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The Late Hon'ble Justice Sir DINSHA DHANJIBHAI DAVAR.



Pradhan Sir:

29: 8: 1915.

Dear Mr. Museum:

This morning I handed over your manuscript to

Mr. Pustoyev - with my hearty

I am no judge of the subject,

as it was no use my reading it.

Pustoyev has promised to look into it & to publish it in the

Sony in Lusatimant. He has also promised to consider

the desirability of reprinting it in book form.

You might find him after 2 or 3 days. If the publication is worth it & if

any pecuniary help is necessary, I will be happy to give it.

Yours sincerely,

Frank B. Rowse.

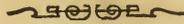
Phryges Museum, Ery.





The Late Dr. KAIKHOSRU F. C. KAVARANA.

ZOROASTRIANISM ANCIENT AND MODERN.



COMPRISING A REVIEW OF DR. DHALLA'S BOOK
OF
ZOROASTRIAN THEOLOGY.



WRITTEN AND PUBLISHED BY
ERVAD PHIROZE SHAPURJI MASANI, M.A., LL.B.,
VAKIL, HIGH COURT,
LATE FELLOW, ELPHINSTONE COLLEGE,
AND
MULLA FEEROZE AVESTA AND PAHLAVI MADRESSA.



Bombay.

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1917.



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108, Chandanwadi Bombay, No. 2.

TO

The Late Hon'ble Justice,

SIR DINSHA DHANJIBHAI DAVAR, Kt.,

A TRUE PARSEE HERO,

WHO HAS FOR GOOD ROUTED THE EFFORTS OF
THE ADVOCATES OF JUDDIN-MARRIAGE AND CONVERSION,

WHO HAS SAVED THE PARSEE COMMUNITY FROM
RACIAL DEGENERATION AND EXTINCTION.

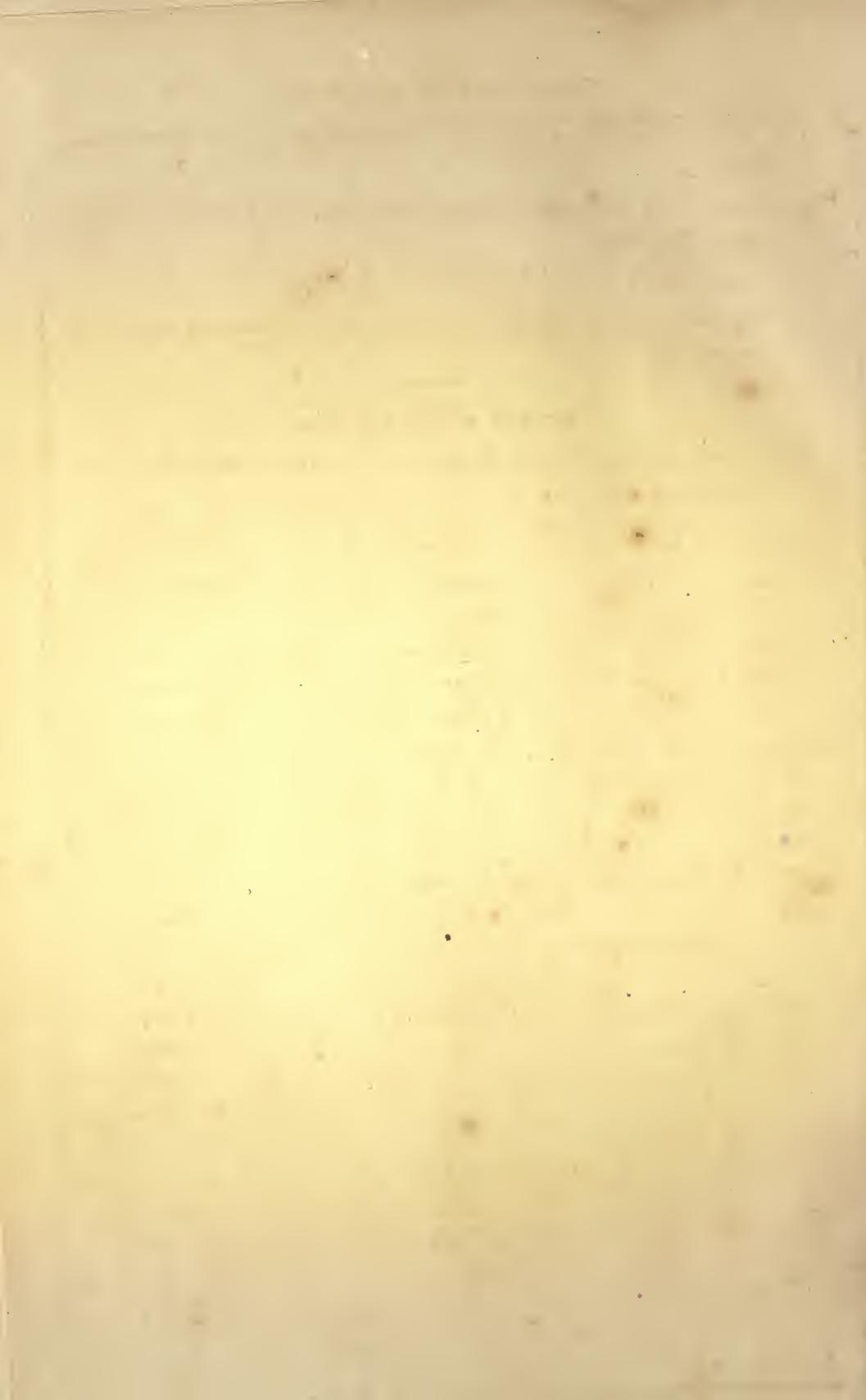
WHO HAS BY HIS LEARNED DECISION FROM
THE BENCH IN THE YEAR 1908, GIVEN EFFECT TO
THE WISHES OF THOUSANDS OF PARSIS DONORS THAT
THE USE OF

THE CHARITY FUNDS, FIRE-TEMPLES, DOKHMAS AND
OTHER RELIGIOUS INSTITUTIONS ENDOWED BY THEM
SHOULD BE ALLOWED TO PARSEES ONLY

—:o:—

THIS BOOK IS DEDICATED
AS A TOKEN OF RESPECT BY HIS ADMIRER.

PEACE BE WITH HIM !



Types used in this Book:

1. *Italics*—Original Avesta and Pahlavi Quotations with translations.
2. *Small Pica*—Quotations from Dr. Dhalla's Book of Zoroastrian Theology.
3. *Pica*—Body of this Book.
4. *English*—Quotations from other writers; also some important points.

Errata et Corrigenda.

The reader is requested to note the following errors and corrections in the book :

Page	Line	Incorrect	Correct
vii	17	Vegetariam	Vegetarian
ix	12	years	ears
xiv	4	Question	Questions
xvii	5 from below	inforation	information
xxii	7	Virbration	Vibration
xxxviii	7 from below	allows	allow
7	5 from below	aud	and
8	10	opulance	opulence
9	6	Ahmai	Ahurai
11	15 from below	It fact	In fact
12	4	this	his
"	Last line	fro	from
14	4	try	tries
15	12 from below	dividing the	dividing
17	10 from below	later on	elsewhere
			<i>i.e.</i> vide, A collection of Dr. Dhalla's Inconsistencies pp. xxx to xxxiii
32	16	aud	and
33	7	Hadha-Manthric	Datic
"	"	Vendidad from	Vendidad also from
35	9	aud	and

<i>Page</i>	<i>Line</i>	<i>Incorrect</i>	<i>Correct</i>
35	14	ths	the
44	12 from below	Zarathushra	Zarathushtra
69	9 from below	Scriptures	Scriptures
71	8	Zoroastor	Zoroaster
„	last but one	fron	from
87	6	the teachers	teachers
97	11 from below	or	of
104	18 from below	cenfidence	confidence
116	4 from below	that	the
„	„	K. K.	K. E.
118	6	death.	death.'
„	10 from below	34	32
123	12 from below	54	55
126	„	Zrâvân	Zravân
142	11	Extant	extant
152	16 from below	soul	sole
„	7 from below	Ashaûnam	Ashâûnâm
156	13	western	Western
158	7 from below	rituals ;	rituals ; and
166	6 from below	writings	writings.
176	11	Gatha 51 § 15	Gatha 31 § 15
„	15	Gatha 51 § 15	Gatha 51 § 14
182	10	Yasht	Yasht.
193	10	origina	original
„	11 from below	regardiug	regarding
197	10	to	of
201	5	which	with
204	12 from below	senses	senses.
222	15	or	of
231	2	Frav	Frav-
„	4	establish	establishes
233	11	mortals ?	mortals ? ”
„	17	a knowing-one	the knowing-one
„	13 from below	spiritual-tife	spiritual-life

<i>Page</i>	<i>Line</i>	<i>Incorrect</i>	<i>Correct</i>
235	1	thy	Thy
240	11 & 12	word	Word
249	8	80, 81,	80, 81.
274	Last but one	The	"The
279	13	he	the
298	18	Phlavi	Pahlavi
300	12	propensity	propensity
315	14 from below	Avesa	Avesta
316	5 from below	Though	Thou
329	17	against	against
332	13 from below	<i>pro</i> gress	<i>progress</i>
356	1	superficiali	superficial
361	4	mentruous	menstruous
372	12 & 13	rect- itude	rec- itude
380	16	Frst	First
388	7	Ameshapends	Ameshaspends
"	14	Amehaspand	Ameshaspand
389	5	diffeent	different
394	13	Agha-Minthra	Agha-Mithra
399	17	sign	sign of
414	8	by Gayomard	Gayomard
"	16	period."	periods."
434	17 from below	Zoraastrians.	Zoroastrians.
"	14 from below	eighteen	fifty-four
435	13	Barshnoon	Barshnoom
440	15	has	his
442	5	Zroastrian	Zoroastrian

INTRODUCTION.

The courageous action of that great Parsi, the late lamented Sir Dinshah Dhanjibhai Davar in convincing his colleagues on the board of the Parsi Panchayat Trustees, that Dr. Dhalla's book on Zoroastrian Theology was not worthy of the Trustees' support, inasmuch as it was written along heterodox lines that were calculated to injure the deep-rooted religious sentiments of the large majority of his co-religionists, by reason of the doubts and ridicule cast therein on their time-hallowed tenets and practices, aroused great indignation and much recrimination in the tiny camp of so-called Reformers, but gave intense satisfaction to the community at large.

It will be a matter of further satisfaction to my co-religionists (barring a handful of misguided *Progress (!)-vâlâs*) that Ervad Pheroze Shahpoorji Masani, that energetic, enthusiastic and learned Athornan, who has won deserved popularity by his courageous efforts after religious revival and social purity, should have undertaken the task of publishing a detailed reply to the many harmful doctrines and interpretations which Dr. Dhalla has ventilated in that book. It is no doubt true that the ideas embodied in "Zoroastrian Theology" are not in any sense new or original, but are repetitions of what a thimbleful of self-styled reformers (!) have been moving heaven and earth, in season and out of season, to promulgate in the Parsi community; and though the latter, as a whole, has treated such attempts with silent contempt, and turned a sneering deaf-ear to the fads of the more or less materialistic *Sûdhârâvâlâs*, it might be as well to have in print a reply to these oft repeated arguments from one who is well qualified to refute them. Ervad Masani has received high University education and has for nearly twelve years made a study of the Parsi Scriptures in their original languages, the Avesta and Pahlavi. Mere University degrees and philological knowledge however do not enable one to understand the spirit

of an ancient religion like Zoroastrianism or to comprehend the inner meaning of many of its doctrines and most of its ritual. A sympathetic study of Theosophical, Khshnoomic or allied literature and other philosophies and an inherent respect and reverence for one's own faith, accompanied by an honest attempt to lead a life of purity and service in faithful accord with Zoroastrian tenets, constitute essential qualifications in one who would venture to pronounce opinions not merely on the grammatical construction and philological translation of sacred texts, but on the fundamental spiritual, doctrinal and ritualistic ideas that underlie them.

Ervad Masani as an ardent student of that exposition of Zoroastrian philosophy and ritual which has now grown familiar amongst Parsis under the name of "*Elm-i-Khshnoom*", and as one who is a devout Zoroastrian in daily-life possesses these qualifications, and his present attempt throws a good deal of light on Zoroastrian studies.

That microscopic portion of the community which styles itself Reformers, but whose activities prove them to be iconoclasts of a dangerous type, has a few pet ideas which constitute the constant refrain of what they would call their song of progress, but what is really speaking their iconoclastic dirge. They have moreover a few bogeys which they now and often display with the object of frightening those that hold orthodox views. Ervad Masani has done well in taking up these ideas one after another in order to prove their falsity, and in dismembering, in regular order, these bogeys so as to expose before public view their utter hollowness.

One such pet theory has been this. The Gathas constitute the earliest and most reliable Scriptures—all other Avesta is later and younger. Anything in the latter that is not found in the Gathas may thus be challenged—if it does not suit the whims of the heterodox. It is very conveniently forgotten that the Gathas are a small portion of the Avesta literature containing hymns and cannot therefore be expected to embody either a complete philosophy, or an exhaustive ritual; nay, being mere

hymns, cannot legitimately be expected to deal with these subjects at all. It is very interesting therefore to be told what Ervad Masani has got to say on these points. Specially instructive is his reply to this argument of the older and later Avesta; and the very able manner in which he has traced and expounded references even in the Gathic Hymns to the most important of Zoroastrian rituals, the *Yacna*, commands our admiration.

The Reformers' bogey of muttering prayers in an archaic language, not understood, and their substitution by Gujarati, or may be, English prayers, has been thoroughly and ruthlessly disrupted, and the explanation of the way in which Manthras or Mantras have their efficacy, given in the light of "Elm-e-Khshnoom," and supported by numerous quotations will be found as instructive as it is gratifying. The subject of animal sacrifice and of the duty of kindness to animals has been very thoroughly and wholeheartedly handled as was to be expected from the author who is a confirmed vegetarian and has consistently contended that the Zoroastrian religion has never even so much as countenanced the slaughter of dumb animals either for satisfying the palates of men or for securing the grace of the Yazatas.

The thorny question of Proselytism which has really been more a social than a religious question, but which has deliberately been misrepresented to be primarily a religious one, has also been cleverly handled and many of the passages relied on by the proselytizing party thoroughly dissected.

I am sure Ervad Masani's work will give very instructive reading to Parsis and also to students of Zoroastrian lore, specially as it is permeated with *Khshnoomic* interpretations which have not yet been very widely known.

J. J. VIMADALAL.

Bandora 9th July, 1917.

P R E F A C E .

This Book—perhaps the first of its kind in the field of Original Zoroastrian Literature in the English Language—owes its existence to three different persons, an introduction with whom will not be out of place in the preface.

When Dr. Dhalla's Book of Zoroastrian Theology was brought out in 1914, the Trustees of the Funds and Properties of the Parsee Panchayat were requested to extend their patronage to this book, and to buy a good number of copies of the same from the Sir Jamsetjee Jejeebhoy Translation Fund under their control.

At that time the Late Hon'ble Justice Sir Dinsha D. Davar graced the Board of the Trustees, who in their final decision declared their unwillingness to patronise the book for various reasons, one of which was that the book contained among other crude and obnoxious ideas the advocacy of proselytism.

Thereupon followed in the newspapers a series of ungentlemanly attacks from the Dhâlâites who were staunch supporters of the Juddin-marriage question, reviling in the most disrespectful terms possible the great personality of Sir Dinsha Davar, for the best opposition to the proposal of the Trustees' patronage for the book, was launched forth by that fearless hero-Trustee. No one in the community dared to fight face to face with these zealots of proselytism, a handful of whom took pride as students of Avesta and Pahlavi languages. The silence or at the most the absence of literary campaign on the part of the Dâvarians or opponents of Juddinism let loose the most abominable abuse in the Dhâlâite papers on that Great Man Sir Dinsha.

At this stage my friend and colleague the late Ervad Sorab Jamaspjee Panthaki who was an honorary Joint-Manager with me of the Zoroastrian Ilm-i-Khshnoom Institute of Bombay

instilled into my mind the idea of publishing a review of the book of Zoroastrian Theology. This friend of mine who was a reliable student of the Avesta and who was well-versed in the detailed knowledge of Zoroastrian rituals and canons, was a sentinel of all public questions relating to the Zoroastrian religion and the existence of the Parsee community. He could not brook the gratuitous insult and the stream of gross abuse poured against the man who had stood the community in good stead at its most critical juncture, and therefore prevailed upon me in the matter of undertaking the task of writing a review 'only for Justice Davar's sake.' These words of my friend 'only for Justice Davar's sake' are still ringing in my years.

Then I approached the late Sir Dinsha Davar, and at the very first interview I saw in him a polite sympathetic friend, a saviour of the community from extinction, and a sacrificer for doing what was only right. I was invited frequently to his bungalow and his chamber, and after a very pleasing exchange of views on religious and other social questions he entrusted the task to me with the word of encouragement of all sorts of help in the matter—the main help being pecuniary. At first it was arranged that I should contribute the review piecemeal in the columns of the *Sanj-Vartaman* paper, and a reprint of the same should be taken for publication in the book-form. For some reason or other, the proprietor of the *Sanj-Vartaman* refused to allow this review to appear in his paper, and Sir Dinsha thereupon asked me to go on with my work only with the idea of publishing it in the book-form. A letter which I have been fortunate to preserve in my file and a *fac-simile* of which has been given in the frontispiece of this book, will give some idea to the readers about the origin of this book:—

Pedder Road,
29-8-1915.

DEAR MR. MASANI,

This morning I handed over your manuscript to Mr. Rustomji Vatcha Ghandy. I am no judge of the subject so it was no use my reading it. Rustomji has promised to look into it and to publish it in the *Sanj* in instalments. He has also promised to consider the desirability of reprinting it in book form.

You might go and see him after 2 or-3 days. If the publication is worth it and *if any pecuniary help is necessary, I will be happy to give it.*

Yours Sincerely

DINSHA D. DAVAR.

PHIROZE S. MASANI, ESQ.

After this letter of assurance of pecuniary help from Sir Dinsha who was ready to sacrifice money for the sake of weeding out a poisonous exotic from the field of Zoroastrian literature, the work of writing the review was continued, and nearly a half was finished in writing when by the inexplicable decree of Nature the best adviser and sympathiser of the co-religionists was recalled to the unseen realms whence he had come.

The sad news of the death of the patron of the community, Sir Dinsha Davar, was received with great mental agony and grief at a time when his presence in the questions of communal interest was most urgently needed.

However I was inspired to observe my promise of publishing the book to late Sir Davar, with the offers of pecuniary help from other liberal members of the community. I have here to express a sense of my obligation to Mr. Jehangir D. Davar, Bar-at-Law, for presenting me with a very nice photograph of his late father, from which a copy has been reprinted for the frontispiece of this book.

With the help of some friends of mine I have been able to get the pecuniary help necessary for the printing of the book, when Mr. Framroze C. Kavarana extended his helpful hand towards the book in the name of his dear departed son Kaikhushru. The late Dr. Kaikhushru F. C. Kavarana was a promising youth of the community, and one of the most efficient workers in the field of scientific manufacture of patent drugs and other articles of his own invention. The loss of such youths to the community is irremediable, and we have to resign ourselves to the Will of Him who ordains the in-

explicable events of birth and death. I take this opportunity of expressing my best thanks to Mr. Framroze who has really given his money in what is termed in Pahlavi "*Râdi*" or Right Charity (*Av. Raiti*) in the name of his blessed son.

Thus we see that the book sees the light of the day through the instrumentality of—

- (i) the *Thought* of the late Ervad Sorab J. Panthaki,
- (ii) the *Word* of the late Sir Dinsha D. Davar, and
- (iii) the *Deed* in the name of the late Dr. Kaikhushru F. Kavarana.

There is not the least intention of making money out of the sale of this book, and I have no personal interest in writing this book except that of rendering service to my co-religionists in the field of Zoroastrian literature, and this work is purely a result of two years' labour of love.

The proceeds from the sale of this book, therefore, will be given to some work of charity or some charitable institution.

My thanks are due to my worthy friend Mr. Jehangir Jamshedji Vimadalal, M. A., LL. B., Solicitor, High Court, for favour of Introduction.

I have also to thank all those who have helped me in expediting the work of this book especially a friend of mine who prepared fair copies from my rough hastily written MSS. for the press.

