

*“O holy Ahura Mazda, verily give bliss unto the practitioner of Thy Manthra in perfection with Thy help latent and patent, so that with the hands of his he may give bliss unto us.”*

- (k) *Yê Māthrá vâcem mazdâ baraitîUrvathô ashâ nemanghâ  
Zarathushtrô Dâtâ khrateush hizvô raithîm stôî Mahyâ  
râzêng vohû sâhît mananghâ.”*

-Ha 50 § 6.

*“Zarathushtra the keeper of wisdom and the eternal guide of the tongue is the friend of him O Mazda who utters the Manthra with Ashoi and devotion, for such can teach my esoteric-teachings on account of the Good Mind.”*

- (l) *“At zî tôî vaxshyâ mazdâ vîdushê zî-nâ mruyât Hyat akôyâ dregvâitê ushtâ yê  
ashem dâdrê, Hvô zî Māthrá shyâtô yê vîdushê mravaiî.”*

-Ha 51 § 8

*“Therefore O Mazda I shall indeed declare Thy Word unto the knower-indeed the man ought to declare that evil comes unto the wicked, and bliss unto the upholder of A.shoi.He who declares the Manthra unto a knower is indeed happy.”*

## 2. Y ACN A

- (a) *“Imâm anghuyāmcha ashayāmcha rathwāmcha ratufritîmcha gâthanāmcha  
sraothrem hvarshâtô Māthrá pairicha dademahî âcha vaêdayamahî.”*

-Ha 4 § 1.

*“We dedicate and declare these mastery, holiness, lordship, opportune-prayer, chanting of the Gathas and well-practiced Manthra.”*

- (b) *“Ashaya-nô pairî jamyât yehyâ savâ ishâñtî râdanghō. Thwōî staotarascâ  
Māthranascha ahura-mazdâ aogemadaêchâ usmahichâ vîsâmadaêchâ.”*

Ha 7 § 24.

*“May those blessings reach us through Ashoi, whose benefit the reciters-of-prayers long for; we call ourselves, O Ahura Mazda, practitioners of Thy Staota and Manthra, we desire to be such, and we accept being so.”*

(c) *“Frasasti ahurahe mazdâo, ahunahe vairyehe arshuxdhahe vâkhsh dahmayâo vanghuyâo âfritôish ughra dâmôish upamanâi haomahecha Mâthrahecha ashaonaêcha zarathushtrahe, ashaya-nô paiti jamyât”*

-Ha. 8 § 1

*The blissful-return of Ahura Mazda, of Ahuna Var, of Rightly-spoken Word, of pious good blessing, of powerful impress of wisdom, of Haoma, of Manthra, of holy Zarathushtra - may come unto us through Ashoi.”*

(d) *“Frâ tê Mazdâo barat paurvanîm aiwyânganem stehr-paêsanghem mainyu-tâshstem vanguhîm daênâm mâzdayasnîm, âat anghe ahi aiwyâstô barshnush paiti gairinâm drâjanghe aiwidhâtîshca gravashca Mânthrahe.”*

-Ha. 9 § 26

*“Mazda brought first for thee the Kusti or sacred thread-girdle, adorned with stars, spiritually-made, and the good Mazdayacnian Law, whence-forth having put on the Kusti thou hast stationed thyself on the tops of mountains for reciting the Manthra.”*

(e) *“Yascha mê aêtahmi anghavô ýat astvaiti Spitama Zarathushtra baghâm ahunahe vairyehe marât, frâ vâ manô dreñjayât frâ vâ dreñjaya srâvayât frâ vâ srâvayô ýazâite thrîshchit tarô peretûmchit hê urvânem vahisstem ahûm frapârayeni azem ýô ahurô mazdâo, â vahishtât anghaot, â vahishtât ashât, â vahishtaêibyô raochayeibyô.”*

-Ha. 19 § 6.

*“O Spitama Zarathushtra he who in this corporeal world repeats the branch of my Ahuna Var, or repeating it recites it, or reciting it sings it, or singing it becomes attuned with it, will have his soul taken over the bridge three times towards the Best Existence by me who am Ahura Mazda –towards the Best Existence, towards the Best Holiness, towards the Best Lights.”*

(f) “Vahishtô Ahurô Mazdâo ahunem vairîm frâmraot vahishtô hâmô kêrayat

-Ha 19 § 15.

“Ahura Mazda the Best chanted Ahuna Var, and all the Best was achieved.”

(g) “Kat humatem? Ashavanem manas paoiryô. Kat hûkhtem?  
Mâthrô Speñtô, Kat hvarshtem? Staotâisheha ashapaoiryâishca  
dâmêbîsh.”

-Ha 19 § 19

“What is Humata? The first thought of Holy man. What is Hukhta? Manthra the Beneficent. What is Hvarshta? The Staota i.e. the first holy principles of the creation.

(h) “Hyat ashâi vahishtâi ashem para-cinasti, vîspem mâthrem vîspem mâthrâi,  
yâtha ashâi khshathrem chinasti.”

-Ha 20 § 3.

“Being holy for holiness’ sake elects the entire Manthra for the sake of Manthra in entirety i.e., it implies power for the sake of holiness.”

(i) “Yacnim vacho ashaono Zarathushtrahe – yenghe hatam aat Yacne paiti.”

-Ha 21 § 1.

“ ‘Those of the advanced ones in attunement’ – is is the word of attunement of Holy Zarathushtra’.”

(j) “Mâthrem speñtem ash-kharenanghem ýazamaide, dêtem vídôyûm  
ýazamaide, dêtem zarathushtri ýazamaide, dareghâm upayanâm  
ýazamaide, daênâm vanguhîm mâzdayacnîm ýazamaide, Zarazdâitîm  
Mâthrem Speñtem Yazamaide, ushi-darethrem daênâm Mâzdayasnîm  
Yazamaide, Vaêdhîm Mâthrem Speñtem Yazamaide, âsnem khratûm  
Mazdadhâtem Yazamaide, gaoshô-srûtem kharatûm Mazda-dhâtem  
Yazamaide.”

-Ha 25 § 6.

*“We attune ourselves with Manthra Spenta of perfect aura, we attune ourselves with the Law against daeva. we attune ourselves with the Law of Zoroaster, we attune ourselves with the Long Lastingness, we ourselves with the Good Law Mazdayacnian, we attune ourselves with Devotion with Manthra Spenta, we attune ourselves with conscious attachment with the Law Mazdayacnian, we attune ourselves with knowledge of Manthra Spenta, we attune ourselves with the Mazda-created inborn wisdom, we attune ourselves with the Mazda-created acquired wisdom.”*

(k) *“Airyamanem-ishîm Yazamaide amavañtem verethrâjanem vitbaêshanghem mazisitem ashahe sravanghâm, gâthâo speñtâo ratukshathrâo ashaonîsh Yazamaide, Staota Yecnya Yazamaide yâ dâtâ anghêush paouruyehyâ.”*

-54 § 1.

*“We attune ourselves with the ‘Ayriamash-prayer’ which is courage and victory-impacting, removing worry, and the greatest of the words relating to Holiness ; we attune ourselves with the bountiful powerful holy Gathas; we attune ourselves with Staota Yacna which are the Laws of Primary Existence.”*

(l) *“Yo paoiryo gathao frasravayat yao pancha spitamahe ashaono Zarathushtrahe.”*

*“( Srosh ) was the first who chanted the Gathas which are five belonging to holy Spitama Zarathushtra.”*

(m) *“Yim ýazata haomô frâshmish baêshazyô srîrô khshathryô zairi-dôithrô barezishte paiti barezahi haraithyô paiti barezayâo hvachâo pâpô-vachao pairi-vachao, paithimnô víspô-paêsîm mastîm Yâm pouru-âzaiñtîm Mânthrahecha paurvatâtem.”*

Ha 57 § 19, 20.

*“(Srosh) with whom the advancer, health-giving, beautiful, powerful, golden-eyed Haoma attuned himself on the highest peak of Alburz with the good word, with the papo and Pairiga Words, and following the all-adorned greatness i.e., the full commentary of the Superiority of Manthra.”*

(n) *"Yenghe ahuno vairyo snaithish visata verethrajao yacnascha haptanghaitish fshushascha manthro yo varethraghnish vispaoscha yacno Keretayo."*

-Ha 57 § 22.

*"(Srosh) whose victorious weapon, -Ahuna Var, Yacna Haftanghaiti, over-powering Fshusho Manthra and all the Chapters of Yacna had accepted to be."*

(o) *"Ahunemcha vairim fraeshyamahi antarecha zam antarecha asmanem; ashemcha vahisstem fraeshyamaha antarecha zam antarecha, asmanem; yenghe hatamcha hufrayashtam fraeshyamahi antarecha zam antarecha, asmanem; dahmahecha narsh ashaono dahmamcha vanghuim afritim freteshyamahi antarecha zam antarecha asmanem-hamaestayaecha nizberetayaecha anghrahe mainyeush mat-damano duz-damano pouru-mahrkahe."*

-Ha 61 or 72 § § 1, 2.

*"We desire the currency of Ahuna Var between the Earth and the sky. We desire the prevalence of Ashem Vohu between the Earth and the sky. We desire the Promulgation of Yenghe Hatam between the Earth and the sky. We desire forth the pious and good blessing of the pious holy man between the Earth and the sky-for the purpose of withstanding and suppressing the Evil Spirit with its creation, with its evil-procreation and full of death."*

### 3. VISPARAD

(a) *"Ahmya zaothre baresmanacha rathwam framaretarem ayese yeshti yim narem ashavanem dadharanem humatemcha mano, hukhtemcha vacho, hvarshtemcha shyothanem, spentamcha armaitim daretem yoi manthrem saoshyo, yenghe shyothnaish gaethao asha fradente."*

-Kardeh 2 § 5.

*“ I desire to have in the attunement by means of this libation and sacred-twigs the holy man who remembers the lords, who holds fast to the Humata thought, Hukhta word, and Hvarshata deed, and sticks to Spenta Armaiti and the Manthra of the Saoshyants, by whose actions the settlements thrive an account of Ashoi.”*

- (b) *"Aeta vacha madhayangha ahe vacha sadayangha, ahuro mazdao ashava, hathra vanghubyo Yazataeibyō yat ameshaeibyō spentayeibyō hukhshatkraeibyō hudhaobyō."*  
-Kardeh 8 § 1.

*“By means of this word should be propitiated, by means of this word should be enraptured Holy Ahura Mazda with the good Yazats and well-ruling well-wise Amesha Spentas.”*

- (c) *"Ayese yeahti ahunahe vairyehe anahunacha ratushcha stitatascha daenayao vanghuyao mazdayacnoish."*

-Kardeh 10 § 2,

*" I desire in attunement the Ahuna Var with its Ahu, Ratu and the permanence of the Mazdayacnian Law."*

- (d) *"Ashem ahurem mazdam yazamaide, ashem ameshe spente yazamaide; ashem arshukhdem vachim yazamaide; ashem vispem manthrem yazamaide; zarathushtrem hadha manthrem yazamaide."*

-Kardeh 13 § 1.

*"We attune with Ahura Mazda by Ashem; we attune ourselves with Amesha Spentas by Ashem; we attune ourselves with the rightly spoken word Ashem ; we attune ourselves with the entire Manthra by means of Ashem; we attune ourselves with Zarathushtra Associate-of-Manthra."*

- (c) *"Ahunavaitim gatham ashaonim ashahe ratum Yazamaide-mat-afzmanam mat-vachastahtim, mat-azaintim, mae-peresvim, mat-paiti-peresvim, mat-vaghzebyadcha, padhebyascha, huframaretam framaremnam, hufrayashtam frayazentam."*

-Kardeh 14 § 1.

" We attune ourselves with Ahunavaiti Gatha the holy lord of Asha with its measures, word-structures, commentary, question, response, accent, Poetical- feet, well-recited, well-reciting ,well-attuned, well-attuning."

- (f) "Sraoshascha idha astu ahurahe mazdao Yacnai sevish tahe ashaono ye nao ishto yasnahecha haftanghatoish fravakaecha paiti-astayaecha, mazdatataecha, zaraz-dataecha, framaretaecha, fraokhtaecha, verethraghne, ashaone anapyukhdhe, anapishute, yo fravaoche, yo fravakhshyeite mazu amava verethraja vidvaeshtvo vachamcha varethraghninam fravakhi athrascha ahurahe mazdao."

-Kardeh 15 §§ 2, 3.

"May Sraosha be here for the attunement with the most beneficent holy Ahura Mazda who is beloved unto us, by means of the recital of *Yacna Haftanghaiti*, its acceptance, exaltedness, devotion thereto, repetition and saying, for giving victory to the holy without interlocution or omission. He who has recited or will recite it, will be great, victorious, unopposed for being able to recite victorious words for the attunement with the Fire of Ahura Mazda."

- (g) " Aiwi-geredhmahi Yacnahe haftanghatoish humatacha, hukhtacha, hvarshatacha; aiwi-geredhmahi ashem vohu. "

- Kardeh 17 § 1.

" We grab or absorb the humata, hukhta hvarshata effect of *Yacna Haftanghaiti*; we absorb Ashem Vohu."

- (h) "Hvare raocho yazamaide, hvare barezishtem barezimanam yazamaide, hvarecha ameshe spenta yazamaide; hvarshatao manthrao yazamaide."

---Kardeh 19 § 2.

*"We attune ourselves with the Light of the Sun; we attune ourselves with the Sun who is the highest of the high ones; we attune ourselves with the Sun and the Amesha Spentas; we attune ourselves with the well-practiced Manthra."*

- (i) *Vohu, khshathrem yazamaide; khasathrem vairim yazamaide; ayokhshustem yazamaide; vacha arshukhdha varethraghnish daevoghnit yazamaide."*

-Kardeh 20 § 1.

*"We attune ourselves with Vohu Khshathra; we attune ourselves with the desirable Power ; we attune ourselves with the metal weapon ; we attune ourselves with the victorious daeva-smiting rightly spoken Words."*

- (j) *"Avi apamcha vanghuhinam urvaranamcha khavriranam ashaonamcha fravashinam Yacnem geredhmahi vahmemcha ; avi aonghamchit yao vanghuhish yao apo yaoscha urvarao yaoscha ashaonam fravashayo yacnem geredhmahi vahmemcha; avi geush, avi gayehe, avi Manthrahe Spentahe ashaono verezyanghahe, yacnem geredhmahi vahmemcha ; avi tava A.hura Mazda yecnem geredhmahi vahmemcha ; avi tava Zarathushtra Yacnem geredhmahi vahmemcha ; avi tava ratavo bereza yecnem geredhmahi vahmemcha; avi ameshanam spentanam Yecnem geredhmahi vahmemcha."*

-Kardeh 21 § 1,2

*"We grab the attunement and devotion of the good waters, self-bearing trees, and the Fravashis of the Holy; we grasp the attunement and homage of these good things, viz, waters, plants and Fravashis of the Holy; we grab the attunement and homage of the Living Creation, the First Man, and of the holy worth-practicing Manthra Spenta; we grab the attunement and homage of Thee, O Ahura Mazda; we grab the attunement and homage of thee, O Zarathushtra; we grab the attunement and homage of thee, O Exalted Lord; we grab the attunement and homage of Amesha Spentas."*

## 4. YASHTS –

- (a.) *“Aat mraot ahuro mazdao ahmakem nama spitama zarathushtra yat ameshanam spentanam tat asti manthrahe spentahe amavastemem, tat verethravastemem, tat kharenanghastemem, tat yaskerestemem, tat varethraghnyotemem, tat baeshazyotemem, tat tbaesho-taurvyanstemem, daevanam mashyanamcha, tat vispahe angheush astvato anghvam asti vimarezishtem.”*

-Hormzd Yasht §§ 3, 4.

*“Then Anura Mazda replied O Spitama Zarathushtra, the names of ours i.e. of Amesha Spentas. -That portion of Manthra Spenta is the most courageous, most victorious, most glorious, most efficacious, most overpowering, most health-giving, most destroying the ills of daevas and men; it is the most attainable for meditation in the entire corporeal world; it is the most purifying of life in the entire material existence.”*

- (b.) *“Aat aokhta Zarathushtro froit me tat nama framruidhi ashaum ahura mazda yat te asti mazishtemcha, vahishtemcha, sraeshtemcha, yaskerestememcha, verethraghnyotememcha, baeshazyotememcha tbaesho-taurvyanstememcha, daevanam mashyanamcha, yatha azem taurvayeni vispe daeva mashyanscha, yatha azem taurvayeni vispe yatavo pairikaoscha yat mam nae chish taurvayat, noit daevo, naedha mashyo, noit yatavo, naedha pairikao.”*

-Hormazd Yasht §§ 5, 6.

*“Then Zarathushtra said “O Ahura Mazda the Holy; declare unto me that name of Thine, which is the greatest, the best, the most excellent, most efficacious, most overpowering, most health-giving, most repelling ills of daevas and men so that I must shatter all daevas and men, so that I must shatter all sorcerers and fairies in order that none might annoy me-neither the daeva nor man, neither sorcerers nor fairies.”*

- (c.) *“Yezi vashi Zarathushtra, avao tbaeshao taturvayo daevanam mashyanamcha, yathwam pairikanamcha, sathram kaoyam karafnamcha, mairyanamcha, bizangranam, vehrkanamcha chathvarezan-*

*granam, haenayaoscha perethu-ainikayao, perethu drafshayao, eredhvo-drafshayao, uzgerepto-drafshayao, khrurem drafshem barentayao, atha imao namenish drenjyo framrava, vispaish ayanacha khshafnascha."*

-Hormazd Yasht § 10.

*"If thou wished O Zarathushtra to shatter the ills proceeding from daevas and men, sorcerers and fairies, oppressors, deliberately blind and deaf, two-footed serpent-like creatures, two-footed heretics, four-footed wolf-like creatures, armies with broad-front, wide flags, high-flags and unfurled flags, carrying noxious flags, then thou shouldst all day and night repeat and recite these names."*

- (d.) *"Yascha me aetahmi anghvo yat astavainti spitama zarathushtra imao namenish drenjyo framrava paiti va asni paiti va khshafne framrava us va hishto ni va paidhyamno us va hishto ; aiviaonghanem va aiviaonghayamno, aiwiaonghanem va bujiamno ; fra va shusa hacha gataot, fra va shusa hacha zantaot, fra va shusa hacha danghaot, ava-jasa dakhyum a ; noit dim nara, anghe ayan, noit anghao khshapo; aesmo drutahe drukhsh manangho avasyat, noit akavo, noit chakavo, noit ishavo, noit kareta, noit varza, noit visenti asana avasyat."*

-Hormazd Yasht §§ 29-18.

*"He who, O Spitama Zarathushtra, in this corporeal world repeats and recites these names of mine every day and night-recites while rising or sitting, sitting or rising girding or untying the Kusti, going out from a place, going out from the province, going out of the country towards another country -will not be injured that day and that night by the Aesham druj of cruel thoughts; neither by bayonets, nor by slings neither by lances nor by swords, neither by maces nor by stones is he pelt at and injured"*

- (e) *"Visanstascha imao namenish parshtascha pairi-varascha visente pairi mainyoyat drujat varenyayatcha dravanithyat ziziyushatcha kayadhat vispo-mahrkaatcha pairi dravatat anghrat mainyaot manayen ahe yatha hazangherem naram oyum narem aiwiakhshayoit."*

-Hormazd Yasht § 19

*“Just as a thousand men would keep watch over one man in the same way these names become a wall of defence, fortification and dams against the invisible druj, the wicked influences of Gilan, against the sinful injurer, against the Evil Spirit which is all-death and wickedness.”*

- (f) *“Ushi ahurahe mazdao yazamaide, darethrai manthrahe spentahe; khratum ahurahe mazdao yazamaide, marethrai manthrahe spentahe; hizvam ahurahe mazdao yazamaide, fravakai manthrahe spentahe.”*

-Hormazd Yasht § 28.