PHIROZE S. MASANI.

108, Chandanwadi.

Bombay, 29th July 1917.

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PROLOGUE.

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In the following chapters it is intended to put before the Parsi public who are unfortunate in having no chance of knowing what their Prophet of Prophets Holy Zoroaster the Spitaman has taught to them under the name of "Zoroastrian Daenâ" or "the Law of the Universe as taught by Zoroaster," some facts enabling them to see how the majority of the Parsi public who are ignorant of Avesta and Pahlavi studies can be easily led astray by the so-called Parsi Avesta scholars who have monopolised the entire work of opining on all questions—latent or patent, secular or ritualistic, celestial or terrestrial—*re* Zoroastrianism. A recent work called Dr. Dhalla's "Zoroastrian Theology" seems to be a bold attempt at misguiding the almost 99 per cent of the Parsis who have had no opportunity of originally consulting the Zoroastrian Lore in the extant Avesta and Pahlavi writings as a matter of their own personal study thereof.

At the outset it must be clearly understood that the said book has no real substance in itself, and that it is simply full of the chaff of the writer's Idols-of-the-Mind as well as his Idols-of-the-Market-place. In other words the book is a mere jumble of all the speculative and predominant ideas either taking root in the mind of the writer on account of the seeds of the Western learning sown into it or growing from outside as a result of reports of various speculative hearsays received from a handful of such friends as have borrowed such ideas wholesale from books and authors without caring in the least to consult the original Avesta scriptures. It is not intended to pass animadversions on the style and diction of the book, on the linguistic slipshods, or on the personality of the learned writer. This attempt is meant simply to show that such mushrooms like the book under review have already grown in the vast field of Zoroastrian Scripture-Literature, and that the present work of

Dr. Dhalla is simply an addition and quite an undesirable one, to the many strictly speaking non-Zoroastrian-ideas-containing books, though their title may designate the epithet 'Zoroastrian.' Hence an attempt is made throughout the following chapters to point out as in a Geometrical or Mathematical theorem that the book called Zoroastrian Theology is simply a bead-work of the writer's own non-Zoroastrian-like or alien ideas incoherently joined together into a number of chapters classified into different periods imaginarily created out of the writer's own mind, and not at all based on any internal evidence. The reader will be able to note a number of inconsistencies in the ideas of the writer himself—these reaching such a degree as to enable the reader to make neither head nor tail of what the writer wishes to convey. There are so many logical fallacies of begging the question, that but for these fallacies it would have been even impossible for the writer to write his book. Empirical statements and dogmatic assertions without any reasonable proof thereof entirely tire the reader out. The chief artifice employed in the arrangement of the book and its method of treatment is the omission of original Avesta-text quotations, with an empty hollow list of references to various chapters and sections from Avesta and Pahlavi translation-books. Very few almost none who are not acquainted with the original Avesta writings, can easily detect this artifice employed for misdirecting the reader into a wrong belief that the work is teeming with genuine Zoroastrian teachings. Yet as we shall see the entire work is not at all genuine—not at all sincerely giving out facts and figures as they exist in the original Avesta—but there is to be found a counterfeited earnestness with *a favourite mission lurking behind it*. The writer by his very method wrongly tries to convey that he has simply given out things existing in the original Avesta scriptures. His method consists in grouping together imperfectly translated sentences here and there picked out from various translation-books of the Avesta on any particular subject, and in putting in the main body of a chapter this whole group in a chain or bead-like form, and marking every sentence at a full stop with figures, and giving scripture references for these

figures in the foot-note of a page. From the smart way of writing, a reader,—I mean, a reader of the English language who has never read a letter of the Zoroastrian scriptures in the original,—may be readily led to believe such a work to be real, systematic and genuine, propounding the prophet's (!) own ideas as it were on Zoroastrian theology. What is really seen is this that in many places we find in the main body of the chapter the bead-like ideas to be simply imperfect or wrong translations suitable only to the pet Idols of the writer with wanton additions and omissions serving his own purpose of carrying *his favourite mission* home to the public. If the reader reads a sentence in the main body of the chapter and notices a figure placed on it, and then sees reference for that figure at the foot of the page he is reading, he seems to imagine that the idea read by him in the main body is an idea occurring in the Zoroastrian text referred to in the footnote; whereas, if the same reader goes actually to refer to the text and tries to find that idea out, and moreover if he is a student of the Avesta, to his great surprise he sees there absolutely no such idea given in the original Avesta text. Thus it is that the reader is misguided and such a book meant to pass as authority on Zoroastrian Theology must be publicly run down as a collection of dangerous views disgracing Avesta study in itself. The writer's own shabby views shrouded in the dark silken cover of polish and smartness, thrust and enforced on the ignorant-of-Avesta Parsee public can no longer prevail, and the Trustees of the Funds and Properties of the Parsi Panchayet have very aptly dealt a death-blow to such an unguaranteed heterodox book by refusing to encourage the sale of it from the Funds of the Parsi Zoroastrian community under their control.

With these initial words we shall now proceed to examine the subject-matter of the book itself. It is quite certain that 99 per cent of the Parsi community are quite ignorant of the reading, writing, and understanding of Avesta and Pahlavi. Hence a duty towards religion and community has devolved upon me, of showing the existence of counterfeit works in Zoroastrian

literature to my co-religionists and aliens who take interest in the Zoroastrian studies. It is a very difficult task to write something like a review of such a book as Dr. Dhalla's Zoroastrian Theology without the reviewer's own personal and original knowledge of Avesta and Pahlavi writings in their own languages. Those who have studied Avesta and Pahlavi as their classical languages in the University have almost all of them unfortunately imbibed the Idols of the Market Place *re* Zoroastrianism, and therefore such students can never be expected to take an unbiassed and fair review of such works proceeding from their own school. The other class who is quite unfamiliar with Avesta and Pahlavi has fairly speaking no right to write a review on a book requiring a special knowledge thereof, and even if anybody of this class writes one, it cannot stand in argument against those very few to whom the pages of Avesta and Pahlavi texts have been wide open. Hence although I myself have studied Avesta and Pahlavi in their school, I have adopted quite a different line of study and have left off picking up and accumulating together their Idols of the Market Place, for though I am or rather was *in* their school, I have never been *of* their school. As such, I shall try my best to point out all the undesirable ideas and fallacies in the said book simply out of duty.

It is necessary also to give an explanation of the title of this review, viz., 'Zoroastrianism—Ancient and Modern.' The expression 'Ancient Zoroastrianism' implies the teachings and tenets of the Zoroastrian Mazdayacnian Law as originally given by the prophet himself in the 21 Nasks. Nearly nine thousand years have elapsed since the advent of that greatest Spiritual Leader the earth has ever had. The present Parsee community in India who follow Zoroastrianism are entirely in the dark as to the genuine original teachings about the unfoldment of the Soul inculcated by their prophet nine thousand years ago. Unfortunately only $\frac{1}{21}$ th part of the entire Zoroastrian scripture has been preserved with them, and that too in a peculiarly mutilated form. Hence it has been very difficult, nay almost impossible, to judge of the original teachings of the great universal religion of Zoroaster.

Recently about fifty years ago the Western method of the study of religions was applied to these remnant mutilated Avesta fragments, and the study of comparative philology disclosed more markedly the ruinous condition of the extant scriptures. Now it happened that a number of observances of Ashoi or Holiness—canons and rituals which were perpetuated traditionally merely by a practical observance thereof could not be seen in nor verified by the philological student of the crumbs of the entire Avesta Scriptures. The philological student with the vain-gloriousness attendant upon the intellectual development, preached the ineffectiveness and foreign character of these Ashoi-principles and rituals. Consequently, the community was divided into the 'orthodox' or the majority who have upheld and reverently followed all the traditional observances of rituals and canons of holiness in their daily life, and the 'reformed' or "heterodox"—a handful of the school of philology who have become sceptics, cynics, agnostics and even atheists as the result of their philological study of these Avesta fragments, and have posed themselves as well-versed master-adepts and grand teachers of the entire Zoroastrian religion. By 'Zoroastrianism Modern' as part of the title of this book is meant therefore all the newly-hatched strange teachings of the upstarts who have devised an Anglo-Zoroastrian religion of their own, paying respect only to the Five Gathas or only a portion thereof, deriding all observances of Ashoi or holiness in everyday life, ridiculing all rituals, prayers, faith in religion etc., and teaching their hearers and readers to believe only what is based on reason or rather sense-perception. Thus these Moderners have aped without understanding what is termed Rationalism in the West, and they are accustomed to believe only what their reasoning faculty and the five senses allows them to perceive. Hence these moderners cannot believe in the existence of Ahura Mazda, Amesha Spentas, Yazatas, Soul, Immortality, Unseen Worlds etc. etc., because all these are found to be not at all based on their sort of "Rationalism." They cannot believe in "Revelation" as applied to Zoroastrianism, because "Revelation" stands in contravention to their ideas of "Rationalism."

The Book of Zoroastrian Theology is one of the many books of this so-called Rationalistic School of Avesta students. It echoes all the absurd, nonsensical and unreasonable views held by the majority of the philological school of the Avesta about the greatest, best and most excellent universal religion of Zoroaster. The book advocates very emphatically the admission of aliens into the Zoroastrian fold simply with the investiture ceremony, and the advisability of inter-communal marriages. It seems that the book has been written with the sole mission of Juddin-conversion and Juddin-marriages, for the writer throughout the book strikes the iron wherever he finds it hot. When the attempts of the advocates of proselytism are baffled in the recent suit against the Trustees of the Parsee Panchayat of Bombay (vide 11 Bom. L. R. p. 85), they have tried to procure in black and white the arguments *pro* proselytism in the name of Zoroastrian scriptures and Dr. Dhalla ran to their succour. The late Sir Dinsha Davar who took part in that law-suit as one of the Judges conjointly with Sir Justice Beaman, was dead against the foul attempts of these proselytists for various valid reasons. When he saw that Dr. Dhalla's Book was motived only for preaching proselytism he feared lest the book might some day be held up as authority by a counsel in any other similar proselytism-suit and desired to have a book refuting *home* all the rotten ideas contained in the Zoroastrian Theology, so that such a refutation in a book form might be presented to the Bench by a counsel on the opposite side. Thus this book "Zoroastrianism—Ancient and Modern" was commenced with the far-sighted view of its usefulness held by the hero Sir Dinsha who was ready to sacrifice a mite of his money for the sake of saving his small community from being merged into an unnameable base product of various bloods incompatibly and unscientifically and irreligiously mixed together by Juddin-marriages.

It must be admitted that this book "Zoroastrianism—Ancient and Modern" is indebted to the most worthy source of Zoroastrian study. This venerable source is designated in the Avesta by the term "**Khshnoom**." This blessed term implies from its derivation ("Khshnu" to be enraptured or to be beatific), the esoteric know-

ledge of the Laws of Nature—the occult or hidden knowledge which raises the devotee of it to the inner joy amounting to ecstasy. Every great religion of the world has the “Khshnoom” or esoteric or occult elucidation of its teachings preserved, by a group of advanced souls shut out from the public, and the “Khshnoom” side of all the great religions differs in degrees proportionately to the intensity of the depth of the teachings of each of the religions. The immutable law of gradations must not be overlooked when the “Khshnoom” or esoteric side of any religion is followed as a line of study just as in the case of any other branch of science or knowledge. Zoroastrianism being the Universal teaching of all the Laws of Nature, is gifted with the most exalted and exhilarating “Khshnoom” of its own. When the inevitable did occur, and Zoroastrianism had to be in abeyance for some centuries as decreed in the “Zravân-i-Dregho-Khadâta” or the “Self created Long Cycle,” this “Khshnoom” side of Zoroastrian teachings disappeared from the public view, and it fell to the fortunate lot of a very few highly unfolded souls who also disappeared from public life and became “Gûfa-nashin” or settled in caves and mountain-recesses, to preserve this “Khshnoom” intact with them. These blessed souls are known by the term “Sâheb-Delân” or Master-Hearts having a “Sraosha-Vereza” or Worshipful Grand Master as their venerable leader and guide. Even to-day these “Saheb-Delan” or Master-Hearts are living a life of strictly Zoroastrian Ashoi or Holiness in a considerable number of men, women and children. They are completely hidden from public view, and it is very rarely that the blessed face of any one of these “Saheb Delân” can be seen by one out of the public. One Parsee-Zoroastrian, a respectable gentleman of Bombay, at present residing in Surat, Mr. Beheramsha Navroji Shroff, has been fortunate to have come in contact with these Saheb-Delân pious souls in accordance with the inexplicable Law of “Paitioget” or “Keshash”—the Law of Distributive Adjustment of credit and debit of souls mutually with one another and with unseen forces working in Nature. Mr. Beheramsha whom his disciples in India call by the respectful term “Ustâd-Saheb” or Grand Master of Religious knowledge, received some glimpses of “Khshnoom” from the “Saheb-Delan” residing in Daemâvand-Koh of Persia. He himself lived with them for a

period of about three years during which the Most Revered and Worshipful Blessed Grand Master Sraosha-Vereza Marzbân, the Dasturân Dastur of the present Saheb-Delan group of souls, bestowed upon Mr. Beheramsha the gift of Zoroastrian Khshnoom-knowledge or "Ilm-i-Khshnoom."

After his return from Persia, Mr. Beheramsha remained silent for about thirty years, for he felt the rationalistic and materialistic tendency of the time too strong to allow him a patient hearing of the upto-the-present unknown esoteric side of the Zoroastrian religion.

Then about ten years ago when Mr. Behramsha was pressed by his friends to open "Khshnoom" classes for the public, he consented with great reluctance and there came into existence what is known by the name of the "Zoroastrian Ilm-i-Khshnoom Institute" of Bombay. Mr. Behramsha as the proprietor and Ustad Saheb of this Institute conducts weekly or fortnightly classes, and public lectures are arranged under the auspices of the same Institute. Brochures containing explanations of the details of Zoroastrian rituals are published with the liberal help of the members of the Institute and other members of the community for free distribution amongst the Parsee public, and books entitled "Zoroastrian Ilm-i-Khshnoom Series" are published by Mr. Behramsha. Unfortunately all the teachings of Zoroastrian Ilm-i-Khshnoom are out in the Gujarati Vernacular language and the present book *i. e.* "Zoroastrianism—Ancient and Modern" is the first English book putting before the public some faint outlines of Ilm-i-Khshnoom, the original esoteric line of Zoroastrian religion.

With a philological study of Avesta and Pahlavi for the last twelve years and the "Khshnoom" teaching of Zoroastrianism for the last ten years, I have been able to see that the philological study of Avesta merely procures the shells for the student whereas Khshnoom inserts the original kernel necessary to make the whole nut. I have seen with great precision that the philological study of the Avesta would be greatly helped and embellished if it were helped by the Khshnoom line of study at the same time. The present attitude of the study of Avesta is philology and conjectural speculation of philosophy, which should be replaced by philology and Khshnoom—the original key to the Zoroastrian philosophy.

It must be perfectly understood that “Khshnoom” is not a foreign line but purely and originally Zoroastrian. The word “Khshnoom” is met with even in the extant Avesta scriptures and moreover in two of the Gathas as under—

- (I) *At toi anghen saoshyanto dakhyunâm*
Yoi Khshnoom vohu manangha hachâonte,
Shyothanâish ashâ thwahya Mazda senghahyâ
Toi zi dâtâ hamaestâro aeshmahya.

—Spenta Mainyu Gatha Hâ 48 § 12.

“They are the Saoshyants or spiritual benefactors of the provinces, who O Mazda with the practice of thy teachings propagate the Khshnoom by means of Ashoi and Good Mind. Verily they are destined to be the opponents of the Druj-i-Aesham, the origin of all Drujas.”

- (II) *Atchâ hoi schantu mananghâ ukhdâish shyothanâishcha.*
Khshnoom *mazdâo vahmâi â fraoret Yacnascha.*
Kavachâ Vishtâspo Zarathushtrish Spitamo Ferashaoshtrascha.
Daongho erezush patho yâm daenâm Ahuro saoshyanto dadât.

—Vahishta Ishti Gatha Hâ 53 § 2.

“Then Kae Vishtaspa and Frashoshtra of Spitama Zarathushtra will teach for the sake of propitiation of Mazda, the paths of righteousness which Ahura has vouchsafed as the Law of the Saoshyants, unto him who has faith in “Khshnoom” or Divine Revelation and in “Yacna” or processes of attunement by means of Staota or vibration-colours by virtue of his thought-power, word-power and deed-power.

From these two Gathic passages it is seen that “Khshnoom” requires Ashoi and Good Mind, and the strict observance of the Laws of Ahura Mazda. It also necessitates opposition to “Aeshma” which is Arch-drujih—the source of all “Drujih” and hence a perfect life of purity can lead one to attain the “Khshnoom” or “Beatific knowledge”: Again without “Fraoret” or implicit faith the acquisition of “Khshnoom” is impossible. We find in the Meher Yasht § 9, Fravardin Yasht § 92, and Hadokht Nask I ; 3, and Visparad Kardeh XIV ; 1 a very beautiful rule of knowledge proceeding from the heart towards the mind—

“*Fraoret frakhshni avi mano zarzdâtoit anghuyat hacha.*”

“The abundance of faith proceeding from the heart-devoted ‘Ahu’ or developed conscience unto the mind.”

This maxim teaches that the knowledge of the laws of nature in the initiative requires “Faith.” First a devotee must have faith in the prophet and his teachings, and with his staunch faith he must practise all those teachings and by a practical life parallel to nature he must develop his conscience, and the voice of the conscience proceeding towards the intellect, becomes the genuine light for his soul.

Similarly in Gatha 30 § 2 we find the most rememberable rule of faith—

“*Sraotâ geushâish vahishta avænata sâchâ mananghâ.*”

“Hear the Best (canons) with the ears, and see or verify them with the enlightened mind.”

This is wrongly interpreted by the school of philology to mean rationalism of the present day. The Gathic maxim clearly states “hear with the ears the Best canons” which implies ‘Faith’ in the beginning allied with a practice of the canons heard with faith, and thereafter the devotee is advised to see with his mental eye or verify the truth of those canons with the enlightened mental powers developed as a result of the practical life of Holiness. Thus Faith, Practice and Inspiration or knowledge is the serial order taught in the Zoroastrian religion for the attainment of “Khshnoom” or esotericism of its own.

Finally we notice that “Khshnoom” is the line of all “Saoshyants” or spiritual benefactors. Those who aspire to become Spiritual teachers and guides of other souls must pursue the line of the acquisition of “Khshnoom” which was bestowed by Zoroaster on the Saoshyants like Kae Vishtaspa and Frashaoshtra of the time.

It must be remembered that in this book a very faint reference has been made to the various things propounded in the Zoroastrian Khshnoom, and the abstruse and deep interpre-

tations and detailed subtleties have been dispensed with, since this book is chiefly meant for a review refuting Dr. Dhalla's peculiar views in his book of Zoroastrian Theology. The terminology of "Khshnoom" is not at all new to a student of Avesta, Pahlavi, Pazend and ancient Persian languages, and care has been taken to clearly define all the technical terms employed in this book. The reader will see that Zoroastrianism explained in the Light of Khshnoom renders the teachings thereof found in the extant Avesta into a consistent harmonious whole. All the preconceived opinions and prejudices must be given up in the search for genuine knowledge by a sincere seeker after truth, and the "Khshnoom" line being entirely new will perhaps raise many doubts and questions in the mind of the reader of this book as to the authenticity of the views expressed therein. It is hoped that the educated portion of the Parsee community will take up a patient inquiry after the Khshnoom line of study of Zoroastrianism and will desist from reviling and attacking gratuitously their own venerable "Khshnoom" inculcated in the Gathas.

In this book the reader will find a total exclusion of "Argumentum ad hominem". Not a word has been said about Dr. Dhalla's personality, and if at times the words are found to be very severe regarding his views they are so in proportion to the wrongness of the attitude adopted and the views expressed by Dr. Dhalla. The book is written merely as a *bona fide* review of Dr. Dhalla's Zoroastrian Theology, and all the criticisms are made *in good faith* without any undesirable motive underlying them.

In microscoping the book of Zoroastrian Theology I have not followed every chapter in the order of the writer of the book, but I have made my own division of the whole book as under:—

1. **The writer's division of Avesta Scriptures into periods.**
2. **The writer's harping throughout the whole book on the same string of Proselytism which really forms the burthen of his book.**
3. **The writer's contempt of Zoroastrian Rituals.**

4. **The writer's leaning on the authority of Foreign writers in the absence of Avestic evidence.**
5. **The writer's fondness for Animal sacrifices said to have been encouraged in Zoroastrianism.**
6. **The writer's cynical view of the prayer effect of Avesta Scriptures.**
7. **The writer's hotch-potch on the word "magi."**
8. **The writer's prophecy of there being various writers of the different Avesta Scriptures.**
9. **The writer's ignorant ridicule of the observance of menses by women.**
10. **The writer's views *re* Zoroaster's place in the Universe.**
11. **Miscellaneous.**

We shall now try to treat these main divisions one by one and show how the writer has simply consciously or unconsciously given out his most objectionable views seriously baneful to the land marks of Zoroastrianism, in spite of his responsibility as a Parsi priest and man of some education according to the belief in which he is held.

In the end I have to express my deep sense of obligation to my respectful Ustad Saheb Mr. Behramsha N. Shroff who has brought me from darkness into light *re* original Zoroastrian teachings, and who has kindly given me permission to write this book in the line of Zoroastrian Ilm-i-Khshnoom so far as I have been able to grasp his sermons in the classes of his Institute.

May the Almighty Ahura Mazda grant him a long life of health and happiness in order to enable him to revive once again the immutable original canons of the most ancient and most exalted religion of Zarathushtra—the Daena-i-Berezishta, Mazish-tâcha, Vahishtâcha, Sraesh-tâcha Yâ Ahuirish Zarathushtrish—the Loftiest Law, the greatest, the best, and the most excellent which belongs to Zarathushtra of Ahura !

Amen ! Amen !! Amen !!!

PHIROZE S. MASANI.

CHAPTER I.

The writer's division of Avesta Scriptures into Periods.

Although the writer has given, in his introduction, assurance of his "independent inquiry without prepossession in favour of one belief or another," and of "the impartiality of a scholar," the basic line of argument adopted by him throughout the book is not at all independent but simply a borrowed one; and throughout the book leaning on this main-stone he erects all his partial and favourite views on this very foundation which is the arbitrary division of Avesta Scriptures into different Periods of their birth and existence. The division of Avesta Scriptures into the Gâthâs and the Later Avesta is very objectionable and offensive, and it is merely a speculation resulting from the so-called "linguistic basis". Such a division reflects sheer ignorance of the Zoroastrian Lore on the part of the writer; and it is merely a repetition of the worn out view of a few students of the Avesta, based on no internal nor external evidence, and in the absence of such evidence, held even by them only as a probability and not as a certainty. When the writer says in Introduction pp. XXX, XXXI.

"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 earliest Zoroastrian documents are the Gathas, written in the Gathic dialect. * * The most extensive literature on Zoroastrianism is written in Avestan..... and that period is called the "Later Avestan Period",....."

he simply discloses his utter ignorance of the vast compass of the original writings of Zoroaster himself, which consisted of 21 Nasks or volumes, each Nask containing the laws of the universe exhaustively in its various departments. When we study a summary, even an imperfect summary extant of the 21 Nasks of

Zoroaster, we find that all these Nasks cannot be covered merely by the Gathas. The summary of the 21 Nasks as given in the Pahlavi Dinkard clearly shows that the extant Gathas form only a fraction of the "Vâstârem" Nask known in Pahlavi by the name of "Satûd Yasht". Hence the Gathas make up even less than $\frac{1}{21}$ of the entire Zoroastrian Scriptures.

It will not be out of place to give here a portion of the summary of the 21 Nasks as given in the Pahlavi Dinkard, for the entire book of Zoroastrian Theology is based on the brittle, reed-like, speculative belief that only some of the Gathas belong to Zoroaster himself and that the rest of the Avesta was written by later priests. It is owing to this belief that the writer of the book excludes everything out of the fold of Zoroastrianism that he is unable to see in the Gathas; *e. g.*, rituals, most of the Yazads, state of the soul after death, and many more things which are not of course to be found in the Gathas. And this belief has played havoc in the field of research into Zoroastrian doctrines, to such an extent that the advocates of this belief have proved themselves to be destructivists. Consequently the summary given below of the 21 Nasks will enable one to make out the extent of the original Zoroastrian Scriptures, to compare that extent with the very insignificant fraction at present in our possession, and to assign the exact value to the book under review written entirely on this unwarranted speculative belief. The analysis here given is taken from the Introduction to the Pahlavi Version of the Avesta Vendidad by Shams-ul-Ulma Dastoor Darab Peshotan Sanjana, B.A.:—

The learned Dastoor before giving the Analysis says—

"We learn from the Sassanian tomes that the original Parsi Scriptures comprised twenty-one (21) Nasks or sacred books.....From the analysis of these 21 Nasks given in the Eighth book of the Pahlavi Dinkard, which is deciphered and made intelligible to

scholars by the indefatigable labour and intelligence of Shams-ul-Ulma Dastur Dr. Peshotanji B. Sanjana and Dr. E. W. West, it is not difficult to form an adequate idea regarding the whole extent of the primitive Zoroastrian literature.....Very likely the Nasks were even far more extensive in their original bulk, because we do not learn from the Dinkard any data as to the exact extent of the Gathic literature in the Avesta period. It has been believed from the intrinsic condition of the surviving Gathas, that they are not preserved in their entirety, and that the five Gathas had greatly lost in their original extent during the calamities that have been brought upon Iran by Alexander..... The entire sacred Avesta comprehended 21 books which were classified under three heads :—

- (i) the Gâthic lore which treats of spiritual knowledge, duties and good works.
- (ii) the Dâtic group which treats of the Law referring to this worldly existence, knowledge, duties and good works.
- (iii) the Hada-Mânthric learning, which relates to the matter and spirit that subsist together between the spiritual and material worlds.

The three metrical lines of the Yathâ Ahu Vairyô, the principal basis of the Avesta, underlie this triple division ; and in conformity to the twenty-one parts of Nasks of the Sacred literature."

It will not be out of place to give here both the Avesta and Pahlavi names of all the 21 Nasks which are as under:—

(A) Avestan names:

1. Yathâ
2. Ahû
3. Vairyo
4. Athâ
5. Ratûsh
6. Ashât
7. Chit
8. Hachâ
9. Vanghéûsh
10. Dazdâ
11. Manangho
12. Shyothananâm
13. Anghéûsh
14. Mazdâi
15. Khshathrémchâ
16. Ahûrâi
17. Â
18. Yim
19. Drégûbyo
20. Dadad
21. Vâstârem

(B) Pahlavi names:

1. Sudgar
2. Varshtmânsar
3. Bagha
4. Dâmdâd
5. Nâdar
6. Pâjeh
7. Ratû-dâd-hâite
8. Barash
9. Kashasrûb
10. Vishtâsp-Sâste
11. Vashtag
12. Chitra-dâd
13. Spend
14. Baghân Yasht
15. Nikâdûm
16. Dvâsrujad
17. Hûspâram
18. Sakâdûm
19. Javid-shidâ-dâd (vendidad)
20. Hâdokht
21. Satûd Yasht

The above Dastur then writes further in his Introduction as under:—"the Seven Nasks viz., *stot Yasht*, *Sudgar*, *Varshtmansar*, *Bagha*, *Vashtag*, *Hadokht* and *spend*, fall under the Gathic lore; under the Hada-Manthric group come, *Damdad*, *Nadar*, *Pajeh*, *Ratudad-Haite*, *Barash*, *Kashasrub* and *Vishtasp-Saste*; and under the seven Datic group are mentioned *Niradum*, *Dvasrujad*, *Husparam*, *Sakadum*, *Javit-Shida-dad*, *Chitra-dad* and *Baghan Yasht*."

Summary of the 21 Nasks:—

1. The Nask which corresponds to the twentyfirst word *Vastarem* in the *Yatha Ahu Vairyō* is the *Satud Yasht*, the Pahlavi of the Avesta *Staota-Yaçnya*. This Nask contained thirty-three chapters, of which the Gathas formed the most essential part. The *Stot* or *Satud Yasht* comprises more than half of the Avesta text of the *Yaena*. It begins with *Yaena Ha* 14 and ends with *Ha* 58. It excludes *Yaena Hâs* 19, 20, 21; 52, 56, 57 and reckons the *Yaena Haftanghaiti* as one single chapter. The whole is interspersed with passages from the *Visparad Karda*, 5-24. We know already the contents of this Nask from the Avesta text of the *Yaena* now extant.

2. The *Sudgar* has twenty-two Fargards containing commentaries upon the Gathas, of which a remarkable synopsis is preserved in Pahlavi thus: According to *Sudgar* Nask, the *Yatha Ahu Vairyō* is the foundation of the *Din* or *Revelation*, and the formation or composition of the *Nasks*, is derived from it. The recitation of this *Ahunavar* formula gives power and success to the reciter, &c., &c., &c.

3. The *Varsht Mansar Nask* contains 22 Fargards with an introductory chapter on the incidents of the Prophet's birth and on his being appointed the Prophet by *Ahuramazda*. Then follows a summary about the reverence of the sacred fires, the sacred waters, and the departed kinsmen. The 22 chapters were devoted to the commentary on the 22 chapters of the five Gathas, and included explanations of the *Yatha Ahu Vairyō*, *Ashem Vohu* and *Yenghe Hatam* prayers.

4. The *Bagha* also had 22 sections of which the first three included Hâs 19, 20, 21 of the Yacna. To this was added in the rest of the chapters a metaphysical interpretation of all the five Gathas.

5. The analysis of the Dinkard says nothing regarding the *Vashtag Nask* which indicates that the writer had neither its Avesta nor its Pahlavi version, accessible to him.

6. The *Hadokht* was the twentieth of the Nasks, and the sixth in the Gathic group. Its name occurs in the Avesta Yacna 59 in the form Hadaokhta. According to the Dinkard it contained three Fargards, and is represented by a chapter on the efficacy of the Ashem Vohu (the extant Hádôkht Nask Yasht Fragment 21), on the fate of the soul after death (the extant Hadokht Nask Yasht Fragment 22), the Srosh Yasht Hadokht (Yasht 11) and the Fshusho-Manthra (Yacna Ha 58). It treated of the nature of the spiritual benefit derived from the recitation of the Ahunavar; of the Zoroastrian duties in the five Gahs or periods of the day and night, and the duties regarding the Gahambar festivals; and of the necessary recitations at the five Gahs, and the invocation of the several angels in each of them.

7. The *Spend* was the thirteenth of the Nasks, and corresponded to the word Angheush in the Ahunavar. This Nask was devoted to the biography of Zoroaster, and spoke of the earthly composition of the material body with the Fravahar and the soul of the Prophet; of the nature of his spiritual birth in Heaven, and his material birth on earth; of his conference with the Deity, at thirty years of age, and the occurrences of seven such conferences in ten years. It described the many miracles and marvels attributed to the Prophet, which are collected in the Seventh Book of the Dinkard. The same Nask gave the history of the Revelation, alluded to the conferring of the Divine Wisdom upon Zarathushtra, his vision of the infernal region, the propagation of Zoroaster's knowledge of the Divine Revelation to the world, and his attraction of mankind to it. It further described the

important events of the future ages until the Resurrection, viz., the advent at different times of the future prophets, Hoshidar, Hoshidarmah, and Soshyos. Unfortunately no continuous Avesta text of the Spend Nask has as yet been discovered. The Gathic group finishes here, and the Hada-Manthric begins.

8. The *Damdad* was the first of the Hada-Manthric division, and the fourth of the Nasks corresponding to the word *Atha* in the *Ahunavar*. The brief substance of it in the *Dinkard* shows that it was a special book on the Avesta Genesis, or the history of the original Mazdian creation, upon which the contents of the Pahlavi *Bundahish* was principally based. The author of the Pahlavi *Zad Sparam* names the *Damdad* Nask as the chief authority for the religious statements of the *Bundahish*.

9. The *Nadar* existed in the Avesta text under the Sassanian period, and was available to the writer of the *Dinkard*. It treated of Astronomy and Astrology. As its interpretation had not reached him, the author, according to the *Dinkard* did not attempt to give its contents.

10. The *Pajeh* was the third in the Hada-Manthric division. The existing Avesta texts of the five *Gahs* and the *Siroza* belonged to it. It treated of the relation between the respective Avesta prayers, and the different periods of the day and year; of the preparations and ceremonial of the *Gahambar* festivals; of the consecration of the body-clothing in honour of the dead; the ten *Fravardegan* days which form the end of the winter or year; the duty of priests in interceding for the poor for the sake of teaching them proper morals and religious actions; the great meritoriousness of participating in public observances and the grievous sinfulness of disliking to attend them; the religious names of the twelve months, and the thirty days of every month, and the reason of the name of each of them.

11. The *Ratu-dad Haite* contained details regarding all the qualifications and worthiness of a sacerdotal leader for Government; the demonstration of the assembly of the *Ameshaspends*; the

ceremony and sacred instruments used in the ritual of the sacred beings; the business of the Zoti and the Raspi; and the greatness of the help vouchsafed unto man by Ahuramazda for good works.

12. The *Barash Nask* contained solutions regarding many ethical questions, such as the ill-advisedness or evil of falsehood, avarice, and ignorance about religion; the blessing or curse of a good or evil conscience. It likewise treated of the Avesta ideas regarding the human nature and desire, faith and destiny and evil habits, diligence, modesty, education, impiety, lust, wrath, friendship, enmity, opulence, destitution, happiness and misery of this world, the understanding and the mind, the body, the soul, heaven, hell, and future existence. No fragment of the *Barash* is transmitted to us.

13. The *Kashasrub* taught the right method of the preparations and precautions indispensable in the performance of the ritual for the sacred beings, which would result in the victory of the good, while, it denounced the ignorance or superstition, and carelessness that would lead to the development of evil habits in this world. This *Nask* commended the sublime Gathic prayers which were taught by the Deity unto the Prophet, and are named the *Saste* or divine teaching.

14. The *Vishtasp Saste* corresponded to the tenth word *Dazda* in the *Ahunavar*, and was the last *Nask* in the *Hada-Manthric* group. The name of this *Nask* signifies the Divine instruction or teaching unto *Vishtasp*. It contained sixty *Fargards* of which only eight were recovered after the time of Alexander, and are preserved in the Avesta texts of the *Vishtasp Yasht* and the *Afrin-i-Zarathushtra* (*Yashts* 23 and 24), which are now existing. This *Nask* described the temper, character, demeanour, wisdom, learning and legal knowledge, worthy of a good sovereign; the principles of a good government; and the confirmation of the Divine will through a religious sovereign. It further referred to the visible coming of the Archangels to the king's metropolis, their imparting of God's message unto *Vishtasp*, the acceptance of the *Mazdayasni* Revelation by the obedient king *Vishtasp*.

The Datic group contained:—

15. The *Nikadum Nask* which was the first of the Datic division, comprehended a legal code. This Nask is of high interest, but is not represented by any section of the existing Avesta texts.

16. The *Dvasrujad Nask* was named probably from its beginning words, and corresponded to the sixteenth word Ahmai. It was composed of eighteen Fargards which treated of such subjects as different kinds of theft &c.; fixed period for the teaching of children by a guardian; the period at which the sin of a minor begins; the sin of injuring cattle; the sin of damaging the sacred fire; the religious rites to be performed before a battle &c.

17. The *Husparam Nask* comprised sixty-four sections, which included the existing texts of the Airpatastan and the Nirangistan. It treated of such subjects as the seminaries and assemblies of learned priests; the institutions for religious preaching, teaching, and instruction in different Zoroastrian countries; the appointment of priests and high-priests for that purpose; the reverence of the disciples towards the high-priest; the advice of the head-priest to other priests; the five excellent qualifications of a priest; the ritual of the sacred beings; its exceeding meritoriousness owing to an ample number of Raspis in that ceremonial; the Darûns and their consecration ceremonials; the sins of one who does not take part in the celebration of the six Gahambar; *the pure material of which Sudreh and Kustih should be made*; the mode of gathering and tying the Baresma; the necessity of the cleanliness of the body and clothing of the celebrant of the ceremony; the freedom of his mind from sin; the virtuous living of a Zoroastrian for the purpose of furthering the prosperity of mankind; the sickness owing to the look of an evil eye or the vicinity of a menstruous woman; the spiritual debt to the Ameshaspand Ashavahishta for the healing of the sick; &c., &c., &c.

18. The *Sakadum Nask* corresponded to the eighteenth word Yim in the Yatha Ahu Variyo, and is regarded as personal and family law; it chiefly refers to future reward and punishment: the duty

of tying the Kustih; the sin of feasting with idolators; the religious habits of the Prophet's disciples, Frashaoshtra and Jamaspa; &c., &c.

19. The *Javit-shida-dad* (Vendidad). Literally the name implies the anti-demoniac law. This Nask contains expositions about the creation by Ahuramazda of pleasure of mankind of 16 best centres; the displaying of the Religion by Ahura-Mazda to Jamshed; the joy of the good spirit of the Earth from sowing and cultivation; the sin of false oath; contamination of fire and water; contamination caused by a dead man; the Druj Nasush or the unseen collection of microbes on a dead body; the rites of purification; the success of the Yatha Ahu Vairyo prayer in overcoming evil and in restoring health; the combat of Ahriman with Zarathushtra, and the triumph of Zarathushtra in it; the going forth of Vohuman towards the souls of the pious, his showing them their place in heaven; the fear of the demons from the fragrance of the righteous, and the fear that arose in them from the birth of Zarathushtra; &c., &c.

20. The *Chitradad Nask* contained a history of the creation and progress of mankind in this world till the advent of Zoroaster and the success of the Revelation; the formation of Gayomard by Ahura-Mazda &c., &c.

21. The *Baghan Yasht* stands last of all in the Datic group. It is represented by the Yashts or glorifying prayers in honour of the good spirits and comprises more than half of the Khordeh Avesta. This Nask contained the worship of Ahura-Mazda, of the Ameshaspends and the Yazads presiding over visible and invisible creations—from whom the names of the days are derived—their glory, power and marvellous triumph; the worthiness and the dispensation by them of favours for the worshippers; and the duty of many recitations by Zoroastrians in their honour." ["*From this Nask are derived sixteen of our Yashts to which may be added the Hom Yasht and the Srosh Yasht*"—*Darmesteter S. B. E. vol. IV, XXXV.*]

The summary of the 21 Nasks or Volumes of Zoroastrian Scriptures thus gives us some idea of the extent of the original scriptures composed by Zoroaster himself in the Avesta. This summary is reproduced here in this review for its two-fold importance; first, the summary enables any man of ordinary intelligence to know for certain that (i) the Vendidad so much run down by the writer of the Zoroastrian Theology on page 70 ("The whole of the Vendidad, it is claimed, savours of their (the Magi's) spirit, nay, it is their work"), as a work produced by Athravans or Magi or any priestly class, is really speaking the original whole Nask (number 19), Javit-Shida-dâd, composed by Zoroaster himself; (ii) the Yashts also denounced by the author as "the productions of the Athravans" have their origin in the Nask (number 14) Baghan Yasht written by Zoroaster himself; (iii) the Yaçna and the Visparad, and specially the Haftanghaiti, all of which are regarded as post-Gathic and as post-Zoroastrian, *i. e.* "Later Avesta Texts", by the author of the book under review are taken from the most important and fundamental Nask (No. 21) Stot-Yasht, which contains besides all these Yaçna, Visparad etc., the Gathas, and the Gathas are thus related to the Yaçna and the Visparad and the Haftanghaiti as stock of the same parent Nask Stot-Yasht. It fact, the summary of the 21 Nasks proves without any doubt that the purely Avesta texts which are now extant are simply remnants of more than one Nask given by Zoroaster himself, and that the whole Avesta literature in our possession bulk for bulk bears a ratio to the original Zoroastrian lore as 1 to 21. From this it is very easy to infer that the entire book of Zoroastrian Theology is thrown out only as a fume of the writer's own imagination perhaps in spite of his inner convictions to the contrary, and the very foundation of the book—that of branding all Avesta except the Gathas as post-Zoroastrian—is built only to erect a super-structure of his so-called "Progressive and Reform Ideas". Secondly, the importance of a re-production of the summary of 21 Nasks delineated above lies in that life and spirit factor of Zoroastrianism, *viz.* Zoroastrian ceremonies and formulæ. The writer of Zoroastrian Theology excludes

from his book practically a chapter on Zoroastrian rituals or takes a cynical view of the same here and there. The exclusion may have been perhaps suggested by the title "Theology" which the writer has never defined in this book, nor has he given anywhere in the book his connotation of the word Theology. We shall allude to this part of the review, viz., "Zoroastrian Rituals," in its proper place in this book, but from the summary of the Nasks it is clearly seen that the rituals are taught by Zoroaster himself in more than one Nask, viz., in the Pajeh (No. 10), Ratu-dâd-Haite (No. 11), Dvasrujad (No. 16), Husparam (No. 17) and Javit-shida-dad (No. 19)—the Husparam being the special ceremonial code of Zoroaster. When on page 17 of the book the writer says:

"Haoma is not definitely mentioned by name in the Gathas",
 "There is no reference to the sacred shirt and girdle, the visible symbols of every Zoroastrian's orthodox belief",

and when throughout the book he tries to instil into the mind of the reader his empirical view that the Gathas only are the genuine work of Zoroaster himself, and that

"Zoroaster's successors now write in the Avesta dialect which replaces the Gathic,"

it is naturally inferred from these two premises that Zoroaster never taught rituals and that Zoroaster never gave the mandate of Sudreh and Kusti initiation. We have already noticed the mention of Sudreh and Kusti in the Husparam Nask, but since the writer of Zoroastrian Theology dreams that the Gathas only and nothing but the Gathas are written by Zoroaster himself, the reader of the book has in spite of proved facts to the contrary to draw such silly and nonsensical conclusions as the book is capable of conveying. From such a deplorable degree of the writer's ignorance or wilful perversion of facts or whatever it may be called, it is at once seen that the book proves itself to be a dross and canker in the Zoroastrian Scripture Literature.