*“We attune ourselves with the intelligence of Ahura Mazda in order to grasp the efficacy of Manthra Spenta ; we attune ourselves with the wisdom of Ahura Mazda for the repetition of Manthra Spenta; we attune ourselves with the vocal power of Ahura Mazda in order to utter forth the Manthra Spenta.”*

*“Yatu zi Zarathushtra vanat daevo mashyo ko nmanahe badha Spitama Zarathushtra, vispa druksh janaiti, vispa druksh nashaiti yatha haonaoiti aesham vacham.”*

-Haftan Yasht § 11.

*“He indeed Zarathushtra would smite the sorcerer and the daeva-like man. Who indeed is he, O Spitama Zarathushtra who when he practices the recital of these words smites all druj and destroys all druj from his house.”*

- (h) *“Ima at ukhdha vachao ahura mazda, ashem manaya vahehya fravaochama; thwam at aesham paitiyastaremcha fradakhstaremcha dademaide.”*

-Haftan Yasht I § 9.

*“We repeat, O Ahura Mazda, these uttered Words with Ashoi in the mind of goodness. We fix Thee as the inculcator and teacher of these.”*

- (i) *“janaiti vîspaêshâm angrô-mainyush, ahmâi yâthwâm pairikanâmca, airyamanem mâthranâm, mazishtem mâthranâm, vahishtem mâthranâm, vahishtotemem manthranam, sraêshtem mâthranâm sraêshtôtemem mâthranâm, ughrem mâthranâm ughrôtemem mâthranâm derezarem mâthranâm derezaôtemem mâthranâm vârethraghnim mâthranâm vârethraghnyôtemem mâthranâm, baêshazem mâthranâm baêshazyôtemem manthranam.”*

-Ardibehsht Yasht § 5.

*"All the sorcerers and fairies of the Evil Spirit are smitten by the Airyamana Manthra, the greatest, the best, the Very best, the excellent, the most excellent, the vigorous, the most vigorous, the firm, the firmest, the victorious, the most victorious, the health-giving, the most health-giving of all the Manthra."*

- (j) *"Ashô-baêshazô dâtô-baêshazô karetô-baêshazô urvarô-baêshazô Mâthrô-baêshazô baêshazanâm baêshazyôtemô ýat mâthrem speñtem baêshazyô, ýô narsh ashaonô hacha uruthwãn baêshazyât, aêshô zî asti baêshazanâm baêshazyôtemô."*

-Ardibehsht Yasht § 6.

*"(There are five healings) -Holiness-healing, justice-healing, instrument-healing, vegetable-healing, Manthra-healing, Manthra-healing is the most efficacious of all healings, since it heals with the innermost-power of a holy man. Indeed such is the most efficacious of all healings."*

- (k) *"Yo aesham daevanam hazanghrai hazanghro paitish baevarei baevano, ahankhshtai ahankhshtayo paitish nameni ameshanam spentanam haurvatato zbayoít, nasum janat hashi janat, ghashi janat, saene janat, buzi janat."*

-Khordad Yasht § 2.

*"He who repeats the name of Khordad out of the Amesha Spentas smites these five daevas viz. Nasu, Hashi, Ghashi, Saene and Buzi out of these thousands and millions and innumerable daevas."*

- (l) *"Dazdi ahmakem tot ayaptem, yase thwa yasamahi, shura, urvaiti datanam sravangham, ishtim, amem, verethraghnem, havanghum, ashavastemcha, haosrevanghem, hurunimcha, mastim spano, vaedhimcha, verethraghnemcha ahurodatem, vanaintimcha uparatatem yam ashahe vahishtahe, paiti-parshttimcha manthrahe."*

-Meher Yasht § 38.

"O brave Meher Yazad, give unto us that reward of our broadly offered prayers which we ask of thee- Spiritual wealth, courage, victory, good-being, holy-existence, good-glory, good-soul, greatness, wisdom, knowledge, Ahura-created victory, the overpowering superiority of best Holiness, and the inner-meaning of rules of Manthra Spenta."

- (m) "Na ashava afrivachastemo, ho verethra verethra-vastemo; manthro spento mainyavim drujem niz-bairishto; ahuno vairyo vacham verethrajanstemo, arshukhdho vakhsh yahi verethrajanstem".

- Sarosh Yast Hadokht § 3.

"The holy man is the best sayer of benediction; he is the most victorious by means of victory; **Manthra Spenta is the best expeller of the invisible druj; Ahuna Var is the most victorious of Words** ; the rightly spoken word is the most victorious in any undertaking."

- (n) "Yasca zarathushtra imat ukhdhem vacô fravaochât nâ vâ nâiri vâ asha-sara manangha asha-sara vacangha asha-sara shyaothna masô vâ âpô masô vâ thwaêshô xshapô vâ tânthryayâo aipi-dwânnarayâo apâm vâ nârayanâm paiti peretûsh pathâm vâ paiti vîcharânao, narâm vâ ashaonâm hañjamanâish drvatâm vâ daêrayacnanâm hañdwaranâish. kahmi kahmichit vâ aipyânâm kahmi kahmichit vâ arathyanâm thwaêshô biwiwâo nôit dim ýava anghe ayân, nôit anghâo khshapô dravâo zaretô zaranumanô zazarânô ashibya avaspashnichin avi, avaspashnaot nôit gadhahe vazô-vânthwyehe tbaêshô frânshtichin frâshnuyât."

-Srosh Yasht Hadokht §§ 4, 5.

"If any man or woman, O Zarathushtra, were to recite this uttered Word, with the mind of surpassing holiness, with the word of surpassing holiness, with the deed of culminating holiness-in deep waters, in great danger, on a misty dark night, on the bridge of navigable waters, on zigzag perplexing ways, in the assemblies of holy men, or in the gatherings of the wicked and daevayacnians, in any calamity whatever, at any ominous time of fright in danger-he or she will not be perceived by the wicked oppressive, injurer and annoyer with sight of both the eyes that day and night, nor will he nor she be visited by the ill proceeding from a robber of strong band.

248 *Manthra Spenta* IS superior TO ALL OTHER CREATED THINGS.

- (o) *Imatcha, Zarathushtra, imat ukhdhem, vacho, framruyao yat ajasat, keresascha gadhotushcha daevascha handvaremana, aat dravatam daevayacnanam yatushcha yatumatam; pairi-kaoscha pairikavatim tbaesho frateresan fradvaran nyaoncho daeva nyaoncho daevayajo, zafare ava geurvayan atha rareshyanto."*

-Srosh Yasht Hadokht § 6.

*"O Zarathushtra thou shouldst recite this aye this very Word, when the opponents, bandits, daevas come along running towards thee; also when the ill proceeding from the wicked daeva-attuners, sorcerers, enchanters, fairies and those belonging to fairies frighten and attack thee, daevas become annulled, the daeva-attuners become nullified, and in this way the mouths of the injury-inflictors are tied up."*

- (p) *"Vispao sraoshahe ashyehe takhmahe tanu-manthrahe, takhmahe hamvaretivato, bajush-aozangho, rathaeshtao kameredho-jano daevanam."*

-Srosh Yasht Hadokht § 19.

*"Entirely powerful holy Sraosha of Manthra-body, powerful, all-courageous having strength of both arms, heroic, smiter of the herds of Daevas."*

- (q) *"Kehrpem manthrahe spentahe yazamaide."*

-Srosh Yasht Hadokht § 22.

*"We attune ourselves with the Form of Manthra Spenta."*

- (r) *"Aat mraot ahuro mazdao azem ba te tat framravani erezvo ashaum spitama, manthro spento yo ash kharenao, tat asti manthrahe spentahe arsh-datem, tat frazdatem, tat vichithem, tat thamananghuntem, tat varechanghuntem, tat yaokhshtivantem, taradhatem anyaisht daman."*

- Rashne Yasht § 2.

*"Then Ahura Mazda said 'O righteous holy Spitama, verily I shall declare it to thee ; it is manthra-spenta of immense-lustre ; it is the rightly-formed Manthra Spenta prosperity-rendering, discriminating, health-giving glory-giving, power-giving, and superior to other created things."*

- (s) “*Vispanāmca ānghām paoiryānām fravashinām idha yazamaide fravashīm avām yām ahurahe mazdāo mazishtāmcha, vahishtāmca sraēshtāmcha khraozhdishtāmcha khrathvishtāmcha hukereptemāmcha ashāt apanōtemāmcha ; ýenghe urva māthrō speñtō aurushō raokhshnō frāderesrō kehropasca ýāo raēthwayeiti srīrāo ameshanām speñtanām verezdāo ameshanām speñtanām ; hvare-khshaêtem aurvat-aspem yazamaide.*”

-Fravardin Yasht § § 80, 81.

" *Of all these advanced Fravashis we attune ourselves with this Fravasht i.e. of Ahura Mazda, which is the greatest, best, most excellent, most firm, wisest, most well-shaped, foremost in Ashoi; whose Urvan or soul is Manthra Spenta, white, shining and lustrous ; we attune ourselves with the beautiful efficacious forms of Amesha Spentas which Ahura Mazda has formed, and we attune ourselves with the horse-speedy Sun.*"

- (t) “*Yahmi paīti vispem manthrem ashem sravo visruyata.*”

-Fravardin Yasht § 91.

"*(Zarathushtra) in whom the entire holy Manthra word was ringing or vibrating.*"

- (u) "*Maidyoimaonghahe arastyehē idha ashaono ashimcha fravashimcha yazamaide, yo poiryō Zarathushtraī manthremcha gusha sasnaoscha.*"

" *We attune ourselves with the blessed, Fravashi here of holy Maidyomah of Arasti who was the first to hear the Manthra and canons from Zoroaster.*"

- (v) “*Aomna ahura mazda, sraoshascha ashya sura, manthracha spenta vidusha, yo vidaevo vidaevahe ashto mazdao ahurahe, yim Zarathushtra frerenaot hvavantem anghave astvaite.*”.

-Fravardin Yasht § 146.

"*( May the Fravashis of the Holy be ) helping through Ahura Mazda, through holy brave Sraosha, and through the knower Manthra Spenta, which is entirely opposed to daeva and is the messenger of Ahura Mazda, and which Zarathushtra regarded equal to himself in devotion in the corporeal world.*"

- (w) "*Paoiryān ikaeshe yazamaide, nmananamcha visamcha, zantunamcha, dakhyunamcha, nmananghano, vishano, zantushano, dainghushano, asho-anghano, Manthro-anghano, urvo-anghano, vispaishcha vanghush vanghushano.*"

Fravardin Yasht § 151.

250 *Ahuna Var* IS ZARATHUSHTRA'S WEAPON AGAINST ANGHRA MAINYU.

*"We attune ourselves with the Most-Advanced-in-Law belonging to houses, families, provinces, and countries, who are worthy of house, family, province and country, who are Ashoi-incarnate; Manthra-incarnate; perfect in Soul, Good-incarnate in totality."*

(x) *"Yezi mam yashto kerenavani azem te vacha framravani mazdadata kharenanghvanta baeshazya, yatha thwam noit taurvayat anghro mainyush pouru-mahrko, noit yatavo, noit yatumao, noit daevo, naedha mashyo."*

-Ram Yasht § 56.

*"If I am made attuned, I must utter forth for thy sake the Word full of aura and health so that neither the Evil Spirit full-of death nor sorcerer nor enchanter nor daeva nor man can hurt thee."*

(y) *"Haomahecha nemo Manthrahecha ashaonaecha Zarathushtrahe."*

- Ashish Vangh Yasht § 5.

*"Salutation to Haoma, Manthra and holy Zarathushtra."*

(z) *"Yehe zanithaecha vakhshaecha apa-dvarat anghro mainyush hacha zemat, yat pathanayao, skrenayao, durae-parayao ; uiti davata ho yo duzdao anghro mainyush pouru-mahrko, noit mam vispe yazataongho anusentem fraorechinta, aat mam aevo zarathushtro anusentem apayeiti. Jainti mam ahuna vairya avavat snaithisha yatha asma kato-masao; tapayeiti mam asha vahishta, manayen ahe yatha ayokhshustem ; raeko me hacha anghao zemat vangho kerenaoti, yo mam aevo zamayeiti yo spitamo zarathushtrao."*

-Ashish Vangh Yasht §§ 19,20.

*"(Zarathushtra) by whose birth and growth the Evil Spirit ran away from the earth which is broad, circular and wide-in-area. The evil-knowing Evil Spirit full of death bawled out thus- "All the Yazads have not crushed me in accordance with their wish; but Zarathushtra alone surpassed me in accordance with his wish. He smites me with Ahuna Var, a weapon as big as a stone-slab ; he scorches me with Asha Vahishta just like metal ; he accomplishes very well my removal from his earth; only he i.e. Spitama Zarathushtra expels me."*

(z 1) *“Ahunem Vairim yazamaide; ashem vahisitem sraeshtem ameshem spentem yazamaide ; vacha arshukhdha varethraghnish baeshazish yazamaide ; baeshazish vacha arshukhdha varethraghnish yazamaide ; Manthra Spenta daena mazdayacne haomachinem yazamaide ; airyanem khareno yazamaide.”*

-Ashtad Yasht § 8.

*“We attune ourselves with Ahuna Var ; we attune ourselves with the most beautiful Amesha Spenta Asha Vahishta ; we attune ourselves with the victorious, health-giving, rightly-spoken Words; we attune ourselves with the health-giving, victorious, rightly-spoken words ; we attune ourselves with Manthra-Spenta, the' Mazdayacnian Law's own land-mark; we attune ourselves with the Airyana aura.”*

(z 2) *“Aat te aevo ahuno vairyo yim ashavanem Zarathushtrem frasravayat vi-berethvantem akhtuirim aparem khraozdhyehya frasruiti zemara-guza, avazat vispe daeva ayecniya avahmya.”*

-Jamyad Yasht § 81.

*“Then that Ahuna Var alone which holy Zarathushtra chanted forth, which afterwards he sang loudly spreading its vibrations in four directions, carried all the daevas deep into the earth unworthy of attunement and devotion.”*

(z 3) *“Sruto airylene vaejahi tum paoiryo Zarathushtra ahunem vairim frasravayo vi-berethvantem akhtuirim aparem khraozdhyehya frasruiti, tum zemar-guzo akerenavo vispe daeva zarathushtra, yoi para ahmat viro-raodha apatayen paiti aya zema.”*

-Hom Yasht §§ 14, 15.

*“Well-known in Airyana Vaeja thou wast the first, O Zarathushtra to chant forth the Ahuna Var widely in all the four directions, and then recited it louder still; thou madest all the daevas buried O Zarathushtra deep into the earth, who before this time were abiding in shape of men on this earth.”*

5. OTHER AVESTA IN GENERAL.

(a) *“Aesho zi vakhsh zarathushtra erezukhdho framravano a vacho ahuno vairyo fraokhto amahecha verethraghnahecha urunacha daenacha spanvanti.”*

-Hadokht Nask I § 4.

*" Verily that rightly-spoken Word, O Zarathushtra, which is Ahuna Var recital- Word increases courage and victory in the soul and conscience of the reciter."*

(b) *"Airyamanem ishim ashavanem ashane ratum Yazamaide – amarantem verethrajanem, vitbaeshanghem vispa tbaeshao taurvayantem, vispa tbaeshao titarentem, yo upemo, yo madhemo, yo fratemo, zaozizuye taro manthrem pancha gathao."*

-Havan Gah § 6.

*"We attune ourselves with Airyaman Ishi prayer the holy lord of Asha - which is full of courage, victorious, removing ills, shattering all worries, and canceling all calamities, which is besides the Manthra of Five Gathas, the first, the mediocre and the last vibration for calling forth for help."*

(c) *"Fshushemcha manthrem Yazamaide, arshukhdhemcha vachem Yazamaide; vacha arshukhdha Yazamaide; varethraghnish daevoghnit Yazamaide. Bareshnusheha ashahe yat vahishtahe, mazishta manthra, mazishta verezya, mazishta urvaithya, mazishta haithiaverezya, mazishta vindaithya, daenayao mazdayacnoish Yazamaide."*

-Rapithwin Gah §§ 6, 7.

*" We attune ourselves with Fshusho Manthra; we attune ourselves with the rightly-spoken Word; we attune ourselves by means of the rightly-spoken Word; we attune ourselves with the victorious, daeva-smiting words."*

*"We attune ourselves with the most sublime items of Asha Vahishta viz the most exalted Manthra of Mazdayacnian Law, most exalted in practice, **most exalted in the efficacy of unfoldment**, most exalted in the practice for Right, most exalted in attainment."*

(d) *"Ahunem Vairim tanum paiti."*

-Srosh-Baj.

*"Ahuna Var protects the body."*

These are some of the references from the extant meagre Avesta that has been spared to us, for the proof of the fact that “*Manthra*” is no ordinary language of everyday use in practical life for social, economic and other means of communication between one person and another. We see from these quotations at least this fact that “*Manthra*” or the entire Avesta, which has its root-cause the 'Yatha Ahu Vairyo' is formulated entirely on the laws of subtle vibrations, which pervade throughout the entire cosmos. There is not one thing in the entire universe from the greatest to the smallest, visible or unseen, which is not subject to this Fundamental Law of Vibration or motion, of sound produced by vibration or local energy, and of the colour generated by both vibration and sound combined together. All the Avesta passages quoted above will clearly show to a patient reader that there is produced very powerful efficacy of the mere sound of Avesta *Manthra*, and the strength of that efficacy depends on the holiness, -requisite with the Avesta *Manthra* recital-of the reciter's physical, mental, moral-and spiritual constituents – the efficacy of the *Manthra* recital varying directly with the power of *Ashoi* possessed by the practitioner of *Manthra*. This efficacy is the greatest in the case of the holy prophet Zoroaster who as we have seen is able to clear this earth of the 'daevas' or worst possible vibrations, formulated by the most abominable demoniac men who practiced the worst form possible of Black Magic, merely by means of the one Word of Ahuna Var. The efficacy of *Manthra* recital varies with different individuals in proportion to the *Ashoi* observed by them, for *Manthra* or sound based on the law of meditation always co-operates with the *Mithra* or thought energy of the reciter, and the *Vohu Manangha* or healthy thought energy is to be found only in one who observes all the canons of *Ashoi*. The *Ashoi* principles aggravate the intensity of subtle Right Thought Power allied with which the Avesta *Manthra* produces its own desired effect. Thought and word always co-operate in Zoroastrian prayers, and although Thought vibrations have their own function, and Word vibrations have theirs, yet when both are combined together and when the thought-force is as supreme and elevated as the *Manthric*

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(mergy, it produces the precise effect which ought to be produced. Unless these fundamental laws of thought-waves and word-colours are understood by a student of Avesta it is quite impossible for him to account for so many Avesta references to Staots and Manthra and the efficacy of Ahuna Var and the Names of Ahura. Mazda. A student of Avesta must know that **Vibration is at the bottom of the Universe, and that life or thought-force or energy or Divine Fire by whatever name we call it, is all-pervading, and the Eternal Song Celestial which is ever chiming is the Original Creative Force of Ahuna Var parallel to which Celestial note runs the powerful Word of Yatha Ahu Vairyo the key-note to all the Avesta Manthra in its final efficacy of leading the Soul on to Unfoldment whereby to attain 'Garon-mana' the 'Abode of Song.'**

Before referring to what the writer of Zoroastrian Theology says sarcastically about the prayer-effect of the Avesta Manthra we have tried to give a basis to the reader in order to enable him to see rightly how the public are kept in oblivion as to the real merits of the landmarks of Zoroastrianism. We shall still further put down all the rules deducible from the quotations given above in order to facilitate the work of the reader of definitely weighing the attitude adopted by the writer of Zoroastrian Theology for razing to the ground all the most fundamental and authentic beliefs of the present-day Zoroastrians. These rules may be grouped into some such divisions as (i) *the origin of the Avesta Manthra* (ii) *the vibration as the basis of the Avesta* (iii) *the efficacy of the Manthra in general*; (iv) *the efficacy of the Ahuna Var in special*; (v) *the Manthra serving as a powerful weapon against subtle visible or unseen evil influences*; and (vi) *the relation of Avesta Manthra with other fundamental things*.

(1) The origin of the Avesta Manthra. -

- (1) The Manthra has been formed by Ahura for the sake of the soul's unfoldment.
- (2) The Manthra has been revealed to Zoroaster by Mazda when he attains the Power Spiritual for grasping the basic Law of Ahuna Var and Staota.

- (3) Zoroaster who is Drujih-proof i.e. protected completely by Ashoi against Druj becomes the apostle of Mazda's Manthra, and this Gathic fact is again verified by the words "Mazdo-frasansta, Zarathushtro-fraokhta" i.e. "communicated by Mazda and declared or preached by Zarathuahtra" occurring frequently in the Yacna.
- (4) Manthra is the origin itself of the Mazdayacnian Law for the entire universe was formulated after and in accordance with the Song Celestial Ahuna Var.
- (5) The Manthra belongs originally to the three archangels Haurvatat, Ameretat and Asha who preside over Spiritual Wholesomeness or Perfection of Soul, Immortal bliss or final destination of Soul, and Divine Moral Order, the Summum Bonum or the final desideratum for the entire manifested universe.

**(ii) The vibration as the basis of the Avesta Manthra.**

- (1) The law of universal attunement so frequent in the Avesta can only be understood by the help of the Law of Vibration, which is the Fundament of the Universe. The attunement with one's own Soul and Fravashi, the blessed attunement with Ahura Mazda, Zarathushtra, waters, plants, Amesha Spentas, with Manthra Spenta, with the living creation, with the entire existence, can be achieved only by means of higher Vibrations and colours produced by these vibrationa, -the law fundamental of the structure of the entire Avesta Manthra.
- (2) The reiteration of the idea of absorption, grabbing and catching the Manthra Spenta, the Ashem Vohu, the Yacna Haftanghaiti and other efficacious Manthras proves that the Avesta Manthra is entirely based on the laws of subtle vibrations produced by thought and sound.

- (3) The various rules according to which the Ahunavaiti Gatha has been composed and chanted, which are enumerated very often in the Avesta, indicate that vibration is at the basis of all Avesta Manthra, and the aura of Manthra Spenta so often spoken of in the Avesta is the Staota effect produced by the vibrations of Manthra recital.
- (4) The law of efficacy in the mere recital of the names of Amesha Spentas which is set forth in the Avesta, points to the law of vibration of sound working unseen in all Avesta Manthra recitals.
- (5) The names of Ahura Mazda and other Amesha Spentas when properly recited become a defence and a fortifying wall against the unseen currents of druj and Evil Spirit. This idea can only be explained and understood on the ground of the law of waves of vibrations of sound. The vibrations and colours resulting from the recital of those Manthric names expel, repel and dispel all the undesirable thought or word-vibrations lurking and hovering about a person.
- (6) That Manthra is formulated only by means of the fundamental rules of acoustic vibrations is again pointed out when it is said that special intelligence, special wisdom and special vocal power, which are as it were pertaining to Ahura Mazda, are necessary for the understanding, recital and utterance of Manthra Spenta. This proves the difficulty of understanding the underlying spirit of Avesta Manthra without the help of the laws of Staota and Vibration according to which the Manthra is formulated. The special vocal power for the practice of Manthra prayers requires the precision and exactness in the pronunciation of all the proper Manthra with a certain necessary spiritual potency resulting from the observance of all the rules of Ashoi.

- (7) The formation of Manthra on the basic rule of vibration produced by sound and thought is again proved by the saying that Manthra-healing is the, best of all the five kinds of healings and that it requires the inmost spiritual power of a holy person to employ Manthra-healing, for only such a person can be best in producing the required acceleration of the Manthra uttered by him.
- (8) That Ahuna Var protects the body and that Sraosha is Manthra-bodied can never be properly understood unless the Staotic Laws of colours produced by Sound-vibrations is admitted to be the basic law of the composition of Manthra.
- (9) The attunement with the Kehrpa or Form of Manthra Spenta desired in prayers is the key-note to the explanation of the law of vibration and colour which produces the exact unseen form in the subtlest states of ether on account of the vibration effect underlying all the Manthra.
- (10) The connection of Manthra with the Sun which is the centre of all Staota and Vibrations and the fact that the Soul of Ahura is Manthra Spenta itself can, only be properly understood when the law of vibration working in the Soul and in the Manthra is firmly believed in and followed in practice.
- (11) The holy Manthra rings entirely, within Zarathushtra and it is quite clear that Zarathustra who was in tune with Sraosha, who was in fact 'tanu-manthra' or Manthra-bodied must have his entire person thrilling and vibrating with the higher vibratory colours of the Avesta Manthra, of which he was the sole compositor, having grasped all the laws of Staota as they are working in the spiritual realms for the Song Celestial of 'Ahuna Var.'

- (12) The immense-lustre of Manthra and the superiority of Manthra over all other created things suggests naturally the higher rate of vibration and colour fused into these charms, which are regarded as the food and apparel of the Soul, which alone on account of their superior vibration will help the Soul onward in its march of unfoldment and the final attunement with Ahura Mazda through unison with Ahuna Var.

**(iii) The efficacy of Manthra in general, -**

- (1) The Manthra is termed genuine riches when it is associated in practice with Ashoi, for Ashoi leads to attunement with Sraosha who is 'tanu-manthra', and the practice of Manthra accompanied by attunement of Sraosha is regarded as most powerful in its result.
- (2) The genuine practitioners of Manthra are endowed with an influx of intuition by Zoroaster himself, for Ameretat or Bliss Eternal is attainable only by means of Manthra which are most efficacious when practiced with Ashoi. Hence it is necessary that Manthra, which is the Fundamentum of life ought to be practiced, meditated and uttered as Zoroaster himself did on the lines of Ashoi. Such a practitioner of Manthra with Ashoi and devotion is a real friend and associate of Zoroaster, for he comes by the higher spiritual wisdom of Vohu Manangha, which enables him to reveal all the "ramz" or cipher language of the Manthra. Such a practitioner is always happy, for he declares the underlying hidden meanings of Manthra to others, and Mazda always gives bliss to such a practitioner of Manthra, who in turn becomes a transmitter of that bliss to others who deserve it. Hence very often the blissful return of the practice of Manthra is longed for by a devotee who styles himself a genuine practitioner of Staota and Manthra.

- (3) Since Manthra is a power necessary with Ashoi and vice versa, Manthra must be practiced for the sake of Manthra-charm just as Ashoi must be practiced for Ashoi sake, and both of these co-operating together lead the soul on its line of unfoldment and latent spiritual development.

- (4) Just as Ahuna Var is the Word of Protection and sustenance, and Ashem is efficacious in establishing readjustment and order; in the same way Yenghe Hatam is the Word of attunement universal, and Airyaman is regarded as the charm of very great potency, the Word which stands first, mediocre and last after the Five Gathas which are chanted by Srosh himself on account of their great Staotic efficacy, and the prayer-effect of Yacna Haftanghaiti when accompanied with the attunement of Sraosha through Ashoi is of a very marked character.

- (5) On account of the great vibratory and acoustic efficacy, Manthra Spenta gives and propagates perfect aura all around; Manthra Spenta is the Law itself, it is devotion, it is knowledge- it is' all in all, the one thing desirable for helping on the progress of the Soul in unfoldment. It is for this great efficacy of Manthra that the Manthra uttered by Soshyants with Humata, Hukhta and Hvarshta help to advance all the settlements or existence, for they spread worthy forces and currents by their peaceful holy vibrations and colours. The angel Hom also recognizes this Fundamental Superiority of Manthra over any other vibration, for he follows this superiority in order to attune himself with Sraosha.

- (6) Ahura Mazda, Amesha Spentas and Yazatas and all other unseen forces are propitiated only by the medium of M:arithra, for it is the connecting link between the devotee on one side and the unseen intelligence on the other, for direct attunement by means of vibration and

colour-the *fundamenta universes*. Hence it is seen that direct attunement with Fshusho Manthra, with Manthra of the Mazdayacnian law, which is most powerful in practice, unfoldment, and attainment is longed for by the Zoroastrian worshipper.

- (7) The efficacy of Manthra is best revealed when Manthra is regarded as the direct messenger coming from Ahura Mazda and when Manthra is honoured equally with Ahura Mazda by Zarathushtra. This vibration-effect of Manthra works as a grand medium in attunement with Sraosha and Ahura Mazda for bringing the Fravashis of the Holy for help wherever and whenever desired. Hence it is said that the word of Manthra does its function at any time or place or in any danger and asserts its original essential efficacy.
- (8) Even the mere names of Ahura Mazda are regarded as most courageous, victorious, aura-giving, healing, and expelling worries, on account of the charming efficacy of the Manthra sound-vibration and colour.
- (9) That Manthra Spenta has its own function in producing its own efficacy is testified by the yearning of the devotee for an explanation of the working of the efficacy of Manthra from the angel Meher.

**(iv) The efficacy of the Ahuna Var in special.**

- (1) The Ahuna Var or the Song Celestial going on eternally from the very First Existence as the result of the Primum Mobile or the First Eternal Motion is the ultimate desideratum of all the Souls, for the soul is taken into the Best Existence by Ahura Mazda, if it is in attunement with Ahuna Var by means of the chanting of the Yatha Ahu Vairyo, the Word pertaining to and corresponding to Ahuna Var according to the laws of Staota and with the practice of Ashoi.

- (2) Ahuna Var is the Sound Creative of the entire universe, for the entire best manifestation takes place as soon as Ahuna Var is chanted by Ahura Mazda. This proves that Ahuna Var is at the bottom of every created thing visible or unseen; and the evolution or unfoldment implies therefore the direct and conscious attunement of the unfolding soul with this Ahuna Var-the very first and foremost vibration. Hence Ahuna Var implies the permanence of Mazdayacnian Law or the Law guiding the original manifestation of the entire universe, and as long as the Immutable Law of the Cosmos is permanent, so long is Ahuna Var permanent and *vice versa*.
- (3) The word pertaining to Ahuna Var *viz*, the Yatha Ahu Vairyo, is capable of producing colours and vibrations which enable the reciter thereof to attune himself with the celestial song of Ahuna Var, and this word protects the reciter from the attacks of unseen druja or evil forces. This word is regarded as the most glorious and most triumphant, for it is the word, which adds to courage and triumph in the soul and conscience of the truthful reciter. It is the word par excellence, the prototype in the articulate form of the unseen and inaudible celestial vibration of Ahuna Var. This word when chanted by Holy Zoroaster in various ways according to the laws of Staota, helped him to shatter the gross vibrations created by daevas or evil men and wicked spirits when materialism reached its highest point. The Word becomes a very mighty weapon of Zoroaster against Ahriman-the arch-demon.

**(v) The Manthra serving as a powerful weapon against subtle visible or unseen evil forces. -**

- (1) Druja or evil magnetic influences can be driven away and done away with by meeting the same with Ashoi and the Manthra of the Word of Ahura Mazda, -the entire Avesta Manthra moulded and given by Ahura Mazda in the one Keynote of Yatha Ahu Vairyo.

- (2) Since the Manthra has the vibratory effect of overwhelming and destroying the undesirable vibrations and colours which hinder the unfoldment progress of the soul, several of these Manthra which are most powerful in their efficacy-such as the Ahuna Var, the Haftanghaiti, the Fshusho Manthra and some Yacna Chapters-are employed by the angel Srosba as his own weapons against the Druja especially the enemy of Srosba viz., the Aeshma Druja which is the arch-druja. Similarly Ahuna Var, Asha Vahishta and Yenghe Hatam, the three fundamental Manthras of the first rate importance are desired to work their efficacy throughout earth and sky for smiting and repelling the Evil. Spirit Airyaman, which is the most excellent Manthra is most powerful in crushing and scattering the Evil Spirit.
- (3) The Manthra-effect of the names of Ahura Mazda and Amesha Spentas works against all sorts of ills proceeding from the Evil Spirit against worries, fairies, plague, instruments etc., etc. The name of Khordad especially when repeated is a very powerful weapon for smiting the evil influences proceeding from the Druj-Nasu, Hashi, Ghashi, Saeni and Buji, which are all most malignant magnetic currents arising out of the evil thoughts, evil words and mal-practices of wicked persons and vicious daevas. The names of all Amesha Spentas are very efficacious weapons against Aesham and other foulest vibrations, and hence the necessity of repeating these every now and then. Even the angel Ram has to repeat words for the sake of Zoroaster and in order to protect him from the Evil Spirit. The Ahuna Var and Asha Vahishta when employed by Zarathushtra work like stone and fire against Ahriman. It was only by means of the Ahuna Var Word that Zoroaster was able to bury the evil vibrations of daevas deep into the earth. In fact the destruction of Druj by means of Manthra

Spenta, and the function of Manthra Spena to expel most successfully the invisible Druja prove that Manthra Spenta is the weapon for removing evil from the path of unfoldment of the Soul, and very often the Words for smiting the daevas are pertaining to Khshathra Vairya and metallic weapons, and this idea points to the effect of Manthra Spenta in removing evil vibrations.

**(vi) The relation of Avesta Manthra with other fundamental things**

Lastly we have to notice the relation of Kusti or the sacred thread girdle, Haoma and Manthra, of the Sun and well-practiced Manthra, the relation of Haoma, Zarathushtra and Manthra. These when closely studied point to the conclusion that the Manthra are based on the laws of Staota or colours produced by the vibrations of sound, which have the Sun as their central ruling force, the Haoma plant is the grabbing force in ceremonials, and Kusti is the force for grabbing Manthric vibrations for the follower of Zoroastrian religion who binds the sacred thread-girdle and then recites the Avesta Manthra, and Zarathushtra is the author of all these Manthra.

Thus we have tried to make out some main principles governing the Avesta Manthra from the ideas still to be obtained in the extant Avesta texts none of which can be laid aside as non-Zoroastrian. Now we shall devote our attention to what the writer of Zoroastrian Theology says *re* Avesta Manthra prayer. These views of the writer maybe divided into two parts, namely, some views from the extant Avesta texts, and the writer's own cynical comments.

- I. As for the first or the views quoted from the extant texts the leader's attention is drawn to p. 39 where the writer explains what prayer implies. He says -

“Homage, invocation, sacrifice, and the outpouring of prayer are the various expressions of the inward longings of man to *commune with the divine, and enter into mutual intercourse with him*. These are outlets through which man pours forth his heart to the fountain of all

bounty. The individual who surrenders himself to the unseen powers, who kneels down in humility at the altar, who with uplifted hands pays homage to the *hidden forces* behind the rising sun or the waxing moon or the roaring ocean, and who carries an offering to the fire *or* a libation to the waters is Psychologically greatly affected. Such attitudes of spirit have great subjective value, for they deeply influence man's character. Prayer is the highest type of expression through which *man conveys* to *his heavenly* Father his feelings of joy or sorrow, gratitude and love, hope and fear, or in his hunger and thirst for the divine grace lays down his grievances before Him, confesses his guilt, craves for help, seeks mercy. *Devotion* is the first requisite. *Mere muttering of a few formulas with, lips*, while the heart does not pulsate with devotional fervour is no prayer. Where there is no such prayer, there is no devotion; and where there is no devotion, there is no religion."

These words show that the writer has not understood properly the spirit underlying Zoroastrian recital of prayers. Although he uses the words 'commune with the divine,' and 'enter into mutual intercourse with him,' 'the hidden forces' and 'devotion' he does not seem to understand the spirit of these expressions. He takes a very superficial, and superfluous idea of talking about *our* condition physical, mental or material in the form of complaint or application or thank to God by means of prayers. This is certainly not the Zoroastrian idea of prayer. Zoroastrian prayer does not imply any sort of solicitation for the gratification of our material desires. The Zoroastrian prayer does not mean conveying of our own materialistic thoughts to the divine. The Zoroastrian prayer implies the necessity of Ashoi or practice of holy canons of life, and Good Mind resulting from Ashoi and along with these two necessary forces *Ahu-Daena i.e.* Right Conscience which can be developed only by Ashoi-practice. With these first requisites the devotee has to learn all the primary thoughts attached by Zoroaster to each and every Avesta Word, and these thoughts are not at all the same as raw philological meanings attached by our imagination to the Avesta words. With a knowledge of these original thoughts, the Zoroastrian prayer means uttering of the sacred Avesta Manthra with these original thoughts running simultaneously through

the Good Mind resulting from the Holy Right Conscience and Ashoi. There are rules of the recital of Avesta Manthra according to the various seasons of the year, and the various departments of life to which the reciter belongs. These Avesta Manthra when recited properly with a simultaneous flow of higher thought vibrations pertaining to them, produce certain vibratory colour-effects upon the soul and bring the soul to a level of response to the vibrations and colours of all other angels and archangels, through Sraosha leading this channel up to Ahura Mazda through the connecting link of Ahuna Var or Song Celestial. Such a deep meaning has been attached to Avesta Manthra prayer by Zoroaster, and not that of a vehicle of carrying our worldly ideas to the godhead. The writer seems to ridicule the mere muttering of sacred formulas on account of his ignorance of the structure and composition of the Avesta Manthra on the basis of Staota Laws. The mere muttering has the great, vibration effect which is complete when the reciter's life-leading has been on the lines of Ashoi and Good Mind and Right Conscience.

However the writer seems to have noticed the word-effect in the Avesta. On p. 41 he says from Gatha 31; 6 that -

"Haurvatat and Ameretat have their sacred Manthras or formulas, and he who pronounces these gets the best reward."

Then with his usual tendency of showing diffidence and disbelief in the 'later Avestan texts' he says on p. 76 -

"Rather than dealing with the righteousness of Asha Vahishta and the perfection of Haurvatat the later texts expatiate upon their healing powers by means of the recital of various formulas of magical efficacy and the spells to drive away the demons of disease and death. This general tendency of drifting towards the concrete and material in religion is the characteristic feature of the times."

This again reveals the speculative tendency of the writer about the Younger Avesta not being Zoroastrian, and hence he doubts the fact of the efficacy of recital of Manthra only because it is to be found in the so called "Younger Avesta." On p. 84 he says that -

"The holy spell is the soul of Ahura Mazda."

as quoted from Fravardin Yasht § 81. On p. 87 he say about the Amesha Spentas that -

“Their sacred names are the most mighty, most glorious, and the most victorious of the spells. To utter their names is synonymous with efficacy and power.”

In spite of this he remarks on p.84 about Ahura Mazda that -

“His multifarious epithets are truly the *figurative* expressions *human* language used by *man* in his *feeble attempt to give vent* to a outburst of the feelings of devotion and reverence for his Heaven Father.”

How contradictory is the second statement of that on p. 87

The writer seems to believe that the later Avesta has been written by some human being not Zoroaster and hence the term "human language," "feeble attempt" etc., which reveal nothing but sheer ignorance of the writer of Zoroastrian Theology about the entire Zoroastrian religion.

Then on p. 102 he says with reference to Sraosha from yacna 57; 22 that. -

“The sacred formula Ahuna Vairya and the other consecrated spells *are his weapons.*”

On p. 151 he says from Vendidad XIX; 9 that. -

"Ahura Mazda created the sacred Spell Ahuna Vairya in the “Boundless Time.”