In connection with this head it is quite desirable to quote Prof. Darmesteter from S. B. E. Series Vol. IV. :—

“That the extent of the sacred literature of Mazdeism was formerly much greater than it is now, appears not only from internal evidence, that is from the fragmentary character of the book, but is also proved from historical evidence..... We are no longer in the dark as to the character and the contents of that large literature of which our Avesta is a remnant; that literature is known to us, in its general outlines, through a Pahlavi analysis..... West’s translation of that synopsis is the greatest service rendered in the last twenty years in the field of Avesta scholarship, and has for the first time rendered a history of Avesta literature possible..... We possess the *Stot Yasht* (av. *Staota Yaçnya*) in its entirety; it is the core of the aggregate known as the *Yaçna*, and the most holy part of the Avesta. It contains thirty-three chapters, of which twenty-two are *metrical* and written in an archaic style, these being the *Gathas*, properly so called, and the three chief prayers (*Ahuna Vairya*, *Ashem Vohu* and *Yenghe Hatam*); eleven chapters are written *in prose* and in the common dialect..... The history of the formation of Avesta may be summed up thus:—The twenty-one *Nasks* were formed by *Ahura-Mazda* himself out of the twenty-one words of the *Ahuna Vairya*. They were brought by *Zoroaster* to king *Vistasp*. Two copies of the complete scriptures were written by order of the king; one was deposited in the treasury at *Shapigan*, the other in the *Record office*.”

Such is the standard opinion on the subject of the first rate importance; and it is such a moot point that many students of the West, when trying to speculate upon this question, have groped in the dark, and have made neither head nor tail of it. But the difference between the Western students on the one side and the

writer of Zoroastrian Theology on the other is this that whereas the former put clearly before the public both the fact of there being 21 Nasks of Zoroaster and their own speculation, the latter simply try to mislead the public by empirically dividing all the Scriptures into Periods, and stamping dogmatically all the Scriptures as post-Zoroastrian except the Gathas. It is this empirical attitude adopted by the writer that invites animadversions on such a book.

Instead of first proving with evidence the division of Scriptures into Gathic or Zoroastrian, and Later Avestan or Post-Zoroastrian and then basing his arguments on the proved facts, the writer of the book from the very beginning commits the logical fallacy of begging the question, and advances his favourite views of advocating the so-called reform, taking a suitable line of argument as data or hypotheses. This division according to the writer of Zoroastrian Theology is based on the distinction between poetry and prose, because it is generally believed that poetry precedes prose in the progress of human speech. But even this argument cannot hold good, for we have seen in the words of Darmesteter that the most important Nask the Stot Yasht which included the Gathas also contained 33 chapters, of which 22 were metrical and 11 prosaic. If therefore poetry and prose occur simultaneously in one and the same Nask containing the Gathas, how can it be logically said that the Gathas were previous in age to the prosaic part of all the Avesta Scriptures. In fact this demarcation—made by the philological school without understanding the extent and spirit of the entire original Zoroastrian Scriptures,—the split between the Gathas and the later Avesta,—is advanced only as an argument quite adapted to their various ulterior objects of promulgating views and doctrines of their own devising, and suitable to their own modern social and economic environments.

Hence it is that the learned Dastur Darab P. Sanjana emphatically says regarding the entire original Scriptures of Zoroaster in the following words on page xxx Introduction to the Pahlavi Vendidad :—

“Such is the history of Zoroastrian Scriptures, which is found in the earliest authority extant. It upholds the Zoroastrian belief that *the 21 sacred books ascribed to Zoroaster, had been produced in the reign of King Vistasp and invested with a pious and prophetic authority.* At the same time it sets aside the idea of philologists that the language of the Avesta represents ‘such changes as may have been brought about within the space of one or two centuries.’ The deviations in the Gatha dialect from the ordinary prose Avesta, as regards grammatical forms, might be considered as ‘dialectical peculiarities.’ From the Zoroastrian point of view *different sacred books were written in the same age, in metrical or prosaic dialect, in the philosophical, religious or ordinary style, according to the different requirements or intellectual powers of the higher or lower sections of the people in the various spheres of their vocation. The changes in the grammatical inflections distinguished the sublime poetry from the easy explanatory prose for the general use of the people.*”

One simply wonders how the writer of Zoroastrian Theology could have so arbitrarily started to write his book, dividing the the Zoroastrian Scriptures into imaginary periods of their birth in spite of so much intrinsic evidence as to the 21 Nasks forming the entire Zoroastrian pristine Scriptures. When in the introduction the writer of the book under review says that his work attempts to give

“a general knowledge of the gradual process of the development of Zoroastrian theology from its ‘early simplicity’ to the ‘complexity’ which it exhibits at present,”

he puts himself in a deplorable condition, revealing his utter ignorance of the term ‘Theology’ in the first instance, and of the entire 21 Nasks, a knowledge of which will not have

caused him to use the distinction "early simplicity" and "present complexity" which he has not at all demonstrated throughout the book. A student of the Avesta who has closely studied the Gathas in their metaphysical interpretation along with the other Avesta is able to see parallelisms giving a clear idea of all these detachments being possible out of a consistent whole of 21 Nasks. Looking to the present very meagre state of extant Avesta fragments, we can say emphatically that no one is entitled to give his opinion as to the authentic nature or otherwise of Zoroaster's writings. The indisputable fact stands out that the entire original Scriptures of Zoroaster did not form one exhaustive Nask on all subjects, but comprised 21 Nasks as widely different in style as in the subjects they dealt with. As we shall see later on, the writer of Zoroastrian Theology has divided extant Zoroastrian Scriptures into periods, so that he may be able to exclude every Avesta writing, except the Gathas, as being Post-Zoroastrian and thus he may regard all the ritualistic and other tenets of Purity inculcated in the other Avesta as post-Zoroastrian, and thereby he may be able to preach the simple religion of the Gáthâs as he terms it, having no complexity of so many observances, so many rituals, so many angels and so many demons, heaven, hell, purgatory etc. etc., which are not explicitly alluded to in the Gathas but propounded in the other Avesta Writings.

We shall later on find that the writer of Zoroastrian Theology, it seems so from the book, belongs to the so-called protestant school of Avesta students, that he simply denounces all Avesta writings, except some portion of the Gathas, as a production of the ignorant Athravans or priests, and that he simply wants to force home into the minds of the Parsi Public *the cardinal doctrine of these protestants viz., that of proselytism*. Almost every chapter of the book savours of this Idol of the Mind of the writer, and it will be treated under its proper head in the next chapter.

By excluding the rest of the Avesta, the writer of Zoroastrian Theology wants us logically to exclude all Pahlavi

writings as un-Zoroastrian ; thus, when he says on page XXXI of introduction,

“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 Nask, subsequently lost.”—

here the writer wants us to conclude that if the Avestan writings do not belong to Zoroaster as he has known it for certain without any evidence, the Pahlavi writings must be thrown to the dogs because the Pahlavi has Avesta as its source, and according to this logical inference such important books like the Pahlavi Bundahishn must be supposed to contain all non-sensical and unintelligible absurd matter collected by the ignorant priests of Post-Zoroastrian times ! On the contrary, in fact, the sincere student of Avesta and Pahlavi looks to the Pahlavi writings with respect, for he finds Pahlavi to be a key to the exposition and understanding of the Avesta now extant, and to be the source of information of other additional Zoroastrian principles taught in the Avesta Nasks now lost to us. If the writer of the book means to convey that only the Gathas were written by Zoroaster himself, it follows that the other Avesta and therefore also the Pahlavi writings cannot be logically included under “Zoroastrian” literature. When we read pp. 194-197, we are at a loss to make out what the writer wants to convey. In fact, there occur so many self-contradictions and inconsistencies in the different pages of the book, that a separate collection of all these has been considered necessary and will be dealt with later on so as to enable the public to attach proper value to a book of inconsistent ideas intended only to detract and derange the mind of the religious reader from his beliefs, if he has not studied the Avesta language and literature originally himself, by simply grouping together seemingly inconsistent vague notions about the state of Zoroastrian Scriptures. It is this dangerous attitude of the writer that requires to be well taken notice of by the Parsi public. If as a Parsi priest he adopts such a cynical and ridiculous attitude in order to perplex and confound an ordinary lay

reader as to the genuineness of Zoroastrian Avesta Scriptures, the book well deserves to be stamped as a production of rank heresy. Of the many inconsistent contradictions we may give an instance here with reference to this first head of the review.

On p. XXXII of Introduction he says

“If the reader wants to know all that the *Zoroastrian Literature* has to say about Ormazd, he will get it as a whole not [from any one (period), but from all.”

Here the word “*Period*” is very objectionable. Then on p. 194 under the heading: “*The Pahlavi literature has its roots in the Avestan soil,*” he says:

“The Pahlavi works allege that the Avestan Nasks had perished. * * * * The extant Pahlavi works contain quotations from Avestan works that have not come down to us. * * * * Nay, some of the Pahlavi works seem to be wholly or in part reproductions of some of the Avesta Nasks, and most scholars agree with West that the Pahlavi Bundahishn is an epitome of the Avestan Damdad Nask that has since disappeared. * * * * The internal evidence of some of the most important Pahlavi works shows us that they preserve much of the material derived from Avestan sources, which still existed in their days, but have been subsequently lost, and thus make up for the loss of the original Avestan books to a considerable extent.”

Then under the heading: “*The Pahlavi literature is the completion of the Avestan texts,*” the writer says on the same page 194,—

“The Pahlavi works explain, elaborate, and describe in detail much of what is stated in brief in the original Avestan texts. This is the inestimable value of the Pahlavi literature.”

If all these words of the author are clearly understood by the reader, he will be quite surprised to find on the very next page 195 a self-contradictory statement to these words, as under:

“We have described the change from the Gathas to the Avestan texts as a retrograde step; the Pahlavi texts are still farther removed from the Gathas. The Gathic ideal lingers and continues to be admired, but it has ceased to influence. It evokes praise from the Pahlavi writers, but fails to inspire them with its abstract tone. Zoroaster is a historical per-

sonage in the Gathas. In the later (!) Avesta he is surrounded by an aureole, and becomes super-human ; but in the Pahlavi works his personality is enshrouded by miracles, and he is transformed into a myth (!). The fascination for marvels in religion is an unmistakable sign of the times. * * * * Fifteen hundred years separated Zoroaster from the Sassanian period, and a thick veil began to hide the pristine truth of his great religion from his followers."

These words of the author simply tend to point out his ignorance of the Pahlavi literature. The writer of *Zoroastrian Theology* may have studied *Avesta Philology* in America, but it is much to be doubted from what he has written in the book about Pahlavi whether he has studied Pahlavi originally himself. The writers of the Pahlavi had much more knowledge of *Zoroastrian Scriptures* than what the so-called modern Pársi students of *Avesta grammar* presume to have.

Again while depreciating the Pahlavi texts as "still farther removed from the Gathas," the writer employs the same empirical criterion of "Periods." These are the syllogistic premises in a series put by the author—

1. On page 335 while doubting even the composition of the Gathas he says—

"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."

2. On p. 76. He puts the heading "From the Gathas to the later Avesta, a retrograde step," without proving anything under it.

3. On p. 195. He repeats the same idea "We have described the change from the Gathic to the Avestan Texts as a retrograde step"; and then adds "The Pahlavi texts are still farther removed from the Gathas."

From this it can be very easily inferred that if anybody wants to know the "Pristine Truth" taught by Zoroaster himself, he must consult only a "considerable portion of the

Gathas"; and he must treat the Yaçna, the Visperad, the Vendidad, the Yashts, and the other Avesta prayers as things given not by Zoroaster himself but by the ignorant priests of later times; and still more since the Pahlavi is only a reproduction of this counterfeit (!) Avesta, the Pahlavi must be logically treated as trash!

If a book called Zoroastrian Theology, written by a Parsi priest who calls himself an educated man versed in Avesta and Pahlavi, leaves the reader to draw such poisonous and obnoxious inferences so as to reduce the extant Zoroastrian Avesta texts to mere zero or at the most to some portion of the Gathas only, it will not be wrong to say that the genuine Zoroastrian religion now no longer exists, and that therefore the modern Parsis had better adopt any other existing form of religion. Will it not be advisable and proper to say of such a book that it is only a medley of non-sensical views, meant to flatter one such section of the community? It is very deplorable that even in religious matters time-serving has become the order of the day, when attempts are made to express views only to suit the whims of a small section of the community that is in pursuit of Anglo-Parsism in place of Avestic Zoroastrianism. In the words of the writer himself, as on p 209, cannot the book of Zoroastrian Theology be classed amongst compositions preaching downright heresy? On that page the writer gives the definition of a heretic in the words of the Dinkard writer that

"Whosoever teaches, speaks or acts, respecting the beliefs and practices of the national faith differently from that which the ancients have done is a heretic. Heretics are of three kinds; the deceiver, the deceived, and the opinionated, all of these misrepresent the teachings of the elders, and pervert the sacred writings."

It is a matter of deep regret that a Parsi priest who is born in the Zoroastrian religion, who professes that same religion, who presumes to be a leader ecclesiastical of that religion, writes a book on Zoroastrian Theology which makes the reader reduce all the Avesta writings to zero in its intrinsic value of

being Zoroastrian. To say that only a considerable portion of the Gathas belongs to Zoroaster, and even to quote such an opinion without refuting it, to say that all the Avesta writings are productions of priests of post-Zoroastrian times, in the presence of so many evidences of there being 21 Nasks written by Zoroaster himself, comprising the entire Zoroastrian Daena or the Law of the Universe in all its exhaustive departments, is to say the least, downright heresy, and the entire book based on such a heretical view cannot be rightly called "*Zoroastrian*." In fact the book is meant to denounce all Avesta writings so that the writer may be enabled to preach a "*Neo-Zoroastrian Theology*" invented by his own imagination; and hence it is that he draws such conclusions as the one on p 71, viz.,

"The Avestan texts are the productions of the Athravans, the legitimate guardians of the Zoroastrian canon,"

and another on p. 70:

"The whole of the Vendidad savours of their (the Magi's) spirit, it is their work,"

And the writer of the book proves further that the Vendidad is not the work of the Magi but of the Athravans or priests. All this nonsense about the Magi and Athravans on p. 70 will be treated later on under its proper head; but here the point to be noticed is the favourite mission of the author, viz., "All Avesta is post-Zoroastrian work of Athravans or Magi or any body of persons but not of Zoroaster himself"! A very queer inference drawn from some unknown Logic of Empirical Dogmatism!

In the absence of an entire Zoroastrian lore, it is very ridiculous and illogical on the part of a writer on Zoroastrian Theology to be a cutter thereof into periods without adducing any argument to support his view. There are two chief grounds, it seems, on which the author bases his argument of Periods. These are "the linguistic basis" and the subject-matter. In the first, *i.e.* in the linguistic basis, the Gathas having long accents and syllables and their composition being metrical, the writer of

Zoroastrian Theology is prone to believe therefore that the Gathas must be older in origin than the other Avesta. In the first place the question may be put to the writer: "Cannot the teachings of the same writer be put both in prose and poetry?" We have seen in the words of Darmesteter that the same Nask Stot Yasht contained 22 chapters of the Gathas in metre, and 11 chapters of the other Avesta in prose. On what authority does the writer of Zoroastrian Theology make us believe that Zoroastrian Scriptures could have been originally given by Zoroaster only in poetry and not in prose? Was Zoroaster incapable of inculcating the Laws of the Universe in prose, or did he as a prophet think it below his dignity to preach his religion except in verse? Will the writer explain the reason of there being different metres, different lengths of lines, different numbers of lines in each stanza in each of the Five Gathas? Can we not in the same way insist on saying that Zoroaster himself should have taught all the Gathas only in one metre—that of Ahunavaiti, and that because all the Gathas differ from one another in this respect, all of them must not have been given by the same person! And as if this were not enough, the writer does go further and say that not all the Gathas but only a considerable portion thereof has been composed by Zoroaster himself. What a height of the writer's speculative phantom of the imagination, when on p. 335 he puts in:

"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 writer of the book does accede by these words to the view that not only was the so-called Later Avesta not propounded originally by Zoroaster himself, but that all the Gathas also were not taught by Zoroaster himself. Such an ungrounded sceptical view is styled by the writer of the book as "Textual criticism bringing startling revelations for the Parsis"—a remark too sarcastic in a work of Zoroastrian Theology to be passed over **without a downright denouncement thereof.**

One cannot understand the object aimed at by a book such as the one under review. In order to uphold all up-start ideas and to preach new-fledged pet theories twisting the teachings of Zoroaster, the writer sarcastically ridicules every genuine Zoroastrian belief and teaching. On what grounds does the writer on p. 336 say that

“The Parsis had been accustomed to attribute indiscriminately (?) all Avestan compositions to Zoroaster himself and who never approached their own sacred books with a historical perspective.”

Here the epithet “indiscriminately” is certainly used very ‘indiscriminately’ by the writer. Does the writer definitely understand what “perspective” implies in drawing and engineering? Has he ever seen the perspective apparatus, and has he ever observed any given object under the perspective? Had he gone with the help of the historical perspective, had he been able to see clearly the date and time of Zoroaster himself, had he studied the Avesta really in the perspective instead of in the prospective way of bringing imaginative speculations, had he deigned to pay respect to the fact of there being 21 Nasks as the source of all Zoroastrian teachings, he would have paused a little before satirising the beliefs of the Zoroastrian fold.

On the same p. 336 he says that

“an exuberant outgrowth of dogmatic theology and ceremonial observances, the new school asserted, had supplanted the buoyant simplicity of the Gathic teachings, and simply represented a decline from the pure teachings of Zoroaster,”

and that

“the Later Avestan texts were declared to render nugatory the pristine purity.”

From this it is seen very clearly that the writer of Zoroastrian Theology has not at all studied all the Avestan writings including the so-called Later Avesta, for, if he had studied them in comparison with the Gathas, he would have seen so many

parallelisms both in the ideas and the essential spirit of the two. We are at a loss to understand the meaning of "dogmatic theology" as understood by the writer and there is no dogmatic idea expressed in any Avestan texts so far as our study goes. We do not understand why the writer has a disgust for "ceremonial observances." In fact the Zoroastrian religion is entirely characterised by rituals and ceremonials which are taught in more than one Nask, and the much derided Later Avesta and even the Gathas are composed mainly for producing great ceremonial effects by a recital thereof, in addition to their utility as texts propounding the laws of nature. We shall touch this subject in details in its proper head, but the writer, it is evident, has never thought of his responsibility while jotting down such crude and vague notions lurking in his mind of a downright reform. It is simply presumption on the part of the writer to put in unreasonable unwarranted speculations in respect of an ancient much-revered scripture like the Avesta, which is so very difficult of an intelligible exposition. The translations both of the Gathas and of the so-called Later Avesta as at present rendered are so imperfect and wanting in accuracy and precision that it is very dangerous for any man to come forward with arguments for drastic changes in many departments of the system of Zoroastrian religion. There are so many technical terms in the Avesta, the same word having different significations and technical meanings in different places according to the context, that no student of the Avesta can boldly assert his own view on any subject to be a correct one. In the presence of such difficulties in the way of studying the Zoroastrian Scriptures, it is simply bragging on the part of the writer to say on p. 335 that

"the religion of the Younger Avesta had departed in certain respects from the religion of the Gathas, and the subsequent compositions showed signs of degeneration both in substance and style."