The power of this Song Celestial or the Law of Original Vibration is described on p. 159 from Yacna 19; 15 that. -

"At the beginning of the creation the *recital of Ahuna Vairya* Mazda put Angra Mainyu to flight."

The vibratory power of Manthra is again alluded to on p. 1 on the authority of Fravardin Yasht § 90, Srosh Yasht § Vendidad X; 13 and Yacna X; 6 thus. -

“The faithful *recite the holy spells* to dispel the demons. Zarathushtra himself, at the outset, baffled them by uttering the holy word. As stated elsewhere, these evil spirits are put to flight at the *recital Ahuna Vairya, Gathic stanzas*, and the other spells, and the drink of the consecrated Haoma, moreover brings destruction to them.”

Similarly the writer refers to the vibratory power of Manthra on p. 166 from Hormazd Yasht §§ 10, 11. -

“Ahura Mazda accordingly advises Zarathushtra to *recite the divine names* when he wishes to rout the malice of any such apostate.”

.. Taromaiti or the Feminine demoniacal impersonation of heresy, and counterpart of Spenta Armaiti is to be smitten by the *recital of the sacred formulas*; she will flee away as soon as the Airyaman Ishya prayer is uttered.” –

as said on p. 167 from the Ardibehesht Yasht § 8, 11, 15. Then again on p. 170 he says from Yacna. X ; 8 Ashishvangh Yasht § 5 and Vendidad XI; 9 that -

“Intoxicating drinks incite men to embrace Aeshma or the demon of wrath, but *recital of the holy spells* helps to dispel him.”

Still further instances of the efficacy of the recital of Avesta Manthra are to be found. On p. 173 the writer says on the authority of Ardibehesht Yasht § 5, Srosh Yasht § 6, VendidtdLd XX; 12, Hormazd Yasht §§ 1, 10, 11 that -

“The *recital of Ahuna Vairya* and *Airyama Ishya prayers* rout the fairies. Zarathushtra asks Ahura Mazda to declare that divine name of his *by the utterance of which* he may smite the demons and fairies. Ahura Mazda thereupon declares that the *recital* of his holy names is most efficacious for routing the evil ones.”

On p. 263 while referring to the things which put Druj to flight, he says from Dinkard that -

"The *recital of the holy spells*.....will drive Druj out of man."

Then there is one important reference on p. 175 under the heading “The recital of the sacred formulas on the deathbed of man helps his soul when it leaves the tenement of the body,” and this very evidently indicates the vibration efficacy of Avesta recitals. He says -

“Bodily death liberates the soul for a higher life. This period or the separation of the body and soul is momentous; it is full of fear and distress. In its utter bewilderment the soul seeks help; *The recital of single Ashem Vohu*, pronounced by a man at the last moments of his life, is worth the entire zone inhabited by man, and *does him incalculable good.*”

On p. 165 on the authority of Vendidad VII; 3, X; 1, IX; 12 the writer refers to the vibration-efficacy of Manthra in removing the Druj from a dead body. He says -

“Immediately after the death of an individual, when the soul leaves the body and decomposition sets in, the Druj Nasu comes flying from the north in the shape of a despicable fly, and takes possession of the corpse. She is expelled however, when a dog or the corpse-eating birds have gazed at the dead body, and when *certain pious formulas have been recited*. In reply to the inquiry how one may best drive away the, Druj Nasu that rushes from the dead and defiles the living, Ahura Mazda bids the faithful to *recite the holy spells*. When the purificatory rites have been performed and *the sacred formula uttered* upon the one defiled by the dead, the Druj Nasu becomes weaker and weaker and flees from one part of the body to the other, until finally she vanishes towards the northern regions.”

All such references made by the writer from the extant Avesta texts point out that the writer has in view all these instances of the efficacy of Avesta Manthra recital, but he is not able to enlarge upon these on account of his ignorance of the fact that the Manthras are framed on the basic laws of vibration and unseen colour. The references given by the writer are very few in number when compared with those already given by us above. But these few also will help us to mark the inadvisability of certain cynical views expressed by the writer about the belief in the efficacy of Manthra recital. Hence we have naturally to go to the second part *viz.*, the writer's own cynical comments, but before doing so we shall devote our attention still to the efficacy of spells or Manthra Spenta as pointed out by the writer on pp. 115-119.

These pages have been chiefly devoted to 'Manthra Spenta' by the writer of Zoroastrian Theology. We shall quote some important points from these pages in the words of the writer himself: -

- (i) “The Gathas spoke of the *Manthra* the sacred formula or inspired utterance of great spiritual potency.”

- (ii) "The Manthras generally indicate the spells of Magical charms in the Younger Avesta."
- (iii) "Manthra Spenta the embodiment of the holy spell, is invoked along with Daena, the genius of religion and Vahu Manah's wisdom ; he is invoked to heal the ninety-nine thousand nine hundred and ninety-nine diseases created by Anghra Mainyu. He is efficacious and the most glorious one."
- (iv) "The collocation Manthra Spenta occurs more frequently in its ordinary meaning than as the name of the angel presiding over the holy spells."
- (v) "There are many such spells of various degrees of efficacy. Their conjuring efficacy is very great. They are supposed to have inherent mysterious power of their own, and the *mere recital* of these magical charms produces marvelous effects."
- (vi) "The mystical compositions, as such, are credited with some kind of spiritual efficacy, some super-human power; and through the *recitation* of them man can avert the baneful influence of the demons."
- (vii) "The holy spell is the very soul of Ahura Mazda. Whoso pronounces the names of Ahum Mazda by day and by night, on leaving his bed, or while retiring for sleep, or upon leaving his home or his town, is able to withstand the attacks of the demons, and will receive as much succour and help as a thousand men could jointly give to one man."
- (viii) "Some of the most excellent, the most mighty, the most efficacious, the most smiting, the most victorious, the most healing, the greatest, and the best of the spells are the Ahuna Vairya formula, the Airyaman Ishya prayer, the names of Ahura Mazda and of the Amesha Spentas. Saoshyant and his companions will recite the Airyaman Ishya prayer at the time of the renovation of the world. Through its intonation Anghra Mainyu and his evil crew shall be hidden in the earth. There are other sacred formulas of great importance such as the Ashem Vohu

and Yenghe Hatam. These are composed in the Gathic dialect and are of rare merit. They are next in importance only to the most sacred formula of all, the Ahuna Vairya.”

- (ix) “The greatest of all the spells, the Word par excellence of the Zarathushtrian theology, which is constantly on the tongue of the faithful, is the Ahuna Vairya. It is made up of twenty-one words, everyone of which corresponds to one of the *twenty-one Nasks*, which make up the complete *Holy Writ of the Zoroastrians*. It is the quintessence of the entire scriptures. Ahura Mazda pronounced it when the world was not. Of all the sacred formulas that have ever been pronounced, or are now recited, or which will be recited hereafter, this word that the Lord God has announced to the holy prophet is the best. It gives courage and victory to the Soul.”
- (x) “Zarathushtra chants aloud this Word when the demon Buiti seeks his death, and he puts the fiend to flight by the mere *recital* of it. With the same word does the prophet repel the Evil Spirit himself, when he comes to tempt him.”
- (xi) “The value of the recitation and the intonation of the formula is greatly impaired when it is inattentively chanted with errors and omissions.”
- (xii) “The most frequently occurring formulas that are repeated in various numbers, as the occasion demands, are the Ashern Vohu and the Ahuna Vairya. The number of times which they are recited varies from one to a hundred thousand.”
- (xiii) “The Manthrans, or chanters, are those who are privileged to recite the spells. The knowledge of the secret formulas is to be zealously guarded, it is to be imparted only to the veriest few in the closest circle.”
- (xiv) “The potency of spells greatly lies in their careful and accurate recitation, without omitting any part of the prescribed formulas, or without violating the rigid rules of the manner of chanting. This requires that the reciter

should be well versed in the art, of exercising, of healing, or in any other function he undertakes to perform with the help of the sacred spells. Teaching a mantra to an infidel is equivalent to giving a tongue to the wolf."

- (xv) "Airyaman smites and drives away all kinds of sickness and death, magic and sorcery. He does not heal by means of herbs and drugs, medicine and surgery, but *by the holy spells*. In fact one of the greatest of such formulas, the Airyaman Ishya, bears his name, and is used to smite all manner of disease and death."

From these fifteen points we can safely conclude that

- (a) the writer knows for certain that in the Gathas as well as in all the other Avesta texts extant, the Word-effect or recital-effect or charm-effect of Manthra is frequently evinced;
- (b) the writer cannot understand how the Manthra possessed the great spiritual potency so long as he is ignorant of or ignores the fundamental laws of vibrations of sound and colours produced thereby ;
- (c) the writer is unable to distinguish the 'Ahuna Var' or Song Celestial or the Ecstatic Music of the First Motion started before all creation from the Word 'Yatha Ahu Vairyo' which is formulated in order to establish univibrancy or attunement with the higher spiritual vibration of Ahuna Var;
- (d) the writer is able to see the laws of numbers employed in the frequency of some of the most powerful manthras; and that
- (e) in fine the writer of Zoroastrian Theology is aware of the efficacy of the Avesta Manthra in general.

II. Having seen the first part we shall now see the second part viz, the writer's own cynical comments -

On pp. 344,345 under the heading 'the reformers protested against reciting their prayers parrot-wise in an unintelligible language,' the writer gives his own reformed ideas about the method of Zoroastrian prayers. Certainly the views expressed on these pages are very objectionable and undesirable. He says -

“The Avesta language had long since fallen into disuse. It was not a living language. Yet the belief in its being of celestial origin, the tongue in which Ormazd addressed his heavenly court, and even that in which Ahriman harangued his ribald crew, had preserved it as the only true vehicle for conveying prayers.”

This is certainly a cynical view. The Avesta was never a living language of ordinary every day use. In fact it has not been a language for the use of social communication. It is framed for producing the vibration-effect according to the rules of sound, and at the same time all the laws of nature are exhaustively conveyed by the same Manthras when they are deciphered with the help of the laws of Staota according to which the Manthras are composed from the one Word Yatha Ahu Vairyo. The address by Ahriman to his own crew in the same Manthric terms has its own vibration-effect in the special contexts where it occurs. Just as an unfortunate blind person cannot understand what is sun-light, gas-light, electric light, blue, yellow, red and other colours in the same way we who are spiritually blind cannot understand the vibration-colours and the laws thereof which are at the bottom of the 'great spiritual potency' of the Manthras as said in the Gathas. The reader after he has gone through all the pages of this main head will be able to convince himself that the Avesta Manthra must always be the only true vehicle of Zoroastrian prayers whatever the pedantic philologist may say against it.

Then under the guise of the words of the reformers to whom the writer himself belongs, he says further -

“It was meaningless to mumble an unintelligible gibberish which neither the priest himself nor the laymen understood.....No amount of such formulas would affect the character of the devotees and

ennoble their thoughts. A prayer that had no subjective value was no prayer. It failed to awaken any ethical fervour, for a truly devout prayer should spur the spirit within to a higher life.....The orthodox vehemently retorted that the Avestan language was divine, and as such it possessed inherent magical efficacy. Miraculously composed as these Avestan prayers were, they had indescribable objective value, it was claimed, quite independent of the motive of the one who recited them. The mere utterance of the sacred texts, without knowing in the least what they meant, would produce marvelous effect.”

Such a view would certainly produce a very baneful effect if it proceeds from a man like the writer of the book. If once it is seen that the Manthra has the Word-effect irrespective of the philological meanings, calling the recital of the Manthra by the name of 'gibberish' implies unbearable sarcasm of the efficacy of Avesta Manthric recital. In the rules of Zoroastrian teachings higher life of Ashoi is the first requisite for availing oneself of the full vibration and colour efficacy of the Manthric prayers and the Avesta Manthra has the power of bringing the mental attitude to a certain degree of self-control, and good right thought by the laws of vibration. 'Every cause has its effect' is the immutable law of nature, and the Manthra-cause according to this same law must have its Manthra-effect. Very few understand the laws of digestion of food and yet when food is swallowed the digestion does take place in spite of the eater's ignorance of the laws of digestion. In the same way the Manthra when recited produce their own vibration-colour effect no matter even if the reciter does not understand how the laws of vibration work.

It is the hobby of a handful of so-called reformers to get Avesta prayers supplanted by Gujarati or English compositions of their own. In support of their argument they adduce that -

“there existed already some monajat prayers composed in Persian by some of the learned Dasturs even in their own life-time, which the orthodox were using without any scruple at the end of their daily Avestan prayers,”

as said on pp. 344-345.

Now the fact is that the Persian poems called Monajat were never meant to be substitutions for the Avesta prayers, but they were meant to be supplementary. The ancient Dasturs understood very well the laws of the vibration-efficacy of Avesta prayers and in order to put some ideal thoughts of Zoroastrian teachings into the Persian language they composed these Monajats or Persian praise-songs. In the same way Pazend compositions of Dasturan Dastur Adarbad Mahrespand such as Patet, Afrins, Nirangs etc. are used actually as prayers side by side with the Avesta recitals. These Pazend prayers are composed by this very well-versed Dastur Adarbad, well-versed in all the laws of Staota, and in all the main fundamental principles of Zoroastrian religion. He was a Dastur observing all the rules of Ashoi in his practical life and as a result of such observance he had proved his own spiritual development by a number of miraculous ordeals. This Dastur Adarbad Mahrespand with his knowledge of Staota laws could not have made a breach of these laws while composing Pazend prayers. Moreover the Pazend prayers owe their origin to the Pahlavi commentary of the 21 Nasks which was termed the Zend-i-Avesta or explanation of the Avesta, and Pazend ideas are taken from this Zend or explanation as the word Pazend i.e. Paiti Zend or "from the explanation" suggests. Hence we conclude that no one in this age has any right to compose prayers in any language, not even in the Avesta, for the composition necessitates in the first place a knowledge of the laws of Staota or vibration-colours on which Avesta is based, and secondly a knowledge of all the principles of Zoroastrian teachings, which can never be present in persons not observing Ashoi-principles, for it is said in Gatha XXXIV; 8.

*"Yoi noit ashem mainyenta  
Aeiby duire vohu as mano."*

*"The wisdom of Vohu Mano recedes further from those who do not pay attention to Ashoi."*

Lastly on pp. 361-362, under the heading "Avestan prayers, however unintelligible, are declared the most efficacious owing to their occult significance" the writer of the book ridicules the vibration-efficacy of prayers, thus -

"We have already seen the arguments advanced by the reformers against addressing to God prayers in a language unintelligible to the suppliant. We shall now need only notice the part that the theosophists have taken in the controversy. The syllables composed in the Avestan texts, they aver, are so mysteriously adjusted to each other in the prayers, that they produce vibrations on the ethereal plane, when pronounced. The potency of such rhythmical sound is so great that like every good thought that flashes out with strong occult force and sends forth a good 'elemental,' it creates forms in the ethereal world, attracts good 'elementals,' and repels evil ones. Every single sentence conveys an occult meaning, and the prayers composed in the celestial tongue of the prophet and other seers have an unspeakable efficacy conducting to the welfare of the individual concerned, but their renderings into any modern vernacular would make them totally ineffectual as prayers."

This is not an explanation given by the theosophists, but it is as we have seen in so many text-quotations an idea of the Zoroastrian teachings themselves. **The Staota laws are primarily Zoroastrian, and the "razeng" of the Gathas or occult hidden texts are also primarily Zoroastrian.** The writer simply laughs out the idea of the vibration-efficacy of prayer, because he believes that such an idea is purely theosophic. The modern theosophy is merely an esoteric side of Buddhism and the religion the Vedas. We do not accept all the theosophic principles of explanation applied indiscriminately to the teachings of Zoroaster. The laws of vibration-effect of Mantras may have been explained in the Buddhist scriptures, and we do not borrow these laws and engraft them on our Avesta Manthras. What we emphasize is this that the Staota laws and the vibration efficacy of the Manthra have been originally propounded in the Zoroastrian teachings, and an open mind void of prejudices is necessary for a study of them. It is not a scholarly attitude at all to believe wrongly that the vibration efficacy of prayers is merely a theosophic teaching, and to ignore the existence of this pri-

mary law of Avesta Manthra as preached in the Zoroastrian teachings on the plea of its having been explained by theosophy or perhaps esoteric Buddhism.

Thus we see that although only about five pages have been devoted to the sarcastic view of the Avesta prayer-*efficacy* in the book; yet these pages have a very pernicious effect on the readers who are totally ignorant of the original Avesta texts now extant. The subject of the *efficacy* of Avesta prayers is a very important one, and hence we have treated it under this sixth main head at this length only to convince the reader of the greatness of a subject, which is summarily and cynically dismissed by the writer of Zoroastrian Theology. The writer could have treated this subject at some length if he had the mind to do so, and could have given his own honest opinions as to the *efficacy* of Manthra recital in prayers. But the book of Zoroastrian Theology is not meant to explain the existing principles in the Avestan texts, but to convey home to the reader that whatever is said in the Avesta texts other than the Gathas is post-Zoroastrian and therefore incredible as purely Zoroastrian teachings. The writer could have drawn right conclusions from what he has said on pp. 116-119 about Manthra Spenta, and could have pointed out the *efficacy* of Avesta Manthra as it is positively propounded in Zoroastrian teachings- this *efficacy* being founded on the primary laws of the existence of the entire Universe, the Laws of Staota.

## CHAPTER VII.

## The Writer's hotch-potch on the word "Magi."

We have to select this main head for more than one reason. First it includes a reference to the sacerdotal order or the priestly class; secondly it alludes to some important points of Zoroastrian teachings; and lastly the subject enables the reader to see distinctly the peculiar speculative method of the writer of Zoroastrian Theology, who has referred to the subject of the Magi on more than one page of his book, and there is so much 'confusion worse confounded' made by the author on the subject that it would have been advisable for him not to have spoken about it.

On p. 68 he says:

- (i) "The Persians thus conquered the earthly possessions of the Medes and the *Magi their priests*; but they were in turn conquered by the latter in spirit. The Magian victory in the spiritual domain more than made amends for the loss of their temporal power."
- (ii) "The *Magi* formed one of the six tribes of the Medes, and constituted their sacerdotal class".
- (iii) "When Cambyses heard of the Magian priest Gaumata's revolt to overthrow the Persian empire, he exhorted the people never to let their kingdom fall into the hands of the *Medes and the Magi*."
- (iv) "The *Magi* were the priests of the Medes, they now became the priests of the Persians. This strengthened their position. No sacrifices were now offered without them. They were held in great esteem, and their exalted position at the court of the kings insured them a considerable influence over the people. They were looked upon as the wise mediators between man and God. They *officiated at the ceremonies, chanted the hymns, sacrificed at the altar, explained omens, practiced divination, expounded dreams*, and ministered to the various religious wants of the people."

Then he continues on p. 69 under the heading "The Magi presumably implant the Zoroastrian practices in Western Iran as under." –

- (v) "It seems that the Magi took a long time to supplant the religious practices of the Persians by their reform. The two races differed very widely on some of the main religious observances. For example, *the Magi held the elements of nature sacred*. The earth was to be kept pure from defilement. Hence *they exposed the corpse of the dead to be devoured by birds* ; though the Persians, on the contrary, enclosed the corpses in wax, and interred them in the earth. The Persians continued - this practice for a considerable time, until finally with the complete fusion of the two races they seem to have exchanged burial for the exposure of corpses."

On pp. 69 and 70 he further says –

- (vi) "The disposal of the dead by exposure to the light of the sun, the reverence for elements, fire, water, and earth, the stringent laws for bodily cleanliness, the active crusade against noxious creatures, are some of the salient features of the religious *practices and beliefs of the Magi* that we glean from the writings of the Greek authors. They comprised a part of the *Magian religion*."

- The Magi are depicted to be a very pious class on p. 186 on the authority of other writers----

- (vii) "Porphyry mentions on the authority of Eubulus, that the Magi are divided into three classes, the first and the most learned of which *neither kill nor eat anything living*. Diogenes Laertius states that *vegetables, cheese and bread* form their food, and they content themselves with the *plain ground for their bed*. Clement of Alexandria mentions a sect of the Magi that observed the *life of celibacy*."

On p. 199 the Magi are said to be the leaders of proselytising movement -

- (viii) "Elisaeus informs us that this proselytizing movement on the part of the *Magi* of Sasanian times was not confined to Armenia alone, but extended further to Georgia, Albania, and various other countries."

On p 173 while referring to Pairikas or fairies, he refers to the absence of black magic among the Magi -

- (ix) “The West has derived the term magic from Magi, the priestly class of the ancient Persians. The Zoroastrian works of all periods, however, detect, sorcery as an evil creation of Anghra Mainyu. The verdict of the Greek writers regarding this is unanimous. Dino states in his *Persica* that the Magi abhorred divination by Magic, and Sotion on the authority of Aristotle and Dino says that *sorcery was unknown among the Magi*.”

Lastly there is a very long argument upon the two different classes called the “Magi” and the “Athravans”, made by the writer on pp. 67, 70 and 191, where he says emphatically that the Magi have not been recognized in the Avesta. “Athravans, the Zoroastrian priesthood of Eastern Iran; *Magi, the Zoroastrian priesthood of Western Iran*” are the headings on pp. 67 and 68. There he says -

“The recognized priest of the Avestan texts is the Athravan, the fire-priest of the Indo-Iranian period. Nature hails Zarathushtra at his birth as an athravan. He is the very first and foremost of the athravans. Even Ahura Mazda himself takes this term to define one of his own innumerable names. Like their Vedic brethren, the Avestan people divided their society into different professional groups; and the athravans formed the first of them. Fire was their special charge, and it was their priestly duty to tend the sacred flame in the shrines, and also to go abroad preaching the religion of Mazda. It seems, however, to have been left to a different wing of the sacerdotal community to plant the banner of Zoroastrianism in the western part of Iran, which was destined to become the centre of a great civilization and the seat of an empire far greater in political importance than that which obtained among the Eastern Iranians.

Not long after the death of Vishtaspa the royal patron of Zarathushtra, the kingly Glory left the eastern line of the Iranian Kings and flew to the west. With the shifting of the political sphere of influence, the centre of religious authority gravitated towards the west. Religious influence radiated from this ecclesiastical centre, and the *Magian neighbours* were possibly the first to imbibe the new ideas and gradually to spread them among the Medes and later among the Persians.”

Similarly on p. 70 he goes on -

*"The Magi, it seems to us, borrowed the religious practices and beliefs from the Athravans at some remote period. No data, however, available to help us in our task of ascertaining when this took place. That the Magi introduced them in Western Iran is universally accepted. Moreover, a school of eminent Western scholars who uphold the theory of the Magian origin of the Avesta, claim that these religious practices originated with the Magi. They are the characteristic features of the Magian faith, which, we are told, during the period of their ascendancy the Magi foisted upon Zoroastrianism The whole of the Vendidad, it is claimed, savours of their spirit, nay, it is their work."*

Then on the same p. 70 under the heading "The internal evidence of the Avesta militates against the theory of the Magian origin of the sacred texts," – he enlarges upon the distinction between the Magi and the Athravans thus. –

*"With the exception of a solitary passage namely Yacna 65; 7 presumably a late interpolation, which pronounces a curse upon those who ill-treat the Magi, the entire Avestan texts do not recognize the Magi. The class designation of the priests is persistently athravan. The cardinal tenets of the Vendidad, its elaborate rules for bodily purity, its copious sanitary code, are associated with the athravan in the Avestan texts. It is not a Magus who cleanses the defiled by ablution ceremonials, heals the sick by the recital of the holy spells, and moves about with a *penom* over his mouth, and a *Khrafastraghana* in his hand; but it is an athravan who exercises all these powers and more. The sacerdotal class is known by the title of athravan throughout the texts. It is the only privileged priestly class that the Avesta recognizes. It is inconceivable that the name of the Magi should not figure in the work, if it is composed by them. The entire suppression of the mention of their name cannot be accidental. It must be due to conscious purpose and pre-meditation. It is yet to be proved that the forms derived from *maga*, 'great' occurring in the Gathas and in the Avesta designate this priestly class. The terms have no bearing on this problem. Did the Athravans look to the Magi as their undesirable rivals in their clerical profession, who disputed with them the sphere of influence over the hearts of the laity? If the *athravans were not favourably disposed to the Magi*, we should have found the latter classed among the*

Kavis and the Karapans, the heretical priestly castes upon whom they invoke divine judgment. They would have warned the faithful against their teachings. This they did not. Hence the probable conclusion is that *the Avestan texts are the production of the athravans*, the legitimate guardians of the Zoroastrian canon, and that *the Western Magi imbibed from them the Zoroastrian doctrines which they gave to the Western Medes and Persians.*"

On p. 191 he refers to the same fact, *viz.*, nonexistence of the Magi in the Avesta. He says: -

"As already pointed out, *the Magi did not receive recognition in the Avesta*. It is not so in the Pahlavi period. The Avestan term *athravan* remains during this era as a class designation alone, but *magopat*, which later becomes *mobad*, is used throughout the Pahlavi literature, *equally as a class designation for priesthood* and as a personal title of a priest to distinguish him from a layman. Significant in this light becomes the fact that although the Persians of old had defeated the Medes and their sacerdotal caste "the Magi, it was now a Magus again that was destined to revive the national glory of Iran, and restore their ancient faith. The Kingly Glory of Iran clave to a hero of the House of Sasan in the province of Fars, who was alike priest and king. Ardashir was his name, and the Iranian world rang with the praises of this son of Babak, whose fame is writ large in the, history of Zoroastrianism:"

On page 186 he says that the Magi were known by another name also -

"Speaking about the designation by which the Zoroastrian priests were known in Cappadocia in his days, Strabo relates that in addition to their *usual name of the Magi*, the priests were called *puraitoi*, the *equivalent of the Avestan designation Athravan*, or fire-priest."

All this incongruous and unintelligible mass is collected here in order to enable the reader to see how the writer of Zoroastrian Theology while referring to a side-subject like that of the Magi inserts his own Idols of the Mind. We notice allusion

to three main points viz., the origin of the Avesta, the question of the currency of the proselytizing movement, and the reference to rituals, especially the canon of the disposal of the dead. We should not have taken up this main head at all, had not the writer of Zoroastrian Theology alluded in his own fashion to these landmarks of Zoroastrianism.

The entire subject of the Magi as treated by the author is a result of his own conjectures foisted upon some facts from foreign writers which are in turn speculative to a greater or lesser degree. The important subject *re* the priestly class as depicted in the Zoroastrian teachings could have been specially and ably delineated by the writer if he had the right mind to write a book of genuine Zoroastrian Theology. But the magnet of his mind, as it is seen from his book always points to some favourite Idols-of-the-mind, and almost every chapter in the book savours of them. We shall therefore try to see how the writer has failed to communicate facts as they stand: -

- (i) The term '*Magi*' is the English or rather Latin plural of '*Magus*' derived from *Magnus* great. It is the literal rendering of *Magus* in Persian which is a translation of the Avestic '*Magavan*' from '*Maz*' greatness, meaning 'sublime personage', or a 'person par excellence,' or more literally a 'protector of moral and spiritual greatness.' The Pahlavi renderings are sometimes "*Magih*" meaning spiritual and moral excellence or sublimity and sometimes "*Magopat*" *i.e.*, master of divine exaltation, which has given the Persian word "Mopat" or "*Mobed*." Just as the Avestan word '*Athravan*' means "protector of the Spiritual Fire" or another Avestic term "*Aethra-paiti*" means "Master of the Spiritual Fire," for which the Pahlavi gives "*Asrun*" or "*Aerpat*" which has been corrupted in to Persian "*Ervad*," in the same way "*Magavan*" or "*Magopat*" or "*Maga*"

refers to the high class of priests who used to preserve their Spiritual Worth and Greatness by a practical life of purity.

It has been said by the writer himself on the authority of foreign writers that the class of Magi was a very pious class of priests observing abstinence in food, drink and bed, and living a life of celibate chastity. It is also admitted that they had certain spiritual powers, viz. or divination and exposition of dreams etc. and this proves the degree of their spiritual greatness. The regimen of the Magi or Magavan is quite in keeping with the mandates of Zoroastrian religion. As we have seen in the Fifth Chapter above, the Zoroastrian religion has never allowed any of its followers to partake of the flesh of slaughtered animals which is termed '*Nasu*' or dead-matter, and according to the various degrees of holiness observed by the followers special rules of diet have been prescribed for each class. The practical holy men of the highest class have to live merely on a milk and fruit diet and a diet of milk products such as butter and cream. The exhibition of spiritual powers by any person is in proportion to the degree of holiness observed by him in every day life. The Magavan being an extraordinary class in point of observance of holiness is able to possess a high degree of spiritual powers. Although an ordinary follower of the Zoroastrian religion is allowed to live on it vegetable diet free of animal flesh in accordance with the rules of Ashoi-principle, the Magavan who belongs to a higher order of aura has to live merely on fruits and milk. Hence we see that the Magavan belongs to the priestly order, which has reached the highest degree of Zoroastrian purity. The principle of marriage is enjoined on every ordinary follower of the Zoroastrian religion, but an exception is made only in the case of the Magavan who remains celibate. Even the entire priestly class excepting the Magavan has to live a married life, because the institution of marriage as pointed out in the Vendidad is based on an unseen law of nature termed "*khaetvadatha*" in the Avesta for the unfoldment of the Soul. The Magavan having attained perfection

in this line of progress remains celibate also in accordance with the exception made by the Zoroastrian teachings.

- (ii) Then what is termed the “Magian Religion” by the writer is not so. All the so-called salient features of the beliefs and practices of the Magi are originally Zoroastrian tenets. The reverence for elements, fire, air, water and earth taught in all the Avesta, even in the Gathas, is specially treated in the Vendidad, which is taken from the Javit-shida-dad Nask. The entire Vendidad is teeming with injunctions for a Zoroastrian to observe the Law of Economy of nature by keeping everything in nature pure. The writer says he has learnt this Magian religion from the Greek authors, whereas really we see that the practices of the Magi are originally and purely Zoroastrian practices, if we lay aside our own bias.

There is also a reference to the disposal of the dead by exposure to sunlight and birds of prey, and this practice the writer says was not Persian but Magian. The historian has taken a somersault when he believes that the Persians of the Achaemenian times used to bury their corpses, and most writers have blindly followed this belief. After the advent of Zoroaster the system of exposing corpses, in open wells termed '*Dakhmas*' built on high hills, to sunlight and vultures was introduced. Before the time of Zoroaster also there was no system of tombs for the interment of corpses, but there was a special system of preserving the bones after the corpses were devoured by animals and birds of prey, and this system was known as that of “*Asto-danna*” literally, receptacle for bones. This system implied the building of stone and brick and lime-work like a tomb under which the bare bones were removed for preservation after the flesh was eaten up by animals and birds. The bones were preserved in the *Asto-dana* for various reasons, one of which was to prevent the bones being taken to a stream of water or to a field of corn by any mischievous bird or animal. There were separate *Asto-danas* for different families, and each family preserved the bones of its own stock in its own *Asto-dana*.

When Zoroaster explained the Law of nature and propagated the Zoroastrian religion, he introduced a special system of what we now term "Dokhma" or a well prepared with elaborate rituals performed over it, and when this system spread by degrees, Asto-danas disappeared. If the historical fact of there being tombs of Persian kings in Achaemenian times is at all true which we have reasons to doubt, it can only point to the Asto-danas which may have continued as a relic of a pre-Zoroastrian practice. Asto-dana must not be confounded with the interment or burial, and this contusion has been made by the historian who is followed by all other writers. No Avesta text now extant, which as we have so often noticed is a meagre fraction of the whole, tells us about the Dokhma; 'at least the Gathas are silent about it,' as the writer of Zoroastrian Theology puts it; in his words therefore will it be reasonable to say that this system of disposal of the dead was foisted upon Zoroastrianism by the religion of the Magi, and therefore the modern Parsees who must follow strictly merely the Gathic teachings should follow some other method of disposal! This question can only be solved by the writer of Zoroastrian Theology if he is fascinated by the cremation system just invented by modern science.

The unmeaning distinction of the Medes and the Persians, which is merely a local distinction, and not a distinction of peoples of two different religions, the regarding of the Magi as the priests of the Medes, and the disposal of the dead by exposure as their own system- and all such rupture-like mass of incoherent facts have no other utility in a book of Zoroastrian Theology except to unhinge the right beliefs of the followers of Zoroastrianism.

- (iii) That the Magi were instrumental in carrying on the work of proselytism is another shot from the mind of the writer of Zoroastrian Theology on the authority of some obscure foreign writer. We have seen in the second chapter how the writer of Zoroastrian Theology has left no stone unturned to impress the idea of advocacy of proselytism from Zoroastrian teachings.

He refers to the subject of Magi again because such a reference again helps him to quote unwarranted things about his pet subject of proselytism. The preaching of the Zoroastrian teachings to the Zoroastrian people in different provinces of Persia does not imply proselytism, and the duty of preaching to the co-religionists has been enjoined on the Zoroastrian priests in the Avesta besides the duty of officiating at the rituals. If the Magi thus preached Zoroastrian teachings and exhorted the Zoroastrian people of other provinces to live a life of practical holiness, it is quite absurd to say that the proselytising movement was carried on by the Magi.

- (iv) We have to notice another strange teaching of the writer of Zoroastrian Theology, which is about the origin of the Avesta. We have noticed already in the first chapter and shall notice in the next *i.e.* the eighth chapter that the writer of Zoroastrian Theology does not believe all the Avesta writings to have been given by Zoroaster himself. Here also while refuting the theory of the Magian origin of the Avesta, the writer draws a very absurd conclusion *viz.* –

“That the Avesta texts are the productions of the Athrvans, the legitimate guardians of the Zoroastrian canon.”

The philologist has always believed without any valid proof or reason that only some of the Gathas were written by Zoroaster himself, and that the rest of the Avesta is post-Zoroastrian, having been written by the priests and poets. The writer of Zoroastrian Theology while trying to avoid Scilla *i.e.* while trying to contradict the theory of the Magian origin of the Avesta in his own way, falls into Charybdis, since he falls into another error of equal danger—the error of the Athravanic origin of the Avesta. *If Zoroaster himself is regarded as the Chief of the Magavans*, and we have many reasons to do so, then only in that

case can the Avesta be said to have a Magavan or Magian origin, but to say that the Athravans of post-Zoroastrian times have composed the Avesta will wipe off the fact of there being 21 Nasks of Zoroaster himself.

- (v) As to the term Magi itself, and their distinction from the Athravans, and whether the Magi are recognized in the Avesta, it would have been quite proper for the writer of Zoroastrian Theology not to have touched this subject at all. The term "Magi" has confounded even the best writer, and it has become a term of very wide application by other writers, ever since its first use by Zoroaster himself in the Gathas.

In order to have a proper idea of the world of confusion arising for the understanding of the term we shall give some views from some well-known Western writers from whom the writer of Zoroastrian Theology seems to have gleaned views suitable to the general tenor of his own book, at the same time omitting those which he himself did not like for his set-purpose.

In the book entitled "the Age of the Avesta and Zoroaster" originally in German written by Dr. Geiger and Dr. Spiegel, and translated by Dastur Darab Peshotan Sanjana, it is said that: -

- (a) "All that we know about Magi allows us to assert that their doctrines and their customs were perfectly identical with those which we find recorded in the Avesta."
- (b) "Khosru Parviz in a proclamation given in the Dinkard says – 'that Vishtaspa caused all the works written in the language of the Magi to be collected in order to acquire the knowledge of the Mazdian Law.' We cannot attach much value to the statement that Khosru Parviz characterizes the Avesta language as the language of the Magi. There is no doubt that the Magi were the representatives of the Zoroastrian priesthood. If then the Magi alone still understood the Avesta language, if they used it in their daily ceremonies, prayers, and recitations, and if it completely swayed the *cult* upheld by the Magi, it might well be called, for the sake of convenience, the 'language of the Magi'. Consequently it is characterized as the language of a single order, not as that of a nation."

- (c) "The Zoroastrian religion is represented in historical times by the Median Magi, through whose influence it strove to gain ground among the majority of the Persians under the sovereignty of the Achaemenidae. But hence it has been inferred only of late, that the Magi composed the Avesta known to us, and that Zarathushtra himself was a Magus. This is only one of the three possibilities. Besides this there are two other credible suppositions :- (1) The Magi adopted the doctrine of the Zoroastrian priests, thus representing a later phase in the development of the Avesta religion. (2) The Zoroastrian priests are the heirs of the Magi."
- (d) "As regards Prof. Harlez's theory that the Avesta was composed by the Magi and in Media, a very important fact seems to contradict it. The Avesta priests are not strictly called "*Maghu*" but "*Athravans*". In all the passages where the priests are mentioned, they invariably bear this name. Their testimony would lead us to infer that 'Athravan', and in fact this title exclusively, served as the official designation of the priesthood. Why then should the Magi in their own writings have given to themselves any other name than that by which they were universally known to the world. Now in a passage in the Avesta ( Yacna LXV ; 6) there indeed occurs the expression "*Moghu-ibish*" and this must be taken into consideration. But what does it prove? At the very most, only this, that at the time when this passage was composed, the term Maghu was not unknown and perhaps was almost synonymous with Athravan. Moreover it seems quite possible, that in the passage referred to, Maghu bears a purely generic meaning. We must of course admit that the context does not compel us to adopt the rendering of the "priest" for Maghu, which is possible, though not exclusively appropriate. The Avesta, therefore, does not recognize the term Maghu as the title of the Zoroastrian priests; it never designates them by any other name than that of Athravans. The Avesta speaks only of the Athravans and not of the Magi. The Avesta civilization dates from a very remote antiquity. It is fruitless to specify a particular century. But it is no doubt that it is older than Medo-Persian history."

Then there is another great writer Martin Haug who has his say in the book of "the Essays on the Sacred Language, Writings and Religion of the Parsis" as under: -

- (e) "To the whole world Zoroaster's lore was best known by the name of the doctrine of the Magi, which denomination was commonly applied to the priests of India, Persia and Babylonia. The earliest mention of them is made by the prophet Jeremiah who enumerated among the retinue of King Nebuchadnezzar at his entry into Jerusalem, the Chid of the

Magi" from which statement we may distinctly gather that the Magi exercised a great influence at the court of Babylonia. The Persians, however, whose priests the Magi appear to have been, are never spoken of as adherents to idolatry."