The writer without any grounds distinguishes the religion of the Younger Avesta from the religion of the Gathas, and thus by mere dogmatic assertions of his tries to bring home to the mind of the reader his own newly hatched theories and ideas.

In fact the ground work and plan of the book is this:—The writer wants in the first place to preach proselytism in Zoroastrianism, and along with that to preach a Zoroastrian religion which is quite convenient and suitable to the worldly ways of living life—a religion without prayers, without beliefs, without angels, without archangels, without heaven, without hell and lastly without conscience. In order to carry out this plan the foundation-work is introduced in the form of a split between the Gathas and the other Avesta, and the whole book is based on this queer basis, and all varied and fantastic views of the writer are raised on this tottering foundation and without a plumb-line. There is no logical sequence and consistent flow of ideas and arguments throughout this work. In spite of far-fetched arguments and vain efforts to show a separation between the Gathas and the so-called Younger Avesta by such headings as on p. 76, “From the Gathas to the Later Avesta a retrograde step”, in spite of the writer’s efforts to show to the best a remoteness of the Avesta from the Gathas by a wilful omission of the Gathic references which are exactly parallel or synonymous with the ideas he quotes from the so called Later Avesta, the writer is at a loss to make his shrewd reader believe what he wants to convey. A clever reader, while comparing what he reads in the foregoing pages with what he reads in the later pages, can at once make out all the fallacies and foibles of the writer especially from the incongruous weaving and inconsistent arrangement of his arguments having no head nor tail thereof. For example an attempt is made on p. 49 to show a split between the Gathas and the so called Later Avesta, whereas if that page is read carefully one can easily see the close relationship of the Gathas with the other Avesta. On that page under the heading ‘The infernal crew’ the writer’s main contention is this that in the Gathas all the demons and all the good spirits are not numerically counted as in the Later Avesta, nor are the names of all the demons and all the good spirits mentioned in the Gathas as they are in the other Avesta. He refers to the Gathas and says that—

“the Dævas or demons are the offspring of the Evil Mind and spread their mischief over all the seven Zones.....When the two primal spirits of good and evil came together at the beginning of creation the demons chose evil and rushed with one accord to bring destruction to mankind.’

Although in the Gathas the demons are generically mentioned under the four generic names of *Aka Mana* or Bad Mind, *Druj* or deviation from the righteous path, *Aeshma* or the improper lustful desire, and *Taromaiti* or wrong-mindedness, in opposition to the four generic names of the good spirits, *Vohu Mana* or Good Mind, *Asha* or righteous path, *Srosha* or proper desire in obedience to the voice of nature, and *Armaiti* or Right-mindedness, the writer cannot tolerate the appearance of these same rival forces named specifically in the later Avesta and defined in further details with their functions in nature. The writer’s strange argument runs thus—

“In opposition to every archangel and angel, the Younger literature sets up a corresponding fiend. We do not find the symmetry of diametric opposites between these rival forces carried out to completion in the extant Gathic literature.”

And from this what does the writer want one to conclude? Why? The same thing on which he bases the whole book under review—viz, that the Gathas are far removed from the later Avesta because the latter contains many more things and very often quite unintelligible to the philological student. No syllogistic rule of logic nor any commonsense can allow such a conclusion from such premises. Cannot the later Avesta be regarded as a prose commentary or exposition of the poetic Gathas? Cannot the Younger Avesta be studied as supplementary to the Gathas both devised and originated by the same great prophet? Cannot the younger literature be marked out as collections made from various Nasks out of 21 relating to the various branches of Divine Knowledge given by Zoroaster, and the Gathas as the contents of one special Nask which is the **fundament** of all other Nasks? These are questions which could have

suggested themselves to the writer himself only if he had written the book with the idea of equality, justice and frankness of purpose without prejudice or any ulterior end in view.

That the writer has been very inconsistent throughout the book in his expression of ideas can be seen on p. 59 in connection with this subject. On that page under the heading "Between heaven and hell" the writer cannot but admit the concordance or rather parallelism between the Gathas and the Later Avesta with respect to a very important subject. He says there:

"The Avestan and Pahlavi texts record in full detail this eschatological doctrine, while the Gathas appear to recognize it either in spirit or in the abstract so that we must be justified in concluding that the concept of the intermediate place was embodied in the teachings of Zarathushtra from the beginning."

Although not properly expressed, this quotation explains that the later Avesta has developed the germinal ideas occurring in the Gathas about heaven and hell. Thus, instead of there being a split between the Gathas and the Later Avesta, one can easily conclude from the words of the writer that there must be and there is a greater and nearer relationship between the two, and that therefore the teachings in both must have originated from the same great prophet. The quotation on p. 59 is very important, inasmuch as it helps the reader to see for himself that in the same way with respect to all other items the so-called later Avesta, if closely studied and reverently pursued, would surely show itself to be an additional exposition of Zoroaster's nutshell teachings in the Gathas as originally taught by himself and not merely cumbrous writings as imagined by the writer, produced originally by the later priests and other persons. The same sort of concordance is shown on the same page under the heading "Duration of punishment in hell" in the following words:

"The idea of eternal damnation, that is, confinement in hell until the day of Renovation, which is markedly manifest in the later works, exists in *embryo* in the Gathas."

What surer proof than this is required, in the words of the writer himself, for showing a close relationship like that between the main branch and its twigs and leaves, between the Gathas and the so-called Younger Avesta. Yet in order to harp on the same string, in order to be able to show anyhow a split between the two he says something about the materialisation of hell by the later Avesta on the same page under the heading "The nature of retribution in hell." No such difference as shown there really exists in the original texts and hell is not at all materialised in the later Avesta, but, as in other cases, the ideas of the Gathas about hell are very ably and elaborately explained and amplified in the other Avesta, which are quite consistent in themselves.

On pp. 60 and 61 under the headings "Saviour prophets" and "Righteousness triumphs over wickedness," a vague attempt is again made to show the remoteness of the Gathas from the Later Avesta. The writer says on p. 60 :

"The later scriptures speak of the different saviours that will appear in the world at various epochs to reform it, the last and the greatest of such saviours being Soshyos, or to use the Gathic word, Soshyant. The term 'Soshyant' in both the singular and plural forms occurs in the Gathas. Here however the word is used, not as the name of a particular individual, but as a *generic* term, designating a group of saintly workers. It is in the Younger Avestan period that we first become acquainted with a person bearing this name. Those who by their good deeds work for the commandment of Ahura Mazda through Good Mind and Righteousness are called the saviour prophets."

Here the main point of argument adduced by the writer is twofold, viz., first that the use of the word Soshyant in the Gathas is in the generic sense, and that in the later Avesta in the specific sense, and secondly that the word Soshyant is used as a proper name in the Later Avesta. The argument may be granted as correct, but it does not follow from this that therefore on account of this distinction the later Avesta embody original teachings inculcated by persons other than the prophet. The word Soshyant does generically imply a benefactor in spirit-

ual progress, and in the Gathas it is collectively used as "Soshyanto Dakhyunâm" *i. e.* the benefactors of various planes of the universe, and these are explained in the Later Avesta as different individual souls working for each of the seven planes or Keshvars, and the one specially meant for Khanirathbami or this world is named Soshyos. Thus the Later Avesta elicits and clears up the germinal idea in the Gathas, and hence instead of regarding the two as the teachings of different persons, a reader of ordinary commonsense will certainly put them down as supplementary ideas inculcated by the same prophet. In the same way the writer in order to show a separation between the Gathas and the other Avesta says on p. 61 :

"The world of humanity will at last arrive at the stage when Druj or wickedness will come into the hands of Asha or Righteousness. This ideal aim and end has been the final goal laid out in the Gathas. Zarathushtra prays over and over again for the period when Righteousness shall smite Wickedness..... The later texts give us a *systematic* account of the final struggle between the good and the evil powers, and relate *in detail* how every one of the heavenly beings will smite his own particular opponent evil spirit. As we have already seen, the Gathas speak of the victory of Asha or Righteousness, and the defeat of Druj, Wickedness."

This again goes against the writer's attempt to show the split between the Gathas and the Later Avesta. He himself admits that the so-called later Avesta explains *in detail* and *systematically* what is dismissed with poetic brevity and categorically in the Gathas. And this our argument is very much strengthened and one cannot but deduce logically that the so-called later Avesta must have as their source the original teachings of Zoroaster himself when we put a quotation from p. 163 side by side with that on p. 61 just given. On p. 163 under the heading "Zoroastrianism is anti-dæva or against the demons," he speaks about Yaçna Hâ 12 and the Vendidad which fall under the so-called Later Avesta thus :

"In the hymn of the Confession of Faith (Yaçna Hâ 12) that the faithful recites from the time when he as a child is invested with the

sacred cord, and which he thereafter repeats throughout his life at the opening of each daily prayer, he proclaims himself a worshipper of Mazda and a foe to the demons. In this antagonistic attitude to all that is evil, he abjures everything relating to the demons and all that may accrue from them, exactly as the prophet Zarathushtra did. One of the Nasks or books of the Avesta moreover derives its name from this very expression and is called accordingly, the Vendidad, more correctly 'Vidaeva-data,' or 'law against the demons.'

From this the writer's own testimony an able reader can clearly come to the correct conclusion that the theory of dividing the sacred Zoroastrian literature into different periods of origin and different authorships of origin is an absurdity in itself and a very far-fetched, ill and futile attempt in face of so many evidences from the extant literature itself. Here we may put a question both to the writer and the reader for a definite answer from the foregoing quotations—"cannot Zarathushtra's own teachings be regarded as embodied in the Yaçna Hâ 12 and the Vendidad from the point of view of the theme, viz. Rigtheousness vs. Wickedness, seen in the Gathas, Yaçna Hâ 12 and the Vendidad?" One who has studied these in the original will be able to say that there is absolutely no mention of a single inconsistent idea about them so as to lead any one to believe that the Gathas, Yaçna Hâ 12 and the Vendidad may have different sources of origin.

Again on p 163 under the heading "Aka Manah the demon of Evil Mind" a very feeble attempt is made by the writer to show a separation between the Gathas and the Later Avesta, there being practically no need for such an attempt. There he says that

"The term Aka Manah figures very rarely in the Younger Avesta, and we do not hear of so much of his activity in the Pahlavi works."

This is again an unwarranted statement, and the writer betrays his ignorance about the meanings of the terms "Angra Mainyu" and "Aka Manah." Both these terms are used in Avesta and Pahlavi works as having the same sense of Evil

Spirit or Evil Mind and they are used very often one for the other without any distinction of meaning. Both imply the Evil principle in nature working as a negative pole in opposition to the positive unit Spenta Mainyu or Vohu Manah *i.e.*, the God Spirit or Good mind, the Good principle. Both in the so-called Later Avesta and in the Pahlavi works both the terms are used invariably as in the Gathas, and the writer's distinction in this point is also very far-fetched, for on the same page and in the same paragraph he says—

“The ethics of Zoroastrianism naturally demands that Aka Mana's power shall be ultimately destroyed, and accordingly he will be vanquished by Vohu Manah at the end of the present cycle.”

This is quoted from Yasht 19, a member of the so-called later Avesta, and it conveys the same idea that we have already seen in the triumph of Righteousness over Wickedness on pp. 61 and 163, and hence we can argue quite logically that the Yashts, the Vendidad, the Yaçna and every Avesta scripture put under the queer phrase ‘Later Avesta,’ form really parts of ‘one stupendous whole,’ viz., the entire twenty-one Nasks, and all these must therefore be studied simultaneously and with equal reverence for all of them as teachings bequeathed by the same great prophet.

Under the subject we are at present treating no page of the book is so repulsive to a microscopic reader as p. 76 of Chap. XI. The whole chapter in fact requires a close examination and straight refutation, for the division of Avesta Scriptures into different periods of origin, and the authorship of the original teachings by different persons have fascinated most of the philological school, and all their speculative ideas are based on this enchanting belief. The heading “From the Gathas to the Later Avesta a retrograde step” at once suggests the idea lurking in the mind of the writer, which is to show anyhow a split between the Gathas and the other Avesta—a split which really never exists, a split according to the origin of ideas, and the spirit of the meanings of ideas therein.

“ The lofty tone of the earlier compositions gradually declines, and the greater part of the Yaçna, Yashts, and Vendidad becomes heavy and monotonous. On only rare occasions do the texts exhibit sudden flashes of transcendent beauty and devout fervour. The growing tendency is for complexity and concreteness. The Gathas generally dealt with the abstract concepts. Every one of the Amesha Spentas, as we have already seen, impersonated some cardinal virtue. Though Asha the genius of righteousness and Haurvatat, that of perfection, have each a Yasht consecrated to them in the Younger Avesta, the abstract virtues of these archangels do not receive any recognition in these hymns. The secondary and concrete qualities with new associations loom larger in the thoughts of their composers than do the primary qualifications. Rather than dealing with the righteousness of Asha Vahishta and the perfections of Haurvatat, the later texts expatiate upon the healing powers by means of the recital of the 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 and endures throughout the Younger Avestan as well as the subsequent Pahlavi period, in which it reaches its climax.”

A very long quotation we are obliged to put in here for a just consideration of the subject. Regarding the lofty tone of the Gathas and the heavy tone of the Later Avesta we have to pity the writer for his ignorance of the laws of the composition of the Avesta. In the Avesta as in music, the laws of intonation and rhythm are taught by Zoroaster, and Frasruthrem, Framarethrem, Fragâthrem, Frâyashtim, Frastaothvem, Zabâthrem, Zaotarem, Afritarem, Aibizaretarem, etc., etc., etc., are used for different rhymes and intonations of vibrations required to produce different effects on different occasions in different cases of recital. Hence we see that the Gathas practically requiring Frasruthrem, the Yashts Frayashtim, the Yaçna requiring Zaotarem, the Vendidad requiring Framarethrem—all of these exhibit different styles on account of the various modes of intonation and metre employed therein. Again as we have seen in the summary of the 21 Nasks, each of these extant Avesta scriptures has as its source one separate individual Nask which differs from the rest in ideas and style;—*e. g.* the Gathas are a poetical composition from the Stud

or Stot Yasht or Vâstârem Nask ; the whole of the Yaçna practically and Visparad form prose compositions from the same Nask; the Vendidad has for its source the Javit-Shida-Dad or Dregubyo Nask ; and the Yashts practically are composed from the Baghan Yasht or Mazdai Nask. Hence the Gathas, Yaçna and Visparad have their source in the Gathic group of Nasks ; the Yashts are derived from the Hadha-Manthric group, and the Vendidad from the Datic group of Nasks. Thus not only specifically but also generically the extant Avesta have their different sources of origin out of the 21 Nasks, and it is not at all wonderful that the writer of the book under review on account of his ignorance or concealment of the fact of there being 21 Nasks is at a loss to understand the reason of different styles of each existing scripture. For this reason the Gathas, Yaçna and Visparad treat of subjects different in form though not in spirit from those in the Yashts which again treat of different subjects and ideas from those in the Vendidad. There is not any amount of complexity nor any sort of concreteness in the so called Later Avesta, and the complexity and concreteness, if they at all appear to the writer, are simply an outcome of his inability to grasp the teachings therein and of a materialistic garb given to them by the faulty philological fashion of following the study of them. The abstract connotation and the abstract function of the archangels is maintained throughout the later Avesta, and it is quite consistently carried out though more elaborately than in the Gathas. One simply wonders why the recital of various Avestic formulas is regarded by the writer as concrete and material. We shall treat this—the efficacy of Avesta Vibrations—in its proper place, but here we must take note that this efficacy is based not on any visible, tangible laws of physical matter, but on the abstract and invisible though scientific laws of ultra-physical states of existence. If the religion can teach about the laws of social life, about the moral code and about the physical well-being, the writer ought not to denounce the Later Avesta which teaches the efficacy of Avesta Manthra in our everyday practical life. If Zoroaster was a practical man who gave practical precepts of

leading a life in accordance with the laws of nature, it is quite natural that in one of the Nasks he must have given the principles regarding the efficacy of chanting the Avesta Manthra. A number of passages even from the Gathas will be quoted hereafter to show how the Gathas themselves pay regard to the Manthra or the Word of Mental Efficiency and what divine origin is attached to the Manthra or Avestic formulas.

Thus we see that all these are innovations of arguments which a lay reader may easily believe and be a ready dupe of, on account of his ignorance of the real facts existing in the extant literature. These gymnastic efforts of twisting and squaring and smoothing and creating queer arguments in order to show the inferiority of the so called Later Avesta no doubt testify to the strength of the writer's physical brain on account of his invention of ideas not existing in the extant Avesta, as to the split between the Gathas and the other Avesta.

A very futile argument is advanced on the same page 76 to further support his attempt at showing the split in the following words :—

“Daena, Chisti, Mithra, Raman, Rata, Manthra, Airyaman, Asha, Hvare, Maonghah, Asman, Ushah, Atar and Zam, furnish us with instances in which terms that were used in the Gathas to connote the ordinary meanings are now personified as angels.”

Here also the writer takes an undue advantage of the ignorance of the reading public regarding the entire Avesta. There are, in the first place, personifications and addresses in the Gathas, of the Angels and archangels,—Asha is made to talk about the advent of Zoroaster in the Gathas, Armaiti is regarded as the daughter of Ahura Mazda, Vohu Mana is regarded as the son of Ahura Mazda, and in the second place, the angels and archangels are mostly treated in the abstract sense in the Later Avesta. Thus the writer conceals some facts from the view of the ordinary reader, and supports his own view anyhow by half-hearted weak arguments based on facts half-expressed and half-concealed, and this attitude shows absence of frankness and presence of some ulterior object in writing this book.

Then a very offensive paragraph on p. 77 is further adduced in support of his own view which is highly objectionable and questionable. It runs thus—

“The divinities to whom the pre-Zoroastrian Iranians paid their homage and all of whom were conspicuous by their absence in the Gathas, now pervade the entire Avestan religion. The major portion of the Avestan texts sings of their glory.....And yet they do not get recognition in the Gathas. This absence of mention by the prophet of the divinities whom the ancients knew and honoured, and who occupy a pre-eminent position in the later development of Zoroastrianism, has been a great problem that has so far defied solution.....The prophet had dethroned and banished the Indo-Iranian divinities from the spiritual Kingdom.....Their cult was too deep rooted to die out soon, and the priests were compelled to admit it into the Zoroastrian theology, when the towering personality of Zoroaster was removed from the scene of activity after his death.”