- (f) "King Cyrus professed the religion of the Magi. The Zoroastrian religion exhibits even a very close affinity to, or rather identifies with, several important doctrines of the Mosaic religion and Christianity, such as the personality and attributes of the devil, and the resurrection of the dead, which are both ascribed to the religion of the Magi, and are really to be found in the present scriptures of the Parsis"
- (g) "The name Magi occurs even in the New Testament, In the Gospel.; according to St. Matthew, the Magi (Greek Magoi, translated in the English Bible by "wise men") came from the East to Jerusalem to worship the new-born child Jesus at Bethlehem. That these Magi were the priests of the Zoroastrian religion, we know from Greek writers. The books of all these writers being lost, save some fragments preserved by later authors, such as Plutarch, Diogenes of Laertes, and Pliny, we cannot judge how far they were acquainted with the religion of the Magi. The two chief sources whence the Greeks and Romans derived information about the religion of the Magi were Theopompos's eighth book of the history of King Philip of Macedonia, which was entitled "On Miraculous Things," and specially treated of the doctrine of the Magi; and Hermippos, who wrote a separate book "On the Magi." We are left without information whether or not Theopompos derived his statements on the lore of the Magi from the intercourse with the Persian priests themselves ; but Hermippos, who composed besides his works on the Zoroastrian doctrine, biographies of lawgivers, the seven sages of Greece, &c. is reported by Pliny to have made very laborious investigations in all the Zoroastrian books, which were said to *comprise two millions of verses*, and to have stated the contents of each book separately. He therefore really seems to have had some knowledge of the sacred language and texts of the Magi, for which reason the loss of his work is greatly to be regretted."

Lastly we shall quote from Mr. P. B. Desai's "Ancient Parsees" some notable points about the Magi -

- (h) "The Magi were Zoroastrians and as priests they domineered over the Zoroastrian community not only in the Achaemenian and Sassanian periods but even long before these two periods. According to Adolf Rappe Zoroaster himself was the chief of the Magi ; he was the first Magus and hence the origin of the Magian Sect implied the Athravans."

The Magi were very intelligent, and besides being well-versed in religious lore they were far advanced in many other branches of knowledge. It is a fact that the Magi were medical practitioners, and the Persian kings having implicit faith in the Magian medicine could not do without a Magian doctor in spite of the Greek cult of medicine. They were the teachers and preachers of the original Zoroastrian doctrines, and in later times they were known as scientists and men of learning and philosophers so much so that when the Greeks and Macedonians came in contact with the Persians, the Greek writers merely referred to the name of Zoroaster, but have regarded all knowledge as proceeding from the Magi, and have recognized the Zoroastrian teachings as the Magian faith and Magian religion. These magi held their own Zoroastrian rituals so sacred that they kept these from the know, ledge of the aliens, and they did not let know even those co-religionists outside their fold; hence the Greek writers have termed their recitals and rituals "Mystic art." Of course we must not fall into the error of believing that everything taught by the later Magi was purely a Zoroastrian teaching. Although many changes and interpolations are liable with the passing of time to take place, the Magi had ably preserved all the original truths of Zoroastrian teachings. They did not allow anybody to enter their own inner circle, who were excellently-versed in the knowledge of Zoroastrian law and philosophy. All people at random could not become Magi, but later on the Magi increased in number or more properly speaking the priestly class of various other countries came to be known by the term "Magi," and thus several undesirable usages, rituals, and customs which were quite unknown to the Persian Magi, and which were not inculcated in the Zoroastrian teachings, passed for Magian beliefs and practices. This was a very undesirable confusion, and several ignorant writers have in consequence done injustice to some extent to the original Magian Zoroastrian faith. By the spread of the glory of Iranian Magi in all directions the term Magi was appended to the sacerdotal order of other countries as time went on ; and according to Pliny the Magi lived in Arabia, Egypt and Ethopia as in Persia, but the former were quite distinct from the latter Magi. The Persian Magi were divided into several classes, each class having its own proper functions to perform. Then again Vend. IV; 47 evinces that the Magavan Sect against whom no feeling of dislike is shown was a Zoroastrian circle, but in the Vendidad reference above mentioned there is a contrast between the Magavan or unmarried person and a married person. From this we have reasons to believe that all the Magi cannot be classed as the Athravans of the Vendidad. Perhaps it is likely that the Greek and other foreign writers may have recognized all the Zoroastrian priests by the name Magi later on from the name already occurring in the form "Magav" in the Vendidad above referred

to Herodotus has simply informed us of there being only two classes of the Magi – the expounders of dreams and practitioners of chants. But it is seen from the Avesta that there were more classes of Zoroastrian priests besides these two. The Magi who used to perform ceremonials in secret must be the same as the priests officiating the Bareshnoom and Yacna ceremonies, although from the mere hearsay reports of the Greek writers considerable difference is seen between the rituals performed by the Magi and the Zoroastrian Bareshnoom ceremonies. Hence it is proved that all the Magian priests who preserved the Fire, killed noxious creatures, performed religious rituals, practiced strict purity are only the Athravans depicted in the Avesta.”

It will not be proper to multiply such references to Magi from more books here. The more we go to other writers for getting some light on the subject of Magi, the greater is the confusion caused to us on account of the absence of authentic facts. The subject of Magi is one requiring patient investigation and in the absence of intrinsic evidence, which could have been gathered from the 21 Nasks it is very illogical and unscholarly to arrive at hasty inferences from a mass of debris of Greek and other foreign writers. At least we are able to see that some reference to the Magi is to be found in the Avesta, although the writer of Zoroastrian Theology wants the reader to believe that -

‘The Magi did not receive any recognition in the Avesta.’

To our surprise we find that the 'Magavan' or Magus is referred to in the Gathas, the Yacna and the Vendidad, and yet the writer of Zoroastrian Theology does not accept these references !

1. “ *A mam aidum vakishta, a khaethyacha mama dare-shatcha, Asha Vohu Manangha, ya sruye pare magauno!*  
--Gatha Ha 33 § 7.

*" O Mazda come to me, and indicate the Best (Laws) to me who am known as Thine among the Magavans owing to Holiness and Good Mind."*

2. “*Hyat mizdem Zarathushthro magavabyo choisht para, Garo demane ahuro mazdao jasat pouruyo Ta ve vohu manangha ashaicha savaish chivishi.*”

Gatha Ha 51 § 15.

*"The reward, which Zarathushtra has fixed primarily for the Magavs. viz,- the abode of Songs where Ahura Mazda first entered will be awarded unto you also with the blessings on account of Holiness and Good mind."*

3. *"Tam Kava Vishtaspo magahya Khshathra nasat Vangheush padebish manangho, yam chistim asha. Manta, Spento Mazdao ahura, atha ne sazdyai ushta."*  
GathaHa 51 § 16.

*"Kyanian Gushtaspa attained by means of power of Maga or Greatness and by means of the rhythms of the Good Mind that Wisdom which the beneficent Ahura Mazda meant by means of Holiness, thus to teach us about Immortal-Bliss."*

4. *"Ke urvatho Spitamai Zarathushtra na mazda, Ke va asha afrashta, ka spenta armaitish, Ke va vangheush manangho ashista magai ereshvo."*  
Gatha Ha 51 § 11.

*"O Mazda what man is the friend for Spitama Zarathushtra, who has either inquired by means of holiness or by means of Beneficent Armaiti or is known as right-man for Greatness of the Good Mind."*

5. *"Zarathuahtra kas te ashava urvatho Mazoi magai, ke va ferasruidyai vashti At hvo Kava Vishtaspo yahi Yengstu mazda hademoi minash ahura Teng zbaya vangheush ukhdhaish manangho."*

-Gatha Ha 46 § 14.

*"O Zarathushtra what holy person is thy friend for the majestic greatness, or who desires to declare it. He is indeed blessed Kyanian Vishtaspa. O Ahura Mazda, I invoke by means of words of Good Mind those whom thou hast determined for vicinity."*



passed over these two concrete forms which imply the existence of the idea of Magavan or Magus. In the first reference given above *i.e.* in Gatha 38 ;1 *Zarathushtra himself is regarded as one of the Magavans or Magi*, and this fact proves that *the Magus is the highest designation for a person advanced in purity and spiritual development*. Such is the first and original meaning of Magavan occurring in the Avesta. The Athravan is the general designation for the priestly class in Zoroastrianism, and the term Magavan implies Athravan, though, every Athravan is not necessarily a Magavan.

We cannot here write at some length upon the Sacerdotal class in the Zoroastrian teachings, as we have simply to refer to the Magi. The Magavan is the highest grade of Zoroastrian priesthood. There are in all eight grades through which a Zoroastrian priest has to pass or to one of which the Athravan may belong. The general term Athravan has these eight classes – in the order of their merits -

1. **Fraberetar**-lit, producer or bringer, whose function it is to keep ready and to fetch all the requirements in the higher rituals in accordance with the canons of Zoroastrian teachings. He has to manage about the preparations and requisites of the ritual apparatus.
2. **Aberetar** - lit., water-bringer-who has to be well-versed about all the rules of keeping water ready for rituals, which play a very important part in all the higher rituals on account of its hydro-electric forces called “Fradho” in the Avesta. He knows the procedure of drawing out pure water in the different Gahs of the day; he understands why water should not be drawn out of the well in the Aivisruthrem Gah, and he knows all the rules about “Pav” or purification of a thing.
3. **Asnatar** – lit. the ablutionist – who knows everything about the various kinds of purification ceremonies and ablutions some of which are to be found in the extant portions of the Vendidad. He understands the entire

process of Bareshnoom ceremony, “*Karsha*” or the magnetic circles in that ceremony, and the purification of a polluted person. He understands why only “*Gaomaeza*” or Bull's urine should be applied to the body of a person in the Bareshnoom and why water is not allowed for application.

4. **Rathwishkar** – lit. the arranger-whose function it is to put in order and in their proper places all the apparatus required for the higher rituals-e.g. the Maharui on the left, the Havanim on the right, the ring with the Varas or Sacred hair when covered and when exposed, etc., etc.
5. **Havanan** - lit. the squeezer-whose chief function is to know all about the Haoma ceremony, how to prepare Haoma, what are the various kinds e. g. Para Haoma, Gaokerena Haoma, Haoma Frashmi, etc., what is the efficacy of Haoma drinking.
6. **Atarvakhsh** - lit. the fire-continuer-whose duty it is to supervise the fire which plays the central part in Zoroastrian rituals. He is well-versed in all the knowledge about the various grades of Fire viz, the Dadgah, the Adaran, and the Varharan, how to consecrate these fires while making new Fire Temples, what incenses should be placed on each of these and in what quantities.
7. **Zaotar**-lit. the invoker or attuner-the chief officiator in the Zoroastrian rituals. He is the master of Zoroastrian ceremonies and the first rate practical performer thereof. He has to recite the major portion in all the ceremonies and it is through him that the efficacy of Zoroastrian rituals is passed on to the unseen planes of the universe towards the Soul for whom the rituals are performed.
8. **Sraoshavereza**-lit. the co-worker of Sraosh.-He is the Grand worshipful Master of Zoroastrian priesthood who has passed through all the seven stages with a practical knowledge of the entire ritualism and law of Zoroastrian

Religion, and on account of his Purity *par excellence* he becomes the Supervisor of the- Zoroastrian Priesthood, Rituals and of the entire Zoroastrian fold. He is the consulting Dasturan-Dastur or Grand Priest and all difficult questions of emergency are referred to him, and he is quite able to solve any of such questions since he is in tune with Sraosha or a co-worker with the greatest of all angels on account of the spiritual development within him through his extra standard of Ashoi or Purity. He is the Highest Priest in the entire Zoroastrian Secerdotal Order, and falls under the class of Magavan or Magus. Thus in one sense the Magavan is the holiest and highest personality in the Zoroastrian Priesthood- one who is known by the name Sraosha Vereza, and who has passed through all the seven grades of Zoroastrian priesthood.

All these eight classes enumerated above are known by the general term Athravan, and hence we can say that there are eight grades or degrees of Athravan or priest, taught in the Zoroastrian teachings. We can quote authorities even from the extant Avesta writings for these eight grades of Athravan. These names are to be found in more than one section of the Vendidad especially Vend. V §§ 57, 58, and VIII §§ 17, 18 ; in Visperad Kardeh III § 1, 2, and in the Uzyirin Gah § 1. We need not enlarge upon the subject of Zoroastrian priesthood here, nor upon the classes of Magavans, their principles of life etc. We have to simply point out that the Magav or Magus is a purely Gathic idea and of the time of Zoroaster. The Magav being the highest development of the Soul, Zoroaster is said to have fixed the Summum Bonum of Garo Nmana, the highest heaven for the Magavs in Gatha 51, § 15, the second of the above-quoted references. It is our view that the abstract quality or Maga in its various grammatical forms is referred to in the remaining five quotations given above. The Pahlavi translators have rendered the "*Mazo Magai*" of the Avesta by the phrase "*Mas Magih*" i.e. great magavship or condition or qualification of a Magav, thus retaining the technical term "Magih" abstract principle of a Magav. It refers to the inner Spiritual Greatness of a Soul which has

attained perfect spiritual unfoldment, which has deserved the Grand Boon or the Ultimate Reward of entering Garonmana, which is the highest ideal for all born in this world. Every one of us has to pass on to that stage of Greatness of Spiritual Unfoldment, the Mas Magih or Mazoi Magai or Maga, the condition of a Magavan or Magus or Grand Master of the Soul. Just as we have in the present century Master-minds in the realms of science and intellect, so there are taught in Zoroastrian teachings Master-souls in the realms of religion or spiritual knowledge and the heart. Such a soul or Magavan is perfect in the knowledge of the Law of the Universe, perfect therefore in the Law Zoroastrian and Mazdayacnian. Such a soul has to live the simplest, noblest and the most ideal life on earth – the life of perfect spirituality with perfect mentality; and such a soul is past the institution of marriage in accordance with the mystic law of spiritual masculinity and spiritual femininity-the law which explains the fundamental law of sexes in all the three Kingdoms-mineral, vegetable, and animal including man. This grand Law of the Union of the two sexes spiritually, when a soul attains perfect unfoldment, is termed '*Khaetvadatha*' in the Avesta, which no Avesta student has been able to explain properly. We cannot digress upon the principle of '*Khaetvadatha*' or as is rendered in Pahlavi 'Khetukdas' which implies the spiritual attunement of spiritual masculinity and spiritual, femininity, but we shall bear in mind that the Magavan who has attained the highest spiritual development having undergone the '*Khaetvadatha*' has not to observe the marriage institution. The marriage institution ordered for observance by the Zoroastrian law is meant as the wicket-gate to that ideal spiritual event of "*Khaetvadatha*." and hence all the followers of the Zoroastrian religion have to live a married life on earth as one of the mandates of their prophet except the few '*Magavans*' who have passed that stage.

It is for this reason that we find in the Vendidad reference to 'Magavan' some idea about the institution of marriage, which has perplexed almost all students of Avesta, and which we have already given in (h) above where it is said that "in Vend. IV; 47

no feeling of dislike is shown against the Magavan which was a Zoroastrian circle, but there is a contrast between the Magavan or unmarried person and a married person."

We shall quote both the Avesta and Pahlavi texts of Vend. IV; 47 to get some clear idea about the Magavan; -the Avesta running thus:

*"Adhaecha uiti nairivaite zi te ahmai pourum framraomi, Spitama Zarathushtra, yatha magavo fravakhshoit, visane ahmat yatha evisai, puthrane ahmat yatha aputhrai, shaetavato ahmai yatha ashaetai."*

-Vend. IV ; 47.

*"And then also indeed I speak unto thee! O Spitama Zarathushtra first for the one having wife rather than for one who has been advanced as a Magav; for one having family rather than for one without family; for one having male-descendants rather than for one without sons; for one having a settled condition rather than for one without a dwelling."*

The Pahlavi rendering also runs thus. –

*"Bana hanach aitun (aigh valman) nairik-homand lak min hana val lavin fraz-yamallunam (lavin fraz yamallunam) Spitaman Zartohsht (val lavin avayet yahbuntan) chigun (mavan) pavan magih fraz satunt yakvimunet (aigh nishman luit) zak i nishman-homand (aigh ayok aet) min zak chigun (shayat mavan an) avis (mavan luit) zak pus-homand min zak chigun abenman ; zak khastak-homand min zak chigun zak akhastak."*

*"But even this is thus: (that is, about him) about one having a wife, O Spitama Zarthosht, I speak to thee first (I speak first) rather than for one (who) has proceeded for "magih" or "mastership," (that is, has no wife) ; about one who has wife (that is has one only) rather than for one (possibly he may be) without family (who has not); about one having sons rather than for the son-less; about one having property rather than for one without property."*

This is one of the very obscure sections of the Vendidad the whole of which is not at all intelligible from the mere verbal translations, as the entire Avesta is composed on the basis of the Laws of Staota which, alone can elucidate the spirit and underlying essence of any Avesta passage. It is seen from the above passage that there is a contrast between Magavan or one without a wife, without a family, without sons, and without a social environment, and one who has a wife and social surroundings; and in this respect i.e. in showing the point of contrast both the Avesta and Pahlavi versions agree. At least the meaning of Avesta Magava is made clear in the Pahlavi paraphrase as "one having no wife," because that is the central idea underlying the life of a Magav. Whereas no ordinary Zoroastrian can lead a life without a wife according to the strict teaching of the principle of "Khaetvadatha" in the Zoroastrian religion, the Magava is the only exception made in accordance with the same ideal law of "Khaetvadatha" which the Magava has already attained for himself by a spiritual attunement of the male and female spiritual counterparts. This is the ideal of "Magih" or Spiritual mastership, the characteristic Pahlavi rendering for the concrete or abstract Avestic word. Hence we are able to see from the Gathas and even this one very important section of the Vendidad that the institution of Magus or Magavship is originally Zoroastrian, and it is the ideal of spiritual perfection or the grand Spiritual Unit of a completely unfolded soul.

Lastly even the Yacna has a solitary reference to this Zoroastrian institution of Magavan, which runs as under –

*"Ma no apo dush-mananghe, ma no apo duz-vachanghe ma no apo dush-shyothnai, ma duz-daenai ma hashi-tbishe, ma moghu-tbishe, ma verezano-tbishe, ma najyo tbishe."*

-Yacna 65 § 6.

*"May not our waters be for one of evil thought, may not our waters be for one of evil word, may not our waters be for one of evil deed, for one of evil conscience, for the harasser of friend, for the annoyer of Magav, for the annoyer of workers, may not our waters be for the afflicter of the near ones."*

Here we notice that one who afflicts a Magava or one who does not aspire after Magavship or Mastership of soul is kept out from the blissful efficacy of waters. This paragraph is regarded as "a later interpolation" by the writer of Zoroastrian Theology according to his queer belief of all later Avesta except a considerable portion of the Gathas, being not strictly Zoroastrian. But to those who believe that all Avesta now extant are descended from the 21 Nasks of Zoroaster, this section of the Yacna suggests the original institution of Magavan as being purely Zoroastrian, and in this the people of evil thought, evil word, evil deed, of evil conscience, suppressing the higher friendship, killing the natural propensity of the soul for higher mastership or magih, and those who obstruct the relationship of the angels with their soul – all such people are put in one category of prohibited ones from the efficacy of waters, for they are people who hinder the process of spiritual progress or unfoldment. Hence the word "Magav" in Avesta implies the state of higher spiritual development, and this meaning we have been enabled to learn from the various re-references to it from the Gathas, the Vendidad and the Yacna. All these nine references to Magav from the extant Avesta-7 Gathic, 1 from Vendidad and 1 from the Yacna-are quite enough, compared with the meagre state of the extant Avesta, for proving to us that the *Magavship is the ideal Zoroastrian institution of a perfectly advanced soul.*

Now then the question arises whether the Avestic "Magavan" is the same as the English or Latin terms Magus and Magi in common use? The answer would be "yes" or "no", according to the different points of view; and we shall therefore collect the various inferences possible for us to be deduced as under –

1. The "*Magavan*" is the original Zoroastrian highest stage of development of Soul, recognized in the Gathas, Vendidad and Yacna.
2. It is the highest grade in the Athravan or priestly class in the Zoroastrian Sacerdotal Order, and of the same order as the "*Sraoshavereza*" the highest-priest who is the co-operator of Sraosha.

3. *Zoroaster* himself is one of the "Magavans" as evinced from the Gathas, and the Magavans are those who are deserving of the greatest reward of Garo-nmana, the Highest Heaven.
4. The Magavan is the *Master Soul*, *perfect* in the performance of Rituals, and master of the knowledge of the entire Zoroastrian Law which implies the entire law of the universe in all its departments.
5. "*Magus*" in the singular, "*Magi*" in the plural, which are the terms for the Magavan or Maga in Avesta and Magih in Pahlavi, originally implied the highest sense of Magavan; *e.g.*, when *Zoroaster* is styled a *Magus* and his immediate disciples the *Magi* by other writers, the terms designate the original sense of the highly advanced Soul or Master-soul.
6. Later on the terms *Magus* and *Magi* came to be applied improperly to all the Zoroastrian priests without any distinction of their grades by other writers especially the Greek historians.
7. Then again the Persian term "*Magus*" was in the same way wrongly applied to all the Zoroastrian priests, and this application was extended to the entire fold of the Zoroastrian religion.
8. The terms *Magus* and *Magi* still later on came to be indiscriminately applied to all the followers of Zoroastrianism in various parts of Persia.
9. The original Magavan or *Magus* of the Avesta had to lead a celibate life with a pure milk diet and certain strictures of abstinence.

From these nine inferences we learn that the foreign writers have made a good deal of confusion to such an extent that the reader cannot follow what is said. If the writer of Zoroastrian Theology were to say at one time that the *Magi* did not receive

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any recognition in the Avesta, and at another time that they were Zoroastrian priests of Western Iran; if he were to say at one time that the Magi were the priests of the Medes, and at another time that the practices and beliefs of the Magi comprised a part of the Magian religion; if he were to say that the Magi borrowed the religious practices and beliefs from the Athravans at some remote period, and that the Magi foisted some of the characteristic features of the Magian faith upon Zoroastrianism; if he were to say that the recognized priest of the Avestan texts is the Athravan, and that it is yet to be proved that the forms derived from *Maga* 'great' occurring in the Gathas and in the Avesta designate this priestly class – nothing can be made out of this jumble of perplexing incongruous ideas, collected from the foreign writers, and a queer hotch-potch produced out of these, by the reader who is left in a whirl of dizziness after reading about the Magi from the book of Zoroastrian Theology. Such is the scholarly attitude of independent (!) inquiry, which leaves the reader in the lurch, and shatters all his beliefs most of which are rightly based upon original truths coming to him as traditions !

## CHAPTER VIII.

The Writer's Prophecy of there being various writers of  
the different Avesta Scriptures.

In the first chapter the writer's division of Avesta scripture into different periods of their birth and existence has been dealt with where it is clearly pointed out that all the Avesta scriptures now extant viz. the Vendidad, the Gathas, the Yacna, Visparad, Yashts and some fragments form a very small fraction of the entire bulk of the original Zoroastrian scriptures which comprised 21 Nasks or volumes treating all the laws of the Infoldment of the Soul into matter and of its Unfoldment from matter-the laws being respectively termed the *Daena-i-Mazdayacni* and the *Daena-i-Zarathushtri*. We have seen in that chapter that the Yatha Ahu Vairyo is the fundamental key-note to the entire edifice of Zoroastrian scriptures of which we are at present very unfortunate to possess even less than 21th portion and that too in a very disjointed and disconnected condition."

Even this meagre portion now extant has been regarded as quite sufficient by the Parsee community settled in India, for fifty years ago the community implicitly believed that all these Avesta Scriptures in their possession were after all relics of the inestimable treasure bequeathed to them by the holy prophet Zoroaster. So long as this belief prevailed all the traditional rules of Ashoi i.e. righteousness, piety and holiness in everyday life were put into practice with solemn sincerity and all the canons of grand rituals were seriously followed by the whole community. All these traditional rules of piety and canons of rituals they believed were not a mere conjectural guesswork, but that they were portions of ancient teachings of the prophet from the Nasks which were unfortunately not in their possession when they entered India. Nevertheless the religious leaders and Dasturs of the time who possessed the qualification of "*Narm Nask*" i. e. all the Avesta

by heart had such a strong memory that they could have reproduced in writing much of the lost Nasks if they had wished so to do. For one reason or another these pilgrim-fathers have left with us only the portions now extant which they must have considered sufficient for the coming generation to make them observe the Zoroastrian religion in practice with the continuation of the rituals for the departed souls.

Then fifty years ago there began the systematic philological study of all the Avesta writings with the help of Western scholars, and among many speculative theories resulting from this study there was the one which they considered all important viz. that only the Gathas now extant or most probably only one Gatha Ha 45 constituted the original writing given by Zoroaster, and that all the other portions viz. the Vendidad, the Yacna, the Yashts etc., were given and composed by the priests of times much later than the time of Zoroaster. Such a theory has been proved of late to be very destructive, since it has destroyed the faith of the community in the Avesta writings now extant. A portion of the community has learnt to look at these so called Later Avesta writings with a feeling of disrespect amounting at times to a spirit of base ridicule. Hence followed the disbelief in all the strict observances of holiness and rituals which were in vogue, for more than 1,200 years in India from the early times, for those observances and rituals were not to be found in the Gathas which were according to their speculation the only genuine writings of the prophet himself.

This theory of the philological school has been believed blindly by all the students following a philological line of Avestan studies, and the writer of Zoroastrian Theology is one of such students. In Chapter I we have tried to show how far this belief has been logically invalid, having neither internal nor external evidence for the support thereof. The subject has been treated at some length, and the present chapter therefore requires a very little say on it.

In the present Chapter we have to deal with a different aspect of the subject treated in Chapter I. The writer of Zoroastrian Theology has referred to various Avesta writings as composed by different authors, and we shall try to see how far such statements should be regarded as unwarranted, on the part of a scholar.

On p. 3 under the heading "Cleavage in the Aryan group," the writer says -

"What little information we get comes from Avestan works written *long after the death* of Zarathushtra, and these record religious beliefs that are closely akin to those of the Vedas.....Very little is known with certitude, and in all probability more will never be known. The Avestan texts preserve some relics of the common worship and common legends of the two sister peoples, as well as allow us to judge some strong points of difference that arose among them. The parallels in religious thought which the Avestan documents offer to the Vedic concepts are many, but equally so are the contrasts. The resemblance is great indeed, but the difference is still greater."

Then on page 4 he proceeds with the words -

"The Avestan writers record traditions of their predecessors still current in their time, and enable us to form some idea of what doctrines and cults prevailed in Iran long before Zarathushtra preached his religion. These traditions are of great value to us because they are nearer to the pre-Zoroastrian period by well-nigh three thousand years than we are. Much of what they say it is true, belongs to the post-Zoroastrian period in form, but is pre-Zoroastrian in substance, even though a good deal of what they repeat regarding the remote past could not be free from the bias of the sentiment and beliefs that might have been prevailing among them."

In the first place the date of the advent and departure of the prophet Zoroaster has not with any credible authority been fixed by any known writer, and in the second place there is no chronology found out by any Avesta student with different dates of the various Avesta compositions. In the absence of these two things *viz.*, the data of Zoroaster and the chronology of Avesta Scrip -

tures, it is not at all logical for the writer to say "Avestan works written long after the death of Zarathushtra", or that the Avestan Scriptures are "post-Zoroastrian in form" and "pre-Zoroastrian in substance" and such other nonsense based on speculative bombardment or 'pyrology', the science of speaking, opining and writing according to the whims and fancies of the inventor. What purpose does the writer of the book intend to serve by speculating upon speculated ideas of other people like him except that of dwindling the community from its right belief and faith and practice? To say that the Avestan writings are post-Zoroastrian in form implies that they were written by some unknown writers 'very long after the death of the prophet' and to say that the Avestan texts are pre-Zoroastrian in substance implies that the teachings in all Avesta are not given by the prophet himself. In short the writer means to say that all Avesta texts are Zoroastrian neither in form nor in substance, but are written by some writers as ignorant of the Zoroastrian canons as the writer of Zoroastrian Theology himself.

Then in the second place the phrase "Avestan writers" betrays the writer's total ignorance of the structure of the Avesta Manthra. Avesta is no ordinary language of everyday communication and intercourse, and as we have already seen the Avesta Manthra has been composed on the basic Laws of Staota Yacna for its sound-effect and word-effect in prayers and rituals. Hence Avesta compositions necessitate a previous knowledge of all the grand laws of Staota Yacna or the Science of Attunement in accordance with the colours produced by the friction of the atmosphere made by articulate sounds. We have therefore to remember that all the Avesta which is at present extant is but derived from the 21 Nasks given by Zoroaster, and it is simply a presumption on the part of the writer of Zoroastrian Theology to use the phrase 'Avestan writers' which implies more than one person as the original composer of the Avesta. Moreover the writer has not given any one name out of these many Avesta writers of his imagining. There is neither internal nor external evidence to indicate the name of any one composer of the Avesta and to prove the theory of more than one writer of the Avesta. The holy

prophet alone has propounded these canons of life brought from Ahura Mazda as evinced from Gatha 29"; 8. -

*"Yo no aevo sasnao gushata, Zarathushthro Spitamo."*

*i.e. "Spitama Zarathushtra who alone heard our teachings."*

The phrases '*Mazdo-frasansta*,' 'taught or imparted by Mazda.' and '*Zarathushthro-fraokhta*' and 'declared by Zarathushtra' repeatedly found in the Yacna prove the absurdity of there being other originators of the Avesta besides Zoroaster. If we take for granted the criterion of knowing the name of the writer from the occurrence of the name in any writing, we can say emphatically that Zoroaster is the sole originator of the entire Avesta, for there is not a single piece or part of the extant Avestan scriptures in which the name of Zarathushtra is not found to exist. If we take any Fargard in the Vendidad, Ha in the Yacna, Kardeh in the Visparad, Yashts, Nyaesh etc., we find therein the name of the holy prophet Zarathushtra repeated more than once just as we find in the Gathas. In the Gathas we find the name of Zarathushtra used in the first, second or third person, and in the other Avesta also we find Zarathushtra speaking of himself in the first, second or third person.

Again the comparison made by the writer between the Vedas and the Later Avesta is not very happy. The Avestan texts do not at all

'preserve some relics of the common worship and common legends of the two sister peoples.'

In the great brotherhood of all the great religions of the world, the religion of the Vedas, in accordance with a grand law of the gradations of religions, stands next in rank to the Zoroastrian Law. Hence it is possible that there may be certain points of resemblance between these two great religions, but these resemblances are not identicals but mere correspondences. The Soma ceremony of the Vedas is not the same or identical with the Zoroastrian Haoma ceremony, and yet the writer on p.11) says –

"The Avestan Haoma is identical with Vedic Soma." -

Now we can say that Soma ceremony occupies the same rank in the religion of Vedas as the Haoma ceremony in the Zoroastrian Law. The *Yacna of the Vedas* is not exactly the same as the *Yacna of Zarathushtra*, but it can be said that Yagna is as great a ceremony for the followers of Vedas as the *yacna* is for the Zoroastrians. This is a common mistake committed by all Avesta Students who have followed the comparative study of the Vedas, and they have committed the fallacy of regarding the corresponding resemblances as identical ones. If we say that John is as strong as a lion it does not imply that therefore John is the same as the lion. In the same way if it is seen from a comparative study that *Yagna* is as great as *Yacna* it can never be meant that Yagna is identical with *Yacna*. It is thus as a result of a very wrong line of study that the writer of Zoroastrian Theology believes that the Later Avesta preserved relics of Vedic writings, whereas in fact the entire Avesta has directly descended from the 21 Nasks of Zoroaster which have nothing to do with the language or the idea of the Vedas, and in fact the Zoroastrian ceremonies and ideas have not at all been borrowed from the Vedic ideas, but have been purely Zoroastrian in origin. The Avesta students who do not believe in the Zoroastrian authorship of all Avesta have fabricated a dangerous belief of their own that the Gathas never gave any rituals and that therefore Zoroaster never instructed the performance of any higher ceremonials, which have merely been borrowed by the later priests, who have composed the Later Avesta from their Vedic neighbours. It is with this impression that on p. 304 the writer says

“The Parsi Mobad performed the *Yacna* ceremony and squeezed the Haoma plant, as his Hindu Brahman neighbour practiced his *Yagna* rites and pounded Soma,”

meaning thereby that the Zoroastrian *Yacna* and Haoma have been merely imitations from the Vedic *Yagna* and Soma, an idea which must be termed anything but the Truth. It is not at all truthful to say that the so-called Later Avestan works

“Record beliefs that are closely akin to those of the Vedas.”

There are some correspondences as already pointed out, but from these correspondences it does not follow that the Later Avesta is a mere composition of Vedic or early Aryan ideas, for the origin of all Avesta as we have so often seen is the aggregate bulk of the 21 Nasks given by Zoroaster himself, find this fact supersedes all the speculative theories imaginarily got up by those who are bent upon excluding all Avesta except the Gathas or except even a considerable portion of the Gathas. We see therefore that the practice of ascribing the Avestan Scriptures to more than one writer must be looked upon as an undesirable thesis invented for some ulterior object by a very small portion of the Avesta students, and unless the names, dates and other particulars of these original writers of the Avestan Scriptures are proved directly or indirectly but reasonably, it is wrong to quote or support such theories which reduce extant Zoroastrian scriptures to a mere zero.

On p 165 again the writer of Zoroastrian Theology repeats the same destructive idea of his when he says -

“The original Gathic conception of the reality of evil is more emphasized by the *theologians of the Later Avestan* period, and the personality of the Prince of Evil becomes at the same time more pronounced.”

We are at a loss to understand the writer's meaning given to the word “theologians” here. Does the writer of Zoroastrian Theology imply by the word persons like the writer's own self or persons more enlightened or more illiterate than his own self! It is very doubtful to make out whom the word "theologians of the Later Avesta" refers to. If there were different individual writers of each of the Has of Yacna, of each of the Yashts, of each of the Fargards of the Vendidad, of each of the Kardehs of Visparad, of each of the various other Avesta texts, we must have at least one name of anyone writer out of so many, existing for our guidance. We find not a single name of anyone as the writer of Avesta texts, and on the contrary, we are told by Pahlavi authority that the Avesta in entirety is derived from the 21 Nasks of the prophet himself. Even personalities like Kae Vishtaspa, Frashaoshtra, Jamaspa, Maidyomaongha, who are re-

gaided as the first disciples or the prophet in the Gathas are not made out anywhere as writers of the Avestan texts or as persons delegated with the power of composing Avesta texts, the dream of there being the possibility of many writers of the Avesta can never be held as a fact by those who have made conscience their guide in Avestan studies, and only those who are prone to be slaves to the fire-offs of the ill-trained imaginative intellect can dream such dreams which have proved to be very baneful in the study of a sacred, revered, ancient, mystic, prophetic and revealed literature like the Avesta.

Now as to the separation between the Gathic conception of the idea of Evil and the Later Avestic conception we have not to say much, for this split between the Gathas and the Later Avesta has been treated already in the first chapter. The *principle of Polarity* or the law of two opposite poles in Nature irrespective of Ahura Mazda the Creator, has been as clearly explained in the Gathas as in the rest of the Avesta, and the personification of the Prince of Evil is to be found not only in the Later Avesta but also in the Gathas. As for instance in Gatha 45 ; 2 we find the Spenta Mainyu or the Bountiful Spirit addressing the Anghra Mainyu or the Retarding Spirit on the hereto-geneity of their thoughts, their principles, their sense, their words, their beliefs, their actions, their conscience and their souls, and there we thus make out that both the Spirits are personified as in the Later Avesta. In fact the Later Avesta as we have already seen have been derived from Nasks which contained subjects not falling under the Nask of the Gathas, and it is therefore not proper for the student of Avesta to try to find whether the Avestic ideas and subjects are to be found in the Gathas, and the Gathic ideas in the rest of the Avesta. There are some parallelisms on the main principles of Zoroastrianism in both the Gathas and the Avesta, but there are certain subjects in the Later Avesta derived from some of the 21 Nasks, which have not been touched at all in the Gathas. It is therefore not correct for anyone to imagine that because all the Avestic ideas do not find place in the Gathas, the former must have been invented by some other persons, and the latter only must have proceeded from the prophet himself.

This scepticism *re* authorship of all the Avesta on the part of the writer of Zoroastrian Theology is at the root of all evil which has influenced for worse the belief and practice of the Zoroastrian fold for many years past. There are certain expressions used in the book of Zoroastrian Theology, which it seems are given with the implied motive of running down and crying down the entire Avesta Scriptures with the exception of the Gathas: -

(i) While referring to the angel "Vayu" on p. 133 he says

"*The poet* gives along list of the names of Vayu, and is very prolific in ascribing high attributes to him. In this the *ancient composer* follows the Yasht dedicated to Ahura Mazda. In fact Vayu is the only angel who is known, like Ahura Mazda, by names."

(ii) On pp. 103, 104 while speaking about Mithra he says

"Mithra is most conspicuous angel of the Younger Avestan period. One of the longest Yashts celebrates his greatness.....The description of him in the Yasht that is dedicated in his honour gives a vivid picture of the character of the pre-Zarathushtrian divinities that were worshipped in Iran.....The *writer* who consecrated Yasht 10 in his honour was conversant with the past greatness of this divinity, whose cult had struck so deep a root in the popular mind. *He* certainly was unsparing in eulogizing the work of this genius in the universe.....*The composer* of the Yasht who sings to his favourite divinity applies to him the same honorific epithets as are applied to the godhead."

(iii) Then while referring to the composition of the Zamyat Yasht he says on p. 142 -

"The *poet* who composed the Yasht in honour of Zamyat does not sing the glory of his heroine, but occupies herself rather with a description of the mountains of the world, and with the celebration of the Divine Glory that descends upon the Aryan race, symbolizing the greatness of the kings, and the consecrated piety of the sainted souls."

(iv) On p. 120 he has to use the same expression about the authorship of the Haoma Yasht, and says -

"Haoma is anxious that his cult, which has been in vogue for centuries, be given a due place in the new faith and receive the sanction of the prophet. The *poet* depicts him as approaching Zarathushtra for this particular purpose. One morning, we are informed, Haoma came

to the prophet as he was chanting the sacred Gathas before the fire-altar, and asked him to seek his favour by consecrating the Haoma juice for libations and to praise him as the other sages had praised him. In reply to Zarathushtra's inquiry Haoma proceeds to give instances of some of the greatest of his celebrants."

(v) While giving a description of Hvarekhshaeta on p. 126 he says—

"*The writer* of the hymn in honour of Hvarekhshaeta is more interested in depicting the movements of the sun itself as the orb of the day than in giving any account of the Yazata, or presiding genius of the sun. We have a vivid picture of the sun's movements, its rising and setting, its power to rout the fiends of uncleanness, and impurity, but we have hardly anything which treats of the spiritual personality behind this great luminary of nature. The worship of the brilliant sun must have preceded the period of its deification, and *the poet* cannot quite rid himself of the fascination of the primitive form of nature-worship. The physical phenomenon of the sun is always present before the mind of *the writer*, and there is very little attempt to address the presiding genius through his visible image, the concrete representative being the direct object of praise and glorification."

(vi) With reference to the composition of the Yashts he says on p.78 -

"In the absence of sufficient data, it is not possible for us to determine what particular Indo-Iranian beliefs and practices were discountenanced by the prophet, and yet admitted into the Zoroastrian theology as a concession to the unbending will of the populace by the *prophet's successor*.....*Some* of the longest Yashts or sacrificial hymns are composed in their honour. Yet the archangels, who are higher in the spiritual hierarchy, who occupied a unique position in the Gathas, and whose glory the prophet ever sang with his clarion voice to the people of Iran, have now either to content themselves with short laudatory compositions or go entirely without any special dedication. Some of the attributes that are the prerogative of Ahura Mazda alone are applied to the leading angels; *authors* are sparing even to parsimony when they confer honorific epithets on the Amesha Spentas."