Although we have touched this portion *viz.* the demons and good spirits in the Gathas and the later Avesta on pages 25, 26 above, while referring to p. 49 of the writer, we cannot but again revert to the same point from the point of view of Nasks. When we look to the summary of the 21 Nasks given above, we find that the origin of the Gathas is the *Stud Yasht* or the *Vastarem Nask* which treats every subject generically and with poetic brevity, and therefore the Gathas refer every time to the seven Ameshaspends or arch-angels and only to a few Yazads as every Avesta student is aware of. In this summary of the Nasks we find that the divinities, complained of by the writer as an addendum in the later Avestan religion, are taught by Zoroaster himself in more than one Nask—*e. g.* in the *Hadokht Nask* the invocation of the several angels in each of the Gâhs; in the *Pajeh Nask* the religious names of the twelve months, and the thirty days of every month, which are the names of all the divinities; in the *Ratû-dâd Haite* the demonstration of the assembly of the Ameshaspends and the ritual of the sacred beings; in the *Kashasrub Nask* the right method of the preparations and precautions indispensable in the performance of the ritual for the sacred

beings ; in the *Husparam Nask* the ritual of the sacred beings ; in the *Baghan Yasht Nask* which included the Yashts or glorifying prayers in honour of the good spirits and which also contained the worship of Ahura Mazda, of the Ameshaspends, and the Yazads presiding over visible and invisible creations, from whom the names of the days are derived, their glory, power and marvellous triumph. Thus the absence of the Yazads or divinities in the Gathas is very easily accounted for if the student of the Avesta remembers the first axiom that *the extant Gathas do not make up the religion taught by Zoroaster but that they form only a very small fraction of the entire religion of 21 Nasks taught by the prophet.* Again we have seen that the writer admits that the Gathas treat of many subjects only generically or as in embryo, and the apparent absence of the divinities in the Gathas is shown to be the real presence of them by a very conspicuous word. The angel or Yazad Srosh is regarded as 'the greatest of all' Yazads and this fact cannot be denied by the writer. For in Gatha XXXIII ; 5 a strange compound epithet is applied to Srosh—'Vispé-Mazishtém' *i. e.* the greatest of all—and this 'Vispé' *i. e.* "all" is an exhaustive adjective which implies the presence of very many other angels ; and in accordance with the characteristic treatment of the Gathas only Srosh the greatest of all angels is mentioned generically, the other names being kept for other Nasks. Perhaps the writer of the book may go further and say that the word 'Yazata' is also not to be found in the Gathas and that therefore all the Yazatas are of a later growth. But the former use of 'Vispé' meaning "all" and the superlative degree "Mazishtem" meaning "the greatest" with Srosh suggest a latent force of the word "Yazata" which the adjectives "Vispe" and "Mazishtem" must qualify, and we find the forms Yazai and Yazemnaongho in the Gathas formed from the same verb Yaz from which the noun Yazata is derived. We cannot dwell at length on every such unwarranted and groundless point brought by the writer of the book simply to support his favourite split between the Gathas and the other Avesta.

Then on pp. 77, 78, again there appears a paragraph or two containing ideas which oscillate from one side to the other. The dross therein serves only to provoke the reader by pouring doubts with a sceptic attitude into his mind. The writer evinces his scepticism and wilful doubt when he says—

“It seems to us that we tread a very delicate path when we set aside as non-Zoroastrian all that does not appear in the Gathas. Are we sure we are standing on firm ground when we dogmatically assert that the prophet of Iran discarded the pantheon and purposely kept it out of his religion of reform?.....The Indo Iranian divinities Mithra, Verethraghna and others occupy a most exalted place in the Avestan and subsequent periods, the Gathas of Zarathushtra knew them not. Are they post-Zoroastrian? Did they migrate to Iran after the passing away of the prophet from this world? This cannot be. For the pre-Zoroastrian kings and heroes knew them and sacrificed unto them. They shared the spiritual domination over the hearts of the people of Iran when Zarathushtra preached his new faith. And yet the prophet does not immortalize them in the Gathas.”

In this the writer exposes his sceptic attitude and dogmatic expression of his own Idols-of-the-mind. It will never be logical to say that because the names of some angels and not of all of them are mentioned in the Gathas, only the Gathas are composed by Zarathushtra and that the rest of the Avesta cannot have been transmitted by the prophet himself. In the first place Zoroastrian Religion has never been a “Religion of reforms.” It is the entire Law of the Universe called “Daenâ” in the Avesta, as taught by the great soul Zoroaster—Zoroastrianism is nothing but the Natural Law of Evolution or Unfoldment of Soul, known and taught by Zoroaster and this *universal law* inculcates the Government of the Moral order of the universe by Ahura Mazda helped by the archangels and angels that are intelligences working in various capacities. The method of the writer is merely that of ‘argument in a circle,’ and he takes for granted or for data what he is required to prove. For he has to prove that the Gathas only belonged to Zoroaster and that the rest of the Avesta did not, and in order to prove this he has to separate certain ideas into what ought to be Zoroastrian-

like according to his belief and what ought not to be ; and then resting on these data adopted by himself he seems to prove that what is Zoroastrian-like according to his beliefs appears in the Gathas, and what is non-Zoroastrian-like appears in the rest of the Avesta, and that therefore the Gathas and not the other Avesta should have been given by Zoroaster himself. Whereas actually when we study both the Gathas and the rest of the Avesta with an unprejudiced mind, we are able to see that the rest of the Avesta treat of and explain elaborately the principles inculcated generically in the Gathas, and that therefore the rest of the Avesta are supplementary to, and explanatory of, the Gathas. Moreover, there are suggestive ideas in the Gathas, which are expanded in the rest of the Avesta, and it is this feature that connects both the Gathas and the rest of the Avesta as productions by one and the same originator.

How far the writer may be said to be consistent or not, may be seen from the incongruous ideas expressed by him regarding the split between the Gathas and the Later Avesta. On p. 286 he says—

“The world according to the Pahlavi texts which carry onward the ideal teachings of Zaratusht in the Gathas *as developed* in the Younger Avesta, is ever striving and tending toward final betterment, and will reach perfection in the millenium of Soshyos.”

Here we notice that the writer agrees with us inasmuch as he says that the Younger Avesta contains in a developed form the ideal teachings of Zartusht. That is what we have affirmed throughout *viz.* that the so called Later or Younger Avesta is supplementary to and explanatory of the ideas inculcated in the Gathas, and that the Younger Avesta is not diametrically opposite to, or singularly different from, the Gathas. Thus the writer on p. 286 affirms or accepts what he denies on the foregoing pages. It is therefore quite speculative on the part of a writer of such a book to say without any evidence in the presence of such conflicting and self-contradictory statements made by himself that the Gathas only and nothing else in the Avesta

belongs to Zoroaster. Why does the writer put the word "Gathas" in contradistinction to the word "Avesta"? In the first place does the writer understand what the word "Avesta" implies? He has not attempted to explain or to define the word Avesta which he never seems to apply to the Gathas but only to the non-Gathic scriptures. Can the connotation of the word Avesta allow us to include Gathas under it? Can the Gathas be termed Avesta or not? In the 72 chapters of the Yaçna now extant which as a whole must be termed Later or Younger Avesta by the writer, the chapters 28-34; 43-46; 47-50; 51; 53 constitute the five Gathas respectively. How can this apparent paradox be solved by the writer? Does the writer know the distinction between "Fshusho-Mânthra" and "Mânthra-Spenta", the two grades of the Avesta writings. Just as he has never explained the distinction between the words 'Gatha' and 'Avesta,' he has not explained the meanings of "Fshusho-Mânthra" and Mânthra-Spenta." Instead of showing the genuine distinction between the two grades of Manthra or the word, according to their prayer-effect as taught by Zarathushtra, the Gathas falling under the Fshusho-Manthra and most of the rest of the Avesta being called Manthra-Spenta, the writer quite unnecessarily squibbles with the distinction between the Gathas and the Later Avesta, there being strong objection to the use of the epithet Later with the word Avesta. If the writer understands the meaning of the word "Avesta" which in its entirety makes up 21 Nasks, he will never use the incongruous phrase "Later Avesta." This squibbling is undertaken because it serves as the basis of his entirely imaginary "Zoroastrian Theology" which he wants to preach to the reading public.

On p. 78 he calls the Gathas by the name of "short devotional hymns" and thus expresses his own surmise as to the argument about the Later Avesta. He says—

"We are not unmindful of the argument that the Gathas being short devotional hymns for the use of the faithful, may not be expected to

contain the entire Avesta pantheon or an elaborate ritual. The argument may explain something, but not all."

This is the exact argument that we are adducing throughout. The Gathas belong to a Nask which is quite different from the Nasks containing the names of all angels or those inculcating the rituals. This argument makes clear the difficulty and by his own argument the writer brings to the ground his favourite split between the Gathas and the other Avesta—the theory which is the basis of the entire book.

In the same way the writer goes on in his own way to show anyhow that the Gathas and the other Avesta did not belong to the same prophet. On the same p. 78 he says that the angels outshine the archangels in the Later Avesta, and supports his argument thus—

"Some of the Yazatas.....have risen to such a great popularity during this period that they are honoured more than the Amesha Spentas.....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 even 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 lavishly applied to the leading angels; but the authors are sparing even to parsimony when they confer honorific epithets on the Amesha Spentas."

This argument has no validity for a right student of the extant Avesta and Pahlavi literature. In the Gathas it must be remembered that all the subjects that are treated therein are dealt with generically, and that is admitted even by the writer himself as we have already noticed. The Amesha Spentas who have their co-operators in all the Yazatas are treated in the Gathas generically, and the specific Yazatas are elaborately described in the rest of the Avesta. Hence if the writer admits that the Gathas treat everything generically, then the Yazatas

are implied in the treatment of the Amesha Spentas in the Gathas. Moreover the Yashts belong to a Nask which is quite different from the Nask containing the Gathas. The Nask called Baghan Yasht contained Yashts or glorifying prayers in honour of Ahura Mazda, the Ameshaspentas, and the Yazatas presiding over the visible and invisible creations. We have in the extant fragmentary literature only three Yashts glorifying the three Ameshaspentas out of seven, namely Hormazd, Ardibehsht and Khurdad, the four other missing, although we have the Pahlavi form of the Behman Yasht called Zend-i-Vohuman Yasht which too in its turn is very scanty. The remaining seventeen Yashts out of the extant literature are dedicated to the Yazatas, there being besides these some two or three more Yashts *e. g.* the Hom Yasht, the Vananta Yasht and the Sirozah Yasht. Thus we see that the Yasht literature has no connection whatsoever with the Gathas insofar as their Nask-origin is concerned, and the writer does not seem to deny throughout his book that the Avesta in its entirety covered 21 Nasks given by the great prophet. As for the parsimonial attitude etc. towards the Ameshaspentas shown by the composers' imagery of the Yashts, we should say that the writer of the book has not studied the Avesta as he ought to have done, for he seems to be ignorant of there being a Haftan Yasht or Yaçna Haftanghaiti, seven or eight chapters of the Yaçna numbering from 35 to 42, which contain the highest praise and the glorification which the prophet could in his clarion voice express for all the Ameshaspentas taken together. The writer of the book seems simply to take a wrong advantage of the ignorance of the reading public, even the *Parsee* public, about the Avesta or its literature, and hence he tries by means of illogical and absurd arguments throughout the book to dupe the ignorant readers. In face of so much evidence to the contrary, the theses brought forward imaginarily and sophistically have no power to stand erect, and in fact the arguments are so meaningless in themselves that from a proper student of the Avesta they do not invite even a logical refutation, on account of their open evident absurdity and nonsense.

We shall touch only two or three such further arguments of the writer in his attempt to show a split between the Gathas and the other Avesta, and then close this first part of the review of the book. The writer has employed his intellectual ability to his best in order to launch forth his favourite argument that the Gathas and not the other Avesta were given by the prophet himself. On p. 80 he brings forth another strange argument to support his view. There he says—

“.....the Avestan texts deify the ritual, implements, textual passages of the scriptures, and other like objects. The expressions of invocation and sacrifice applied to them are the same as those used in honour of Ahura Mazda, the Amesha Spentas, and the Yazatas..... Thus.....the ceremonial implements and scriptural texts are all alike made the objects of adoration and praise.”

Here again the writer shows his utter ignorance of what the Avesta Manthra are. In the Srosh Yasht the Major, the following are regarded as the powerful weapons of the angel Srosh, *viz.* the Ahuna Var, the Yaçna Haftanghaiti, the Fshusho Manthra, and all chapters of the Yaçna. Even in the Gathas the Manthra are said to be divinely given to Zoroaster, and the making of the entire Manthra bears the divine stamp. Thus it is quite consistent that the other Avesta pays the necessary dignity to the Manthra in commentation to the same dignity given to the Manthra in the Gathas. Hence this argument for a logical mind can never go to prove that the so called Later Avesta which pays proper respects to the Manthra in accordance with the attitude observed towards the Manthra in the Gathas were not given by the prophet himself.

Again a reference is made to the distinction in style. On same p. 80, under the heading ‘Zarathushtra’s monologues in the Gathas as against his dialogues in the Avesta,’ he puts the following argument in order to prove his quaint thesis. 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."

In the first place this is not strictly true. In the Gathas there are some sections which are like the direct words from Ahura Mazda. In the Gathas also we find dialogues between Ahura Mazda and Amesha Spentas, between Geush Urvan and Geush Tashan, between Zoroaster and his disciples and so on. Therefore so far as the style of the dialogue is concerned it is to be found in the Gathas also, and not restricted to the Later Avesta only. Then again in the Gathas Zoroaster addresses himself in the first person, in the second person and also in the third person, which is never accounted for by the writer—a fact which is common in the Later Avesta, in the style of the dialogue between Ahura Mazda and his prophet. The writer also seems to be quite ignorant of the existence of the twenty-one Nasks given by Zoroaster, or he wilfully ignores that fact, when he puts the Vendidad and the Yashts as compositions by the later sages. Will the writer name with authority only one out of his imaginary "later sages (?)" who composed the entire Avesta with the exception of the Gathas? Will he condescend to show the name of only one such later sage occurring in the Later Avesta? Being not content with his un-devotional and illogical speculations, the writer accuses the so-called later sages (God and the writer know, who they are or were) of investing their own compositions with prophetic authority—a charge equally applicable to and fit for the writer himself. Cannot the 'argumentum ad baculum' adopted by the writer be directed against himself? Is not the book called Zoroastrian Theology invested with a scholarly authority from the get-up and style of the book itself, whereas in reality the writer has given a scholarly garb to his own non-sensical views about the extant Zoroastrian literature? It is never logical to say that, because the diction and style differ the authors must be different. Milton adopted blank verse in his Paradise Lost, a different and peculiar

style in his sonnets, style of the mystery plays in the Comus, prose style in his Areopagitica, but to say that Milton being a poet could not have written anything of the above except the Paradise Lost will be lack of commonsense in an educated person. We have seen before that the Yazashne and some of its chapters are derived from one Nask, Visparad from another, Vendidad is altogether a third different Nask, and the Yashts are taken from a fourth Nask, whereas the Gathas form part of a fifth different Nask, and hence it is quite possible that according to the nature of different subjects the same prophet may have separated all the Nasks not only in their body but also in their style and ideas. Thus the same string on which the writer harps throughout his book—*viz.*, that the Gathas only and nothing else could have been given by the prophet—gives way under self-wear. Then again similar views expressed on other pages of the book by the writer simply expose his ignorance or wilful omission of the existence of 21 Nasks making up the entire Zoroastrian scriptures. As for example on p. 104 while referring to the Meher Yasht, the writer imagines that the composer of that Yasht was somebody else and not the prophet, in these words:

“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.”

As usual he is unable to give the name of the composer but the writer dreams at least that he was not the prophet himself, although we find references to Zarathushtra in the Meher Yasht as in the Gathas and although the ideas in the Meher Yasht are only elaborate collaborations of those in the Gathas about Truth and Right-speaking and observance of Contract. Another instance of the same kind of dream of the writer is found on p. 120 while referring to the Hom Yasht—

“The poet depicts him (Hoama) as approaching Zarathushtra for this particular purpose.”

We are left to infer who the poet of the Hom Yasht which covers the 9th and 10th chapters of the Yaçna was, but the writer intends to convey that he is other than the prophet according to his belief without reason.

It will not be out of place to show one more inconsistency of the writer of the book regarding his attempt to show a split between the Gathas and the rest of the Avesta. On p. 184 under the heading 'Alexander consigns the Zoroastrian scriptures to the flames,' he seems to pay a tribute to the entire Zoroastrian scriptures in the following words,—

“Great as was this national catastrophe, still greater was the spiritual loss involved in the destruction of the *holy scriptures of Zoroastrianism*, which perished in the conflagration of Persepolis.....
.....Fire, the most sacred emblem of Iran, was wantonly utilized in consuming the *word of Ormuzd*. The ill-fated Darius had ordered the *two archetype copies* to be preserved in the Dizh-i-Nipisht and Ganj-i-Shapigan. The first, deposited in the archives of Persepolis perished in the conflagration. The second copy of the sacred writings, in the Ganj-i-Shapigan, we are informed, was done into Greek, though more probably it met with a similar fate.....After a long *period of darkness*, following his ill-destined invasion of Persia, Iran once more recovered her political autonomy, but she never regained, in their *pristine fulness* the *holy works of her great Prophet*.”

This is a paragraph which when read between the lines gives food for reflection. Does the writer imply all the 21 Nasks by the phrase 'the holy scriptures of Zoroastrianism'? Does he mean the original 21 Nasks by the phrase 'the word of Ormuzd'? Does he intend to convey to us the existence of 21 Nasks by the phrase 'two archetype copies', or were they copies of the extant five stray Gathas? Is it because both the copies of the 21 Nasks were lost that we have to-day fragments broken from a harmonious whole—and those too amounting to less than $\frac{1}{21}$ of the whole? Does the writer apply the phrase 'period of darkness' to the destruction of the 21 Nasks leaving the extant fragments here and there in the hands of some poor people? Does the writer signify the authenticity of the 21 Nasks by the phrase 'their pristine fulness'? And we may ask a last question to the reader, 'can the writer of Zoroastrian Theology have meant only the five Gathas or the entire Avesta scriptures of the 21 Nasks by the phrase '*the holy works of her great prophet*' under chap. XXI?

If all these questions are rightly weighed and properly balanced by the reader in the scales of his mind, he will be able to follow clearly our argument brought forward against the favourite *thesis* of the writer—that the Gathas only and nothing else could have been given by Zoroaster—a groundless belief on which is based his entire book of Zoroastrian Theology, which when removed from the book renders the book itself extinct.

Finally, the writer seems not to be ignorant of the 21 Nasks as the root-source of all Avesta writings. On p. 117 in his eulogy upon 'Ahuna Vairya' he says—

“The greatest of all the spells, the Word par excellence of the Zoroastrian theology, which is constantly on the tongue of the faithful, is the Ahuna Vairya. It is made up of twenty-one words, every one 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.....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.”

How can the writer of Zoroastrian Theology be said to be consistent in his views about the Later Avesta as post-Zoroastrian and written by the later sages when he admits of the existence of the 21 Nasks derived from the 21 words of the Yatha Ahu Vairyo formula which has a divine origin, and taught by Ahura Mazda to Zarathushtra? Did the 21 Nasks contain only the five extant fragmentary Gathas with the exclusion of Yaçna, Vendidad, Visparad, Yashts and all the other Avesta Manthra? If so, what did the 21 Nasks include? Why does not the writer of Zoroastrian Theology give or attempt to give the possible contents of the 21 Nasks? He preaches in his book many things on the authority of the Pahlavi Dinkard, but omits to give a summary of the twenty-one Nasks as given in the same Pahlavi Dinkard? Will the writer account for this wilful omission? It reflects simply discredit and presence of some ulterior object in view on the part of a writer of a book like Zoroastrian Theology, to keep the reader in the dark about an all-important fact *viz.*, the existence of 21

Nasks with their contents, and to attempt to argue out his own favourite Idol-of-the-Mind with this artifice of wilful omission. With these remarks we leave the reader to draw his own conclusions about the writer as well as the book, saying that in spite of his artifices employed of wilful omission and of misrepresentation of facts, the writer has not at all been able to convince the reader that the Gathas only originated from Zoroaster and that the rest of the Avesta were the original productions of persons other than the prophet. If the 21 Nasks were not the original productions of Zoroaster, then the entire Avesta including the Gathas could not have originated from Zoroaster, then the Yatha Ahu Vairyō itself could not have been composed by Zoroaster, and then it might be that the prophet named Zoroaster could not have existed on this earth! This is the only conclusion for those preachers of Zoroastrian Scriptures who do not believe in, or wilfully omit to admit of, the existence of 21 Nasks as the root-cause of the edifice of the Zoroastrian Law.

CHAPTER II.

The Writer's harping throughout the whole book on the same string of Proselytism which really forms the burthen of his book.

While dealing with the first part of the review *viz.*, the writer's division of Avesta Scriptures into periods, we have hinted at the one ulterior object of the writer of Zoroastrian Theology, *viz.* Advocacy of Proselytism *i. e.* the theory of allowing admission of aliens into the Zoroastrian community simply by putting on them Sudreh or the sacred shirt and Kusti or the sacred thread-girdle. In this age of rank materialism it is but natural that most of the people can have no idea of the subtle laws of nature working in all human activities. The cumulative Law of Asha implies all the beneficent forces in nature carrying out the Divine Moral Order of the Universe as inculcated in the Zoroastrian Law. When the community begins to decline in its number on account of the inexplicable disturbance caused by the people themselves to this Moral Order by not living a life parallel to and in strict accordance with the Law of Asha, a strange remedy for the increase of the population is suggested by a few of the community *viz.* that of proselytism. This suggestion has caused much provocation of late in the community when attempts have been made by some philologists to prove the advocacy of proselytism from the extant Zoroastrian Scriptures by their usual practice of twisting and perverting the texts so as to render them suitable to their views. One of such attempts is the Book of Zoroastrian Theology under review. The writer tries his utmost to carry home to his readers that the practice of proselytism is distinctly advocated in the Zoroastrian scriptures, and this advocacy of proselytism is the sum and substance of the entire book. This subject of proselytism and marriage with the aliens is one which can be viewed from many standpoints—Sociology, Biology, Embryology, Anthropology, Philosophy and Religion. Whether

alien marriage is disastrous to the social stability of a community, whether pure species can be continued, whether there is extinction of the generating power by the blending of seeds of different genera and species of mankind, whether there can be harmony of thought and compatibility of temperaments resulting from such marriage,—these and many more are the subjects which lie outside the scope of the present undertaking. Here we have to see whether alien marriage and proselytism are advisable, not from the scientific, economic, social or moral point of view, but only from the point of view of religious scriptures and that too from the extant remnants of original Zoroastrian scriptures only. There are also other interesting questions relating to the subject, such as the object of nature in the institution of the different religions of the world according to the various differentiated stages of progress reached in the course of evolution by different groups of souls according to their varying constitutions, or the advisability of conversion as preached in other great religions of the world, *viz.* in Christianity, Buddhism or Islam. All such questions have no bearing on the subject in hand,—*viz.* whether the principle of proselytism as shown to exist in the extant Zoroastrian Scriptures is at all advocated as such.

It would have been very easy for us to give a refutation of the subject, had the writer devoted some pages exclusively to the treatment of this subject. But the writer while trying to write on Zoroastrian Theology has sought every occasion, directly or indirectly, to refer constantly to this subject favourably according to his Idol-of-the Mind. And this he has to do because in the Introduction he deems—

“It essential to a clear comprehension of the religious thought prevalent in the Parsee community at various epochs of its history to present a concise account of religious beliefs from the pre-Gathic times down to the present day.”

One of such ‘religious beliefs’ is proselytism according to the writer, and he preaches it as an original Zoroastrian belief. Hence it is our task to make out whether modern proselytism is a *Farmân*

or Mandate given by Zoroaster himself or met with in any of the extant Avesta Scriptures, or whether it is only a fume of the imagination of a meagre portion of the present-day community including the writer of the book himself. Just as we have seen in the first part how the writer is bent on denouncing without any evidence all Avesta writings except a considerable portion of the Gathas as un-Zoroastrian-like, in the same way we shall see in this part how the writer tries to establish clandestinely, nay even irrelevantly,—the advocacy of proselytism. Although he says in the Introduction that he has—

“Attempted, as far as it has been practicable, not to write as a partisan.”—

we shall see that as in the case of many other subjects so in the case of proselytism it has not been practicable for the author to write without being a partisan. We shall see that he has come out simply as an advocate of so-called Reformers, or Radical Belief-changers to whom alien marriage and proselytism appear to be the be-all and end-all of Zoroastrianism. The force of his partisanship in taking the brief of the conversionists, and the intensity of his pre-possession in favour of their belief can be easily perceived from his words in Chapter XLVI under the heading “Zoroastrianism ceases to be a missionary religion,” which run as under :—

“But for all that the decline in the birth-rate in a community of about a hundred thousand souls that stubbornly rebels against all proselytes and closes its doors against all aliens threatens its very existence.”

The writer means to convey without any scriptural evidence that the only remedy for an increase of birth-rate in the community and the panacea for the perpetuation of the Parsee community is proselytism. If proselytism served as remedy against the extinction of a race, why should nature have made so many varieties of the races of men instead of one homogeneous group of all mankind on earth? If only one religion was suitable for the progress of all these various classes of men, why should nature have sent so many prophets with so many different messages of

religion? If the extinction of a race was preventible simply by an addition of people or 'grafting' from different races, why should there be rise and fall of nations or races on the earth? All these and several others are the questions which deserve full treatment in connection with the subject of proselytism, which need not be taken up just here, since 'another volume chiefly devoted to the treatment of the social and economic problems of the community' is promised to be published by the same writer 'at some future time' as he avers on p. 368, when full justice would by God's grace be extended to its review. The writer pays attention to quantity or numbers at the cost of quality or merit. On same p. 368 he says—

"If Zoroastrianism is to live in this world as a living faith, it must have sufficient numbers in its fold to keep up its vitality."

A religion always has its life, so long as it is put into practice in every day life by each individual member thereof. Zoroastrianism seems to die out and is dying out at the present day, not because there are only one hundred thousand souls belonging thereto, but because most of these have imbibed very nasty materialistic views from outside by which their life is guided, and are abandoning day by day all the precepts of Ashoi or Perfect Rectitude worthy of observance in every day life, and are crying for a religion of physical convenience and material ease with no sanctity or spiritual purity or responsibility. If the writer desires Zoroastrianism to live, it is his duty to write a book on practical purity as taught by Zoroaster and to exhort his readers to faithfully observe all those canons taught in all the Avesta Scriptures. The vitality of Zoroastrianism can never be expected in the nature of things to be upheld by an addition of some Hindus or Mahomedans or Christians into the community and by making an external stamp on their designation as "Zoroastrians". The vitality of Zoroastrianism can only be upheld by making faith a living force and sincerity the basic virtue in every present member of the Zoroastrian fold who should be quite willing and ready to observe all the tenets of Purity as taught in that great religion. It is thus by adding to the quality

and not to the bulk of the community, that stability can be maintained and increase can be made in the number of the community in the near future. First teach your own religion to the members of your own community, 99% of whom are quite ignorant of the tenets of their sacred religion. In the Yaçna Haftanghâiti Hâ 35 we find a very fine passage regarding the teaching of religion. There it is stated that—

“Then a man or a woman knowing the Truth may practise it as such, and may teach it to those who are capable of practising the same as it ought to be practised.”

From this it is seen that it is the duty of every Zoroastrian first to know the Laws of Ashoi taught by the prophet, then to practise the same himself or herself, and then as a practical observer he or she will have a natural right of preaching the same to other co-religionists who are capable of practising the same. Thus we learn that without the qualification of strict profession of a religion by its own members, mere number of adherents can never help to sustain the life of that religion. Nature requires truth or intrinsic value of everything, and not mere show of things. Alien people who are nominally styled Zoroastrians by the 20th century innovators of proselytism would not give life to Zoroastrianism but on the contrary take away the life therefrom. Of course in this our attempt we cannot treat the subject of proselytism intact even from the purely Zoroastrian point of view, showing the classifications of various stages of different souls, and their different grades of progress. Here we have only to point out how the writer of Zoroastrian Theology who seems from his views expressed therein to be an enthusiast of proselytists makes the best attempt to allude to this advocacy throughout his work. We shall take up, one by one, such attempts and try to see the strength of the arguments advanced by him. Attention is here drawn of the reader to one point which he is requested to bear in mind throughout—which is—that although the writer of Zoroastrian Theology separates the Gathas as purely Zoroastrian and the other Avesta as pseudo-Zoroastrian, he bases his arguments in more than one subject not on the Gathas but on the so-called

Later Avesta also, and that wherever the references quoted from the Later Avesta go against his personal views they are run down as Younger or Later or post-Zoroastrian, but whenever they seem to be in favour of his Idols-of-the-Mind, he supports them as if they shared the first-rate authority with the Gathas.

As for instance on p. 4 he says—

“The sacred books designate these pioneers in Iranian religion as the *paoiryō-tkaesha*, ‘of the primitive faith,’”

From a wrong interpretation of the term ‘paoiryō-tkaesha’ the writer intends to convey that there were people in Iran before the advent of Zoroaster, who had their own religion and who underwent conversion or proselytism into Zoroaster’s teachings. This word “Paoiryō-tkaesha” literally means “the first or advanced ones in faithful practices of devotion,” and is applied throughout the Avesta only to saintly souls advanced in spirituality. Those only who expedited their evolution or spiritual progress by following ‘dâtâish paoiryâish ahurahyâ’ *i. e.* the original first laws of Ahura in their leading of life are put under the class ‘Paoiryā-tkaesha.’ We have in the Avesta, three chief classes of souls always occurring together as in Yaçna Hâ 26. The three terms ‘Ashaonâm Fravashinâm, Paoiryā-tkaeshanâm Fravashinâm, and Nabâ-Nazdishtanâm Fravashinâm’ imply three graduated classes of souls advanced in Ashoi. The first class ‘Ashaonâm’ is the generally advanced class of souls that have left the earth for good and are progressing still further in the unseen world. The second ‘Paoiryō-tkaeshanâm’ is the higher one and includes all souls who have achieved their liberation and spiritual development to a certain degree, and the third ‘Nabanazdishtanam’ which literally means ‘the nearest to the centre or the creator’ includes the highest group of souls who have nearly completed their spiritual progress in the heavenly regions and are being drawn close to the centre. Even the prophet Zarathushtra himself is styled a “Paoiryō-tkaesha” in the Fravardin-Yasht, for he was himself an advanced soul. Thus we see that the word ‘Paoiryō-tkaesha’ which has a technical sense is wrongly rendered as “people of primitive

faith." In fact there was no prophet nor any form of established religion such as Hinduism, Buddhism etc. before the advent of Zoroaster, and hence it is very improper to say that Zoroaster converted the people of primitive faith to his own faith. The Paairyō-tkaesha people were Yazdân-parast or God-worshippers no doubt, and Zoroaster who expounded the entire Law of Nature to them only pointed out the straight path which was the short cut to the attainment of the goal of highest spiritual progress.

Then in Chap. II under the heading "Zoroastrianism in its early Missionary Stage" the writer wants emphatically to preach the advocacy of conversion in Zoroastrianism. He terms Zoroastrianism 'the new religion,' which implies that there must have been some old religion before Zoroastrianism whereas in fact as we have seen there was no form of established religion before the time of Zoroaster. Then by the heading 'The proselytising zeal of the crusaders' under the same chapter, he tries to convey to the reader that proselytism is openly allowed in Zoroastrianism. On the same p. 12 he puts in sentences like the following—

'When Zarathushtra won as a convert (!) Vishtaspa;'

'Conversions to the new religion followed rapidly;'

'With all the zeal and fire characteristic of converts Zarathushtra's followers worked actively for the promulgation of the faith both within and outside of the country;'

'Zoroastrianism soon became a church militant.'

All of these are fired off only to betray his enthusiasm for the advocacy of proselytism. The adoption of Zoroastrianism by King Vishtaspa and other Paairyō-tkaesha souls of the time was never conversion or change as it is understood at present from the profession of one established religion to that of another, but it was simply an adoption of system where there was formerly no organization in their belief. The speculative tendency of the writer goes further when he says on the same page—

"Zoroastrianism implanted itself not alone among the Iranians that practised the primitive faith, but also among the daeva-worshippers, or accursed followers of demoniacal beliefs, and even among the Turanians

the national rivals of Iran. The prophet immortalizes in his holy hymns the Turanian chieftain Fryâna and his family, who came over to his religion."

A highly unwarranted statement, indeed. There is not a single evidence whether direct or indirect to prove that Zoroastrianism spread among daeva-worshippers. This is mere firing off of the writer's own brain. The writer contradicts his own statement of the conversion of the daeva-worshippers into Zoroastrianism when on page 118 he says under the heading 'Those privileged to recite the spells.'—

"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,Teaching a Manthra to an infidel is equivalent to giving a tongue to a wolf."

In view of such statements how can proselytism be allowed then? Page 12 and page 118 exhibit a pair of inconsistent ideas which is the characteristic defect of the writer throughout his work. If we admit the statement on page 118 taken from Yasht 4 according to the writer to be authoritative, then the statement on page 12 regarding the conversion of daeva-worshippers turns out to be untrue. Then again the favourable light in which the Turanians are held throughout the Avesta does not imply proselytism at all. As has been twice pointed out there was no established form of religion either in Iran or the neighbouring country of Turan before the advent of Zoroaster, and the Paourya-tkaesha or further advanced souls of Iran, Turan and many other countries are laudably remembered in Avesta scriptures. Just as the Iranian Paouryo-tkaesh people were put on the track of Zoroastrianism, in the same way the Turanian good people (not all the Turanians of course) followed the path of Zoroaster, but this adoption of Zoroastrianism by the Turanians cannot therefore be termed Conversion. Iran and Turan implied only a distinction of locality or country and not one of religion. The fact that all the holy ones of Iran, Turan, Sairima, Sâinina and other places are equally remembered in the Fravardin Yasht,

does not show that all those who lived beyond the limits of Iran professed a faith different from that prevalent in Iran then. This memory of those holy ones in the Fravardin Yasht, never for a moment implies the advocacy of the present day proselytism by Zoroaster, but simply points out to us that Mazda-worshippers were not confined to Iran only but also inhabited neighbouring and distant regions alike.

The writer's reference to the 'Turanian chieftain Fryâna' in the Gathas is also without any evidence, for the word "Turahya" in Gatha, 46; 12 means "powerful or mighty" and is supported by the epithet 'Aojiyaeshu' meaning 'overpowering' applied to his family. Also there is no historical evidence to bear out the view that 'Yoishta Fryâna' a Paoiryotkaesha who is remembered in the Aban Yasht, Fravardin Yasht, and the Gathas as a disciple of, or co-worker of Zoroaster was a Turanian. In the first place therefore the meaning of the word 'Turahya' as rendered by the writer of Zoroastrian Theology is questionable and the word does not necessarily mean 'Turanian,' and even if we allow such a meaning, the spiritual qualifications of Fryana mentioned in the same Gathic passage point him out as an advanced soul or Paoiryotkaesha and hence his adoption of the Zoroastrian form of the Law of Hormazd can never be styled conversion from one established religion to another, or from heathenism to a religion, or proselytism as the writer attempts to style.

Then on the same page 12 under the heading 'Zarathushtra speaks of his faith in terms of a universal religion,' the writer advances his favourite thesis of proselytism. The whole paragraph forms a testimony to the partisan-like spirit of the writer *pro* proselytism. We have in this paragraph to comment upon the phrase 'universal religion' as applied to Zoroastrianism and to see the meanings in the original passages quoted by the writer from the Gathas in support of his advocacy of proselytism. In the first place we admit emphatically that **Zoroastrianism is a universal religion**, but it must be clearly pointed

out wherein the universality of Zoroastrianism consists. This can be explained in two ways. The religion taught by Zarathushtra or the 'Daena-Zarathushtri' is the law of the entire universe, not of a fraction thereof, as taught by Zarathushtra. The twenty-one Nasks covered all the laws governing all the planes of the universe *viz.* the Spiritual, the Subtle and the Physical. Zoroastrian Law is universal inasmuch as it is the law which teaches all the laws of life for the emancipation of the soul out of the physical vesture which imprisons it and dwarfs its powers and it is the Law which is the Greatest, the Best, the most Excellent of all the laws that ever taught about the evolution of the soul. In Yaçna Hâ 12 or the confession of Faith formula, the Law of Zarathushtra is depicted in the following terms.—

"I attune myself with the Good Mazdayacnian Law,—which is efficient in putting down the dual incessant fight between good and evil principles in man,—which helps one to put down the weapon of body by effecting liberation of the soul,—which leads to the union of the soul with its self-counterpart, divorced so far down here for a purpose;—which teaches the Divine Moral Order governing the entire Universe,—which is the best, the greatest and the most excellent of all the laws leading to the evolution-stage of the soul, and even to the most advanced goal of the soul—which pertains to Zarathushtra of Ahura."

Thus the universality or rather the universal greatness, because of the universal application, of the Law of Zarathushtra is to be noticed in more than one Avesta passage, but that never implies such a form of proselytism as is preached by the writer. In the Vendidad Fargard V, the universal character of Zoroastrianism is depicted very beautifully with the same implication of the greatness of the Law of Zarathushtra. There it is said that the Law Mazdayacnian as taught by Zarathushtra is greater in size, beauty and excellence than any other law, just as the Sea Vourukasha is greater than all other seas or just as a big tree covers all the smaller ones, or just as the sky covers

the entire earth round. This idea of the universality of the Zarathushtrian religion from the point of view of its greatness and dignity is to be found also in the Gathas, but the writer of Zoroastrian Theology perverts the meaning so as to make it serve his own purpose of preaching proselytism. From this one instance of the perversion of original meanings of the texts in the body of his writing and putting a figure over it to dupe the reader into the belief of there being a scriptural authority for the writer's view, we shall have an idea of the clandestine method employed as an artifice throughout the book. On page 13 he says—

“The prophet is convinced that the religion which his Heavenly Father has commissioned him to preach is the best for all mankind.”

Here the last three words “for all mankind” do not occur in the original at all and these words are thrust in by the writer to show that Zarathushtrian religion is meant for all mankind, and hence to preach advocacy of proselytism. The line in the Gathas 44; 10 is in the Avesta put thus “Tâm Daenâm Yâ Hâtâm Vahishtâ”—*i. e.* ‘that Law which is the best of all-laws-leading-towards-the-evolution-of-the Soul;’—thus it is a direct reference to Zoroastrianism as the Universal religion because it is all-exhausting or including each and every law of the universe. It is Universal because of its greatness as the Supreme Law including in it all the other laws of Nature.

Having understood the universal characteristic of Zoroastrianism from the point of view of its greatness we shall now try to understand why Zoroastrianism is a universal religion from the point of view of its universal efficacy resulting from the observance of all its tenets by its adherents. Every law of nature when observed by the people has its practical effect visible or invisible on the different planes of the universe including the physical. The law of vibration is at the bottom of this effect. Now the laws inculcated in the twenty-one Nasks by Zoroaster are the original Laws of Nature in obedience to which the multifarious activities in nature are carried on; and

a Zoroastrian attunes himself with Nature or remains parallel with the functions of Nature, when he observes all the laws of his religion. The effect of this parallelism is accumulated invisibly in Nature, and this effect extends all over the globe as it rotates on its axis and revolves in space as well as over different planes of Nature from time to time besides this material one, thus reaching and affecting each and every member of all the kingdoms—animal (including human,) vegetable and mineral, on this earth. Thus it is the nature of observance of the tenets of Zoroastrian religion and not the mere quantity or number of nominal adherents, that marks it out as universal in its effect, upon the creation universally, as explained above. This universal characteristic of Zoroastrianism can never be taken to imply proselytism or conversion of all mankind on the earth all at once—from the Red Indian savage to the greatest scientist—into Zoroastrian Faith. If the universal characteristic of Zoroastrianism were to imply downright proselytism, then there ought to have been only one race of people in the human kingdom instead of so many innumerable and different varieties of races, and there ought to have been no other form of established religion—no Hinduism or Buddhism, no Mahomedanism, no Mosesism, no Christianity, except that established by Zoroaster alone. Hence, if the writer of Zoroastrian Theology admits that he is wiser than the Providence and that the Providence ought not to have made a differentiation of races among mankind with a graduation of religions to suit their progress we can in that case accept the universality of Zoroastrianism in the sense he means to convey. Otherwise if Zoroastrianism is at all termed ‘a Universal Religion’ which it undoubtedly is, the universal characteristic can be explained and understood only from the two main points of view, viz., of greatness, and of application or efficacy of observance, as we have already seen.

Now let us see the reasonableness of the Gathic allusions brought forth by the writer on p. 13 in support of his own view. He says—

“The prophet..... beseeches the Lord, together with Asha as the genius of righteousness, to let him know their divine will, so that he and his disciples may be able the better to teach the religion to man.”