(vii) Similarly on p. 80 while distinguishing the Gathic monologues from the Avestic dialogues he says -

“In the Gathas the prophet addressed several questions to Ahura Mazda, but the replies were left to be inferred from the context. An advance is made upon this method, and now we have Zoroaster depicted as putting questions, and Ahura Mazda himself as answering them categorically. To invest *their compositions* with divine sanction and prophetic authority, the *later sages* wrote in the form of a dialogue between Ahura Mazda and his prophet. The greater part of the Vendidad and some of the Yashts are composed in this style.

(viii) In the Introduction while boasting about the "impartiality of a scholar" and "not resorting to sophistical arguments" etc., on pp. XXIX, XXX he says -

“Decay soon begins in the language in which Zoroaster composed his immortal hymns, and *his successors* now write in the Avestan dialect which replaces the Gathic.....The Avestan works, in the form in which they were written in Avestan period, no longer exist.....The form in which the Avestan texts have reached us is that which was given them during the Pahlavi period.....The artists employed to restore the broken edifice belong to the Pahlavi period, but the materials used come down from the Avestan sources.”

(ix) On p. 71 while distinguishing the Athravans from the Magi he says -

“Hence the probable conclusion that the Avestan texts are the *productions of the athravans*, the legitimate guardians of the Zoroastrian canon.”

In all these nine references given above from the book of Zoroastrian Theology, we find certain peculiar words and phrases used to denote the different authorships of the different Avesta texts. "The poet," "the ancient composer," "the writer," "the composer," "the authors," "the prophet's successors," "the later sages," "the athravans," etc., - these terms which are used quite indiscriminately and irresponsibly by the writer of Zoroastrian Theology naturally raise a question from the reader as to who the writer or the writers of the

different Avesta scriptures are and what names they are known by. This attitude of ascribing the so-called Later Avesta to writers other than the prophet evinces total ignorance or ignoring of the fact of the existence of 21 Nasks of the prophet as the root-source of all Avesta texts. Such an attitude is not at all based on any scholarly invention or study, but is a result of pure and simple guesswork of almost all the philological students and mere translation-rememberers and grammar-crammers of the Avesta who fail to get at the inner, deep, underlying spirit of the Law of Zarathushtra, which teaches all the grand unseen laws of the universe. It is not at all logical to guess that the various Avesta texts have been written by different authors after the time of Zoroaster only because the styles of these are various and inexplicable, and incomprehensible. We have already seen that all the Yashts are derived from the Nask called Baghan Yasht and we have at present very few Yashts extant some of which are again in a mutilated form. The Yasht literature is very difficult to understand, for it contains the various functions of angels and archangels presiding over the various departments of the creation, and the style of the Yashts is very involved, metaphysical and allegorical. This is not a proper occasion in this book to give instances of the beauties of the Avesta Yasht Literature and of the grand laws of the universe which are taught therein, but if God wills it, and if circumstances permit, such books in future will see the light of the day, throwing once more the original light given by the prophet over the few Avesta fragments that are left as the choicest treasure now in the possession of the Parsi community:-(i) The functions of Vayu, presiding angel over the atmosphere and the scientific work of Khastra or electric force of 81 generic kinds, with the angels Ram and Gvat - (ii) the functions of Meher who co-operates with Khorshid the sun, and the power of Meher inherited by a truthful speaker by means of the subtle changes in the unseen centre of the tongue, the relation of Meher with the thought power or thought energy, and with Ushtana r vital-principle in man-(iii) the functions of the angel Zamyat presiding over earth, the various kinds of the earth's magnetism and their relation to the various kinds of the

human aura one of which is termed the Kyan Khoreh, the various invisible centres in the human constitution which help the development of the auras, the mountains and valleys and their various functions in the economy of nature, the fire Spenishta of the mineral kingdom, etc., etc.,-(iv) the functions of Haoma as angel and plant, the efficacy of Haoma ceremony and Haoma drink in the advancement of the soul, Haoma as the basis of all other ceremonials, the physical and spiritual healing powers of Haoma, the relation of Zarathushtra with Haoma and the special emphasis laid by Zamthushtra on the Haoma cult, etc., etc.,-(v) , the functions of Hvarekhshaeta or the Shining Sun in the universe at large, the Sun as the ruler of the universal system absence of any physical matter in the Sun, the relation of the Sun's magnetism with the Ushtana or vital principle in the human, animal, vegetable and mineral kingdoms, the great efficacy of the recital of the Avesta vibrations meant for the angel of the Sun, the worship of the Sun as equivalent to the attunement with Ahura Mazda and Amesha Spentas who are the co-operators (Hvare-Hazaosha) of the Sun, etc., etc , -all these and many more useful points of knowledge have been propounded in the Yashts when properly deciphered, which the bare philologist is unable to comprehend merely with the help of imperfect and sometimes absurd translations of the venerable Avesta texts. It is a matter of deep regret that the Avesta philological student presumes to know the pristine and simple religion taught by Zoroaster and then distinguishes this so-called pristine Zoroastrian truth from the ideas, which he dreams to have been developed by the later poets or writers or sages and such others. In the absence of some knowledge of the contents of the 21 Nasks it is quite an unscholarly attitude of the writer of Zoroastrian Theology to imagine merely from the various kinds of style of Avesta texts that here should be or were different writers thereof. The writer of Zoroastrian Theology seems to regard these Avestan Scriptures as ordinary pieces of poetic or prosaic composition-exercises attempted by some illiterate, crude writers, and thus with this speculative belief goes on saying critically whatsoever comes home to his educated intellect

of the present century. He has no basic principles to support his arguments, and even the imaginary ideas about there being various authors have no logical reasoning. It seems that the sole idea of the writer of Zoroastrian Theology is to depreciate the Yasht literature since it is so very difficult to understand reasonably for the student philological of the Avesta, and since it contains ideas of deep philosophy, which find no entrance into the shallow and narrow materialistic minds of such students. When we remember the two great divisions of Avesta viz. Manthra Spenta and Fshusho-Manthra, we find that a very considerable portion of the Yashts and Vendidad having been composed in the Fshusho Manthra are incapable of a correct grammatical rendering and clear translation. These Avesta compositions are based entirely on the laws of Staota or colours produced by vibrations of the sound, and can be elucidated only by the application of Staota-laws.

The philologist denounces all other Avesta texts as not having been composed by Zoroaster simply because he is unable to account for the various styles adopted in these Avestan scriptures. The writer speaks of the "Gathic monologues" and "Avestic dialogues," of the "Gathic questions without answer", etc., and thus distinguishing the Gathas from the other Avesta concludes that the latter ought to have been originally given by some later writers who are to us anonymous. In the first place we have already seen that there are dialogues in the Gathas also, and in the second place the Later Avesta give answers to many points left unexplained in the Gathas. As for instance in Gatha Ha 31; 13 a reference is made to the eyes of Ahura Mazda -

*"Ta chashmeng thwisra haro aibi Asha aibi vaenahi vispa" i.e. "O Protector, Thou seest Asha or Order Divine by means of Thy two sharp eyes."*

Now the student who excludes all other Avesta from Zoroastrian scriptures will conjecture whatever he likes as to what the eyes of Ahura Mazda spoken of in the Gathas should

Be. The student who reveres all Avesta as originally derived from 21 Nasks of the prophet Zoroaster will regard all Avesta as supplementary to and explanatory of the Gathas, and such a student finds in the Yacna Has 1, 2, 3, 4, 6, 7 what the eyes of Ahura Mazda are regarded to be-

*"Maonghaecha gaochithrahe hvarecha khshaetahe aurvat aspahē doithrahe ahurahe mazdao."*

*i.e., the seed-bearing Moon and the speedful shining Sun are the two eyes of Ahura Mazda."*

In this way a patient study of all the extant Avesta texts shows supplementary, explanatory, commentary, and parallel ideas to be found in the Vendidad, Yacna, Gathas, Visparad, Yashts, etc., etc., and the theory of later sages and later poets as composers of the so-called Later Avesta is exploded if all the principles of Zoroastrian Law expounded in the 21 Nasks are collected together even from the meagre extant fragments. Instead of showing that the entire Avesta scriptures are remnants very miserably detached no doubt of the original harmonious whole of 21 Nasks, the writer of Zoroastrian Theology lays a gratuitous charge on the imaginary later writers of-

'Investing the compositions with divine sanction and prophetic authority.'

by giving a form of dialogue thereto. This is an insulting remark passed on the Avestan scriptures which are regarded by the writer of Zoroastrian Theology as matter-of-fact compositions by men of ordinary mental calibre, but which have put on a disguise of prophetic authority. We should say that even the Gathas evince the style of dialogue, and that therefore so much portion of the Gathas as is written in the dialogue style ought not to be regarded as composition by Zoroaster but by these pseudo-Zoroasters or later Sages who invested the Gathas with mere prophetic authority !

Then again the writer denounces further the Avestan scriptures to the best of his ability when he says that the -

“Avestan works in the form in which they were written in the Avestan period no longer exist.”

We do not understand what date the writer has in his mind for the ‘Avestan period,’ and what form the writer means to speak of. Can the writer describe exactly the form of Avestan scriptures in the Avestan period? What does the writer mean when he says that the -

“Materials used come down from the Avestan sources?”

What were those Avestan sources? By whom were they taught and in what form did they exist? The only motive of such speculative dogmatic assertions from the fire-off of the imagination of the writer of Zoroastrian Theology seems to be that of anyhow derogating and denouncing all the Avestan scriptures by means of sophisticated meaningless phrases and stereotyped ideas.

Lastly we shall refer to the cumulative idea of the writer about the different authorships of the various Avesta scriptures. Presumably he wants to show his aloofness from what he says about this, but in fact he brings out his own inner views *re* the belief that all the Avesta scriptures did not originate from the prophet Zoroaster. Under Chap. XLII on pp. 335, 336 he says under the heading "Textual criticism brings startling revelations for the Parsis" –

“The first outcome of the critical study of the Avestan literature, . . . . . was the discovery made by the Western scholars that the grammar, style and internal evidence of the extant Avestan texts show that they were not composed at a single period and by one person, but that they were the products of many persons who worked at various times. Scholars such as

these undertook to determine the approximate dates of the component parts of the Avesta. The Gathas were shown to be the oldest in time of composition, and the authorship of a considerable portion, if not all, of these hymns was ascribed to Zoroaster himself. The prophet's work, it was said, was continued by his immediate disciples and must have extended over a very long period after him, even though the immediate impression made by Zoroaster himself may be acknowledged to have become fainter in succeeding generations. The religion of the Younger Avesta had departed in certain respects from the religion of the Gathas, and the subsequent composition showed signs of degeneration both in substance and style. The simple and abstract spirit of the Gathas was blurred, if not lost, and the development of the later texts tended to become more complex and concrete.....

“Startling indeed” were these new ideas that philological researchers brought to the Parsis, who had been accustomed *to attribute indiscriminately all Avestan compositions to Zoroaster himself* and who never approached their own sacred books with a historical perspective.

"It This critical estimate of their scriptures by the Iranian scholars of the West greatly influenced the Young Parsi scholars in India. They now hailed the Gathas as providing a self-sufficient religious system in themselves. They claimed to have discovered the only true mirror in which the genuine teachings of Zoroaster were reflected. The Later Avestan texts were declared to render nugatory the pristine purity. An *exuberant outgrowth* of dogmatic theology and ceremonial observances, they asserted, had supplanted the buoyant simplicity of the Gathic teachings, and simply represented a decline from the pure teachings of Zoroaster.....

“All this was highly sacrilegious to orthodox ears.....More sober opinion intervened to modify the sweeping assertions, and declared that while the Gathas, of course, should be taken as the norm, there should also be admitted into the Zoroastrian canon such parts of the later scriptures as were in accord with the Gathic spirit; but *whatever could not be traced to the Gathas was adventitious, and therefore not deserving of acceptance.*”

When we carefully examine the words quoted above we find that the idea of the different authorships of all Avesta scriptures was first invented by the Western scholars, whose belief of the authorship merely of some of the Gathas by Zoroaster and of all other Avesta scriptures by later priests was hailed as gospel truth, without any internal or external evidence to corroborate it, by the as ignorant students in India. The Western scholars when they began their philological barebone study of the Avesta did not know that Avesta was "*Razeng*" or "mystic words" or "*Guzera Senghaongho*" "the hidden words" as depicted in the Gathas. Being totally ignorant of the Laws of Staota according to which the entire Avesta Scriptures have been composed from the twenty-one Nasks of Zoroaster these Western scholars paid heed only to grammar and style as in the case of any modern ordinary language. We regret to see that no student of Avesta in India has shown moral courage to point out where the scholars of the West have erred even after a study of the Pahlavi, which serves ad a key to most of the extant Avesta. On the contrary we find that the same belief of Western scholars has been followed blindly in any work written by any student of Avesta in India. Although a very wrong and pernicious belief it has become very deep-rooted among the philological school of Avesta students. They are at a loss to make out that they commit the logical fallacy of *petitio principia* when they say that the 'Gathas merely provide a self-sufficient system in themselves.' A reasonable consideration of what we have said about the 21 Nask-origin of the entire Avesta scriptures will bring the thinker to the conclusion that the so-called Later Avesta do not supplant but very consiclerably supplement the Gathas. To declare the ceremonial observances taught explicitly in the so-called Later Avesta as 'an exhuberant *outgrowth*,' – *to say that* –

'Whatever could not be traced to the Gathas was adventitious and therefore not deserving of acceptance.' –

to say that there were many pseudo-Zoroasters as authors and originators of the various Avestan teachings-to say that the 21 Nasks were not given by one and the same prophet Zoroaster, -to say that the Gathic religion is the only pure and original form of Zoroastrianism-to say that Sudreh and Kusti being non-Gathic are un-Zoroastrian-to teach that the recital of Yacna, Yashts, Nyaesh and other Avesta fragments is never meant by Zoroaster who has never composed anything except one or two Gathas-to say that the holy ceremonials have been purely - invented by the later priests-is, to say the least, downright preaching of heresy and apostasy.

It is a great misfortune of the Parsi community that not a single Avesta technical term has been properly explained by any student, nor a single Avesta passage either in the Gathas or in the other Avesta properly elucidated and deciphered according to the laws of Staota. With a very shallow and imperfect study of the husks in a shattered and broken condition it is very unscholarly on the part of those who have given very dangerous and pernicious opinions about the kernel contained in the Avesta scripture and about the authorship thereof. The iconoclastic method and destructive policy followed indiscriminately by most of the so-called students of Avesta in India-of speculating upon the subject of authorship of the fragmentary extant Avesta scriptures-of regarding only one or two Gathas as given by Zoroaster himself and of dreaming all other Avesta to have been composed and originally given by some poets, authors, priests and other later sages-of depreciating all other Avestan texts which are incapable of intelligible explanation merely by means of the efforts of philological translations – must not be allowed to pass unnoticed by the reading public who believe themselves to be educated. In fact no encouragement should be given to such speculators who attempt to kill out the religious devotion of the community by imaginarily preaching such nonsensical and dangerous views regarding the authorship of Avestan scriptures, which are as old as nearly 9,000 years. It would have been entirely in keeping with the

scholarship of these students to have openly expressed their inability to understand in the first place the inner deep underlying meanings of these ancient sacred scriptures in the peculiar cipher symbol-language, and in the second place the reasons of the different styles adopted in these different types of Avestan writings. In the absence of a considerable portion of these sacred scriptures now lost to us for a very long time past, it would have been creditable for these Avestan students to have stopped with wonder and amazement as to who the author of such mystic and surprising inexplicable ancient scriptures could be. On the contrary the writer of Zoroastrian Theology thinks himself to be a seer and is so sure of the various authorships of different Avesta scriptures that he has the audacity to say -

‘The Parais who had been accustomed to attribute indiscriminately all Avestan compositions to Zoroaster himself’ –

words used very unwisely and very indiscriminately by a writer in the absence of any evidence to support his own blind belief. The writer seems to forget the noble maxim here viz., “Where ignorance is bliss, 'tis folly to be wise.” We must say that it is entirely a blind belief of those who say that all the other Avesta except one or two Gathas were not taught by Zoroaster, since that belief is not at all supported by any reasonable proof. 'Indiscrimination' lies in the adoption of foolish and unwise speculative beliefs and in the preaching thereof. Those who ascribe all Avesta writings to Zoroaster are not blindly following their belief, for they have on their side the strong argument of the 21 Nasks as the origin of all Avesta scriptures, given by the prophet himself. In the presence of such a valid proof given by the Pahlavi Dinkard of there being 21 Nasks for the origin of all Avesta writings, it is no indiscrimination on the part of the community to believe on that ground that all the Avesta scriptures have originated from the prophet himself. We are at a loss to understand why the writer of Zoroastrian Theology tries throughout to win his own point by taking advantage of the ignorance of the community about the original Avesta and Pahlavi writings. What ulterior

motives have led him to speak of the poets; and composers, and later sages and other writers of the various Avesta scriptures? It has been admitted by some students very often that it is very difficult in the first instance to ascertain the exact period wherein the prophet Zoroaster himself lived. Speculative scholars have tried their best to determine the date of Zoroaster but none have arrived at any satisfactory result. It is still more difficult to wean all the Avesta writings from the date of Zoroaster and to dream of some later dates differently to be given to them. In fact if only one or two Gathas are allowed to remain to be of Zoroastrian origin, and if the other Gathas and the rest of the Avesta are stripped off their Zoroastrian stamp, the writer of Zoroastrian Theology teaches thus that the Zoroastrian religion now no longer exists. Thus the writer when he ascribes indiscriminately the Yashts, the Vendidad, the yacna, etc., to various other original composers does not make out that he is treading a very dangerous path and rushes in where angels fear to tread. In the absence of a systematic and consistent knowledge of the entire Zoroastrian Law, it is very difficult for the intellect to grasp even the fragmentary Avesta texts of Vendidad, Visparad, Yacna and Yashts, all of which are so very abstruse and full of meanings unheard of till now. It is not good scholarship to doubt the authorship of the Avesta scriptures when the student is unable to follow consistently the inner meanings thereof.

Hence to conclude it must be remembered that -

1. The extant portions of Avesta scriptures form a very insignificant part of the entire 21 Nasks given by Zoroaster.
2. Even these have never been properly elucidated in the right sense and spirit, which the prophet Zoroaster wanted to convey.
3. The grammatical structures, style and subject-matter are different in each of the extant Avesta texts only because each has a different Nask-origin.

4. All the Avesta scriptures fall under "*Vispe sravao Zarathushtrahe*" - "all the teachings of Zarathushtra."
5. *Avesta* is no ordinary language and requires a knowledge of Staota laws for its composition, and therefore the so-called Later Avesta which display a profound knowledge of the Staota-laws could not have been composed by poets and other writers.
6. It is only a blind belief first invented by the scholars of the West, and then blindly followed by the students in India that only one or two Gathas could have been composed by Zoroaster and that the rest of the Avesta were invented by people of later times.
7. It is a very dangerous doctrine to teach the ignorant public that the holy ceremonials and other rules of Ashoi, etc., of daily observance, are mere exuberant outgrowths upon the simple religion of the Gathas.
8. It is quite an unwarranted statement to prophesy that all the other Avesta scriptures were written and taught by various other writers in the absence of any reasonable evidence in support thereof.
9. It is quite unscholarly on the part of the writer of Zoroastrian Theology to have concurred in the opinion that whatever in the other Avesta is not capable of being traced to the Gathas is not to be accepted as of Zoroastrian origin.

Shall we then accept the speculative ideas of the writer of Zoroastrian Theology as bearing the original stamp of genuine Zoroastrian spirit!