He quotes this from Gatha 49; 6. Here again, the meaning of the original is entirely perverted by the writer in order that the meaning may help him preach his gospel of proselytism direct from the Gathas. The original Avesta words “Yatha-isrāvayaemâ tâm daenâm ya khshnavato ahura,” do not contain any idea of preaching the religion and of preaching to mankind in general. There is no reference “to man” at all in the original and these two words are added by the writer besides the perversion of the meaning of the original Gathic words. In Gatha 49; 6 if the whole context is properly borne in mind the prophet explains what the Law of Asha in a nutshell implies, *viz.*, the recognition of what is Right in Nature through the higher wisdom of the Good Mind, and then the sentence quoted above in the Avesta follows which literally implies “thus this we can remind ourselves of *viz.*, that law of thine, O Ahura.” Instead of this obvious philological meaning, the writer according to his practice throughout the book wilfully perverts, adds, and omits, as he pleases, in order that his favourite theses can be shown to be borne out by the scriptures to a lay reader. In the same way, he says on same page further—

“The prophet is convinced that the religion which his Heavenly Father has commissioned him to preach is the best for all mankind.”

We have already quoted this sentence as an instance of perversion. The writer quotes this from Gatha 44; 10 which runs thus “Tâm Daenâm Yâ Hâtâm Vahishtâ,” which literally means “that law is the best of the laws-leading-to-real-existence or evolution.” Grammatically the word “Hâtâm” is in the genitive plural and yet the writer puts it in the dative form “*for all mankind.*” This is to say the least an undesirable means of trying to force the writer’s own views upon the lay reader by putting a perverted rendering. A third instance on the same page 13 of such undesirable artifice may be cited here. He says —

“Ahura Mazda has promised that he will give the riches of beatitude for all time to the devout followers of the new Faith.”

This is pointed out as a quotation from Gatha 53; 1. The writer in his own peculiar way of rendering tries to convey that some inducement is presented to the people for adhering to the Zoroastrian Faith, and that therefore proselytism is encouraged by means of this inducement even in the Gathas. When the whole piece is translated literally, it is seen that no such meaning of proselytism can be deduced from this paragraph, and that therefore the writer's attempt is one more instance of perversion. The literal rendering is as follows—

“The best aspiration of Spitama Zarathushtra has been vouchsafed, because Ahura Mazda gave him on account of Rectitude the blessed-reward of eternal beatitude, and because those who harassed him began to teach about the word and deed of the good law.”

Here we see that the eternal beatitude is bestowed upon the prophet himself, and the reference does not relate to any underlying or even remote idea of proselytism. This is wilful perversion in addition to mis-quotation. There is no promise of beatitude “to the devout followers” and there are no such words as “new faith” in the original. This is the way in which the writer preaches proselytism and nonsensical vague Idols-of-his-Mind. The references to the Gathas or the other Avesta by means of figures in the foot-notes contained in the book are meant only to mislead a lay-reader. All these passages quoted above are regarded by the writer as best authorities *pro* proselytism in the Gathas, though really a student of the Avesta when he renders the literal translation of these passages is unable to see any such meaning in them. Although Zoroastrianism is a universal religion inasmuch as it is the complete Law of Nature taught by Zoroaster and possesses universal superiority or transcendency and efficiency of universal application if properly followed by its adherents as we have already seen, the writer deplores that Zoroastrianism has not been universal, in these words—

“Though possessed of all the best elements that fitted it to be a world creed, Zoroastrianism has never shown any signs of becoming a universal religion.”

The writer regards Zoroastrianism as remaining only a “national religion” or “the communal religion of a hundred thousand souls.” This deploration of the writer points out the wrong connotation of the term “Universal” as applied to Zoroastrianism. The Gathas speak of the Universality of the Zoroastrian Law but the writer even misrepresents that passage and harps upon the same string of conversion of the people of the world. As for instance on the same page 13 he quotes Gatha 31 ; 3 and says

“From the very mouth of Mazda the prophet yearns to know the divine truth in order that he and his adherents may *convert* all living men to the excellent faith.”

In this passage there has been originally pointed out the universal effect of the Zoroastrian Law upon the entire living creation including all the Kingdoms of nature, and thus the achievement of universal evolution by means of the observance of Zoroastrian Law in the Golden Age has been spoken of. This passage which implies a very deep meaning regarding the collective progress of the entire creation does not at all refer to the proselytism of all people from the most illiterate to the most intellectual as the writer wants to convey. A similar reference is made by the writer on page 31 under the heading ‘The prophet guides mankind to Asha’s righteousness,’ and there also the writer brings in the idea of conversion by the queer heading and also by the words—

“Zoroaster fervently hopes for the period when every individual in his or her own capacity will embrace and act righteousness and will thus make the entire world of humanity gravitate towards Asha. In this consists the final victory of good over evil, and the divine Kingdom of Ahura Mazda will come when righteousness wholly pervades the universe. All, therefore, have to contribute to this mighty work. The righteous ones living in different ages and at different places form the members of one holy group, inasmuch as they are all actuated by one.

and the same motive and work for the common cause. Though differentiated by time and place, as also by their respective tenements of clay, they are one in spirit, and work for the inauguration of the Kingdom of Righteousness."

If this paragraph is read attentively, it is seen that the entire idea refers to the cosmic or universal evolution—which is the final goal of the creation. But nobody will venture to assert that this ever implies downright proselytism. In the same way the prophet's desire on page 13 quoted from the Gatha 31 ; 3 shows a yearning for the universal evolution or unfoldment of all the souls on whichever planes of the universe they may be. The writer either consciously or unconsciously attempts to prove the advocacy of proselytism by a perversion of the idea in these two references taken from his book. In fact in the book of Zoroastrian Theology it is quite absurd and irrelevant to refer to the subject of conversion or proselytism, and the absurdity or irrelevance is all the more emphasised by the title of the book. But as we have seen very often the ulterior object of the writer in bringing out the book is simply to show to the public that Zoroastrianism encourages proselytism and alien marriages by means of *argumentum ad ignorantia*. The writer impudently says on page 3—

"This fact will be brought out more prominently in the treatment of the religious development during the subsequent periods."

and thus draws attention of the reader to his own ulterior motive expressed emphatically and illogically in the various parts of the book.

As for instance, pages 198—202 are devoted to the same subject of proselytism, *viz.* the whole of Chap. XXIII under the heading 'The Active Propaganda of the Faith.' This chapter falls under the Pahlavi period, and although the writer regards the Later Avesta and Pahlavi writings as un-Zoroastrian-like he now gives quotations from Pahlavi books which seem to support his personal views about proselytism. He even quotes from histories of European writers which have

nothing to do with the Zoroastrian religion. The writer puts in historical quotations assigning them value equal to that of Gathic quotations, because they serve his purpose.

If this whole Chapter XXIII is read carefully, the only conclusions which can be drawn are—

1. First, that Zoroastrianism never preached so-called conversion or proselytism of aliens into it, nor of Zoroastrians into any other form of religion. From some historical evidences which are open to doubt of course, the writer of Zoroastrian Theology informs his reader on p. 200 that

“Some of the members of the royal house had even married Jewish princesses”;

And also that

“In general those who contracted matrimonial alliance with Jewish women were disliked, and the Dinkart inveighs in strong terms against the practice of contracting such unions.”

Here we notice that the committal of an undesirable act of marrying aliens by the members of the Persian royal family does not at all prove the advocacy of proselytism from the Zoroastrian standpoint, and we have on the very same page a reference to the contrary from the Dinkart that proselytism and marriage with aliens were denounced even by the Pahlavi writer. In the same way on page 201 we read that—

“Yazdazard I and Hormizd IV ascended the throne with proclivities for Christianity, and Noshirvan and Khusru Parviz had wedded Christian princesses.”

Although some of these historical statements are open to doubt, even if they be admitted to be true, it cannot be proved from these royal examples of deviation from the right Zoroastrian path, that Zoroastrianism and the entire Avesta allowed such alien marriages. On the same page 201 we also find statements *con* alien marriages *e. g.*

“The seceders from Zoroastrianism were persecuted; apostasy was made a capital crime by the Zoroastrian Church;”

and on page 202,

“Yazdagard I, who favoured the Christian cause was hailed by the Christians as the blessed king, but was branded by his own co-religionists as the wicked sinner.”

All these quotations go to prove that Zoroastrianism wanted to remain exclusively as a secluded universal religion, and being such it could not mix itself up with other later forms of established religions either by entrance or by exit.

2. Secondly, that some of the Pahlavi writings which seem to advocate proselytism must have originated in the event of royal members deviating or that the translators of the Pahlavi must have been misled on account of the difficult nature of the Pahlavi language, the addition or omission of a single loop or stroke resulting in the negation of an assertion or an affirmation of a negative fact. On page 198 under the queer heading ‘The Pahlavi works on proselytism’ the writer says.—

“The act of the highest merit that a non-believer can perform in his life is to renounce his religion and embrace the Mazdayasnian faith.”

This is quoted from S. B. E. Vol. 18 Appendix page 415. Now when we open the said S. B. E Vol. 18, we find that there is no such idea as the writer has expressed. There we read the following words:—“Of the good works of an infidel this is the greatest when he comes out from the habit of infidelity into the good religion.” This translation of the Pahlavi Rivâyat is open to doubt in the first place. In the second place it is taken from the Rivayat which is not the original scripture book, but a collection of the opinions of the Iranian co-religionists during and after the Sassanian Times. Even if the translation is granted as true, the sense of the words quoted above does not at all imply proselytism but an exhortation to follow the Law to a person of no principles. Moral improvement does not necessitate conversion from one established religion into another, and the Zoroastrian religion enforces the preaching of Moral principles—of Asha or the Divine Moral Order of the Universe to all people who are able to practise those principles. But this is meant for the moral

and spiritual upliftment of the people of the world in general, and it proves the universal character of Zoroastrian religion as we have already seen. In the same way on page 198 the writer quotes from Pahlavi Dinkard Vol. 10. bk. 5 ; 14 —

“Ormazd has commanded that the excellent religion should be spread among all races of mankind throughout the world.”

This is half quoted. When we open the book we find that the words conveying the idea of universality of Zoroastrian religion have been omitted from this quotation by the writer. The actual words there are as under:—“The Creator Hormazd sent this religion for its declaration not only in the country of Iran, but in the whole world, among all races and has put it for progress in the whole world, spiritually on account of its excellent philosophy and good thoughts and truthful words and materially on account of right actions.” This passage when read in the original Pahlavi does not at all owe any idea of proselytism, but as in the Avesta passages already noticed, this Pahlavi passage of the Dinkard only preaches the universal character of Zoroastrian religion, as the One Whole and Complete Law of Nature, as taught by Zoroaster and meant for the progress of all the souls on the earth on account of its inherent characteristic of affecting all mankind when properly observed by its own adherents however few they may be in number. Sometimes the writer seems not to have consulted the original Pahlavi at all, but simply to have taken his quotations from vague English translations which are not proper and accurate renderings of the original text. As for instance, the writer gives on page 198, a quotation from Pahlavi Dinkard Vol IX page 579 thus.—

“The great Sassanian monarch, Shapur II, zealously worked for the restoration and promulgation of the faith among the unbelievers with the aid of his illustrious Dastur Adarbad.”

This does not at all refer to the conversion of aliens. The passage when read in the original Pahlavi with its whole context refers to the regeneration of Zoroastrian writings by the Sassanian Kings after the burning of all the books by Alexander.

And Dastur Adarbad a greatly advanced soul of the time by his miracles and explanations from the collections made by him of the scattered Nasks tried to save Persia from becoming Christian at the time, and the "A-dinân" or irreligious Iranians were thus again reinstated in their faith. There is no idea of the aliens being converted to Zoroastrian religion at a time when the Mazdayacnians themselves had become irreligious or lived without religion on account of the scattered condition of Avesta writings and of the consequent sad fate of the Zoroastrian teachings. The Pahlavi word "A-dinân" is wrongly read in the translation as "non-Zoroastrians or aliens" which cannot be called a correct rendering of the word "A-dinan" *i. e.* people who had deviated from the right path, who had left off religious beliefs and observances. This idea of Adarbad's explaining the religion to his co-religionists is corroborated in the next passage in the same Dinkard which runs thus :

"Again Khusro has given this order about the priests gifted with divine wisdom — that the clever men who explain the truth of the Mazda-worshipping faith should through their good judgment and foresight encourage the ignorant by teaching them the faith and make them as steadfast as possible in their faith."

Here in the whole Chapter of the Dinkard there is only reference to the resuscitation of Zoroastrian scriptures and restoration of the Faith among the co-religionists who had turned heterodox owing to foreign influences, and whenever there is reference to teaching the Zoroastrian principles to the whole world, the idea implied in such references is that of the universal character of Zoroastrian religion. This is to be found in the same book of Dinkard a little further, thus :

"Again for this reason all men regard the Mazda-warshipping faith of divine wisdom as meant for the final existence."

This signifies the inherent character of the Zoroastrian faith, helping on the evolution of the entire Universe, but not a single idea in the Dinkard advocates conversion. The writer not

being satisfied with joining together vague English sentences under the wrong heading "The Pahlavi works on Proselytism" goes so far as to say on the same page 198, that

"The Dinkart sanctions even the use of force for the conversion of the aliens."

This is, to say the least, defamation of the Zoroastrian religion. The writer quotes it from S. B. E. Vol. 37 pages 88-89. When we open S. B. E. we find the following words therein.—

"About an altercation of the commander of the troops with foreigners before a battle; altercation also through an envoy, and calling them into subjection to the King of Kings and the religion of the sacred beings."

When the eighth book of the Pahlavi Dinkard is opened we find that the quotation is not meant to convey any idea of proselytism at all. The word "altercation" in English means "contention in words" and the Pahlavi word in the text is "Patkârashn" meaning "debate or argument". The Pahlavi passage runs thus "Madam patkârashn-i-sepâh sardâr val an-airân pish min kârizâr pavanach pitâmbar karitânt zeshan val malkân malka bandagih va din-i-Yazdân patkârashn—*i. e.* About the discussion of the Commander-in-Chief over a non-Iranian before the battle even by means of a so-called messenger so that they might be brought under subjection to the King of Kings and in the matter of the discussion of the law of sacred beings." If the spirit of the original Pahlavi is properly entered into, it is seen that there is no force for conversion advocated. The passage is only a heading of the subjects contained in a Nask, and the whole 8th book of the Dinkard enumerates similar headings merely without having any main body of the subject under them. Hence it is only a far-fetched attempt of the writer to show by any means, even where it is absurd to do so, that Zoroastrianism enjoins proselytism as it is preached to-day. Zoroastrianism very well explains the law of

gradations or stages of progress of all souls, and it is therefore simply unwise to say that Zoroastrianism enjoins the employment of force to convert all people without distinction of race. Zoroastrianism is the exposition of the entire Law of Moral Order of the Universe, and it is quite impossible for all people in whatever stage of evolution to follow this law at once. Thus when the universal character of Zoroastrianism is accepted which is evidenced from both Avesta and Pahlavi, the idea of conversion or proselytism as preached by the writer proves to be absurd on the very face of it, and the futile character of the attempt of the writer to prove advocacy of proselytism is at once easily made known to the reader.

3. Thirdly, that the historical reference about proselytism is open to doubt in more than one way, and if at all true, such instances of conversion cannot be regarded as authoritative and therefore as allowed by the Zoroastrian scriptures. In the same Chap. XXIII on p. 199 it is stated.—

“Elisaeus informs us that this proselytising movement on the part of the Magi of Sasanian times was not confined to Armenia alone but it extended further to Georgia, Albania and various other countries.”

The word ‘Magi’ is a misnomer, and European writers seem not to have clearly understood what the term “Magi” implied. We shall see the meaning later on in its proper place. Now in the Sasanian times if such preaching of proselytism was at all carried on, it was not because of its advocacy in the original Zoroastrian Scriptures, but because there lived some wiseacres who believed that proselytism was advocated in the Zoroastrian religion, just as we have amongst us to-day learned wiseacres who advocate wholesale proselytism without distinction of race, creed, character or life-leading. The condition of Zoroastrian religion and Scriptures was no better in the Sasanian times than it is now, and we should not have been in a position to possess even the fragments of Avesta and Pahlavi writings had not saintly priests like Adarbad and Ardâvirâf and others taken pains to make a

collection of all the writings so far as they could. A similar historical reference is given on page 186 under the heading 'Zoroastrianism spreads its influence abroad.'—

"The Magi had established themselves during the Parthian period in large numbers in Eastern Asia Minor, Galatia, Phrygia, Lydia, and even in Egypt. These colonies of the Zoroastrian priests became an active source of the diffusion of the Zoroastrian beliefs,"

and on page 188.

"The appearance of the Zoroastrian angels, Atar, Maongha, Tishtrya, Mithra, Verethraghna, Vata, and others on the coins of the Indo-Scythian kings from the time of Kanishka, in the second century, proves the strong Zoroastrian influence outside Iran."

This is no logical argument in order to prove that Zoroastrianism allowed proselytism or that it required conversion. Both the above paragraphs simply point out the political influence of Iran over a very vast area outside Iran there being Iranian Satraps or governors in all the provinces such as Lydia, Phrygia, Cappadocia etc., and it is quite possible that on account of the political sway over these provinces the coins may have some traits of Iranian beliefs. But this cannot be called in any sense advocacy of proselytism by the religion. If the British Emperor who rules over India and other countries orders that his coins current in those countries should possess the symbol of the Cross or some such other Christian Mark, it will be unwise to infer therefrom that Christianity is being preached in those countries and that the people of those countries are becoming converts to Christianity.

Since the fundamental idea of the writer of Zoroastrian Theology is to prove that Zoroastrianism requires proselytism he has brought in this subject unnecessarily every now and then in the various parts of his book, and has devoted some special chapters besides, to the treatment of the same subject in the beginning, in the middle and in the end of the book. We have already seen Chap. XXIII in the middle of the book, and we shall now refer to Chap. X in the first part of the book. But before doing this let us dismiss some stray points occurring on pages 67, 68. On page 67 Chap. IX under the heading 'The races that

formed the Zoroastrian 'fold' the writer's vain attempt is again to be noticed in the following words.—

“The Bactrians, the Medes, and the Persians successively rose to political independence in Ancient Iran. The Bactrians of the Northeast the Medians of the Northwest and the Persians of the Southwest, were politically welded into one Persian nation, under the Achaemenian Empire, and religiously they were from early times knit into one community by the creed of Zoroaster. This process of blending these different peoples into one homogeneous nation was completed by the time of the conquest of Persia by Alexander the Great.”

Here the heading is objectionable when read with reference to the paragraph. The use of the word “races” is quite wrong and misleading. The writer says in the paragraph that all the peoples of these different provinces were “Zoroastrian from early times” *i. e.* since the advent of Zoroaster. The writer also admits that under the Achaemenian rule there was brought about a political union. And yet in spite of these two facts he puts the word “races” under the heading, and besides attempts to mislead the reader by the words “blending these different peoples into one homogeneous nation” as if they were people of different creeds or religions and as if they were obliged to adopt the Zoroastrian belief, abandoning their own several forms of religion. In fact this paragraph is not at all required in the Chap. IX in which he gives an idea of the Avestan people, and it is quite irrelevant, besides being full of self-contradiction of the ideas of the writer himself. But the artifice of this vague style is the writer's peculiarity throughout the book in order anyhow to mislead his reader into a belief that Zoroastrianism allowed proselytism and that the practice of proselytizing had been in vogue after the advent of Zoroaster.

In the same quaint style quite an erroneous view is expressed by the writer with reference to the “Magi.” He says on page 68.—

“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.....The Magi were the priests of the Medes; they now became the priests of the Persians."

From this the writer wants to convey that the Magi were converts to Zoroastrianism and that they had become Zoroastrians at a later time, whereas we have got evidences to show that the word "Magi" refers to the best and most advanced class of Zoroastrian priests even mentioned in the Gathas and the Vendidad. Foreign writers like Herodotus have not at all understood the term "Magi", and on the authority of such foreign writers the writer of Zoroastrian Theology wants to show that Zoroastrianism spreads by degrees from Persia into Media among peoples who were first non-Zoroastrians. In the first place if the reader's attention is drawn to the paragraph quoted from page 67 of the book, one is at a loss to make out the idea of the writer from these self-contradictory statements. We shall enlarge upon the subject *re* the "Magi" in its proper head, but we must here bear in mind that the Magi were not converts to Zoroastrianism but had been Zoroastrians since the time of Zoroaster, and we find evidences to that effect in the Gathas which will be quoted later on. Here we shall rest content with noting how the writer brings in the main point of proselytism in any part of his book he likes. He distinguishes the Medes and the Persians as two peoples with two different religions, although on page 67 he himself admits that the Medes were also Zoroastrians from an early date; and thus the writer's own admission at once suggests that Media and Persia proper were distinguished only from the logical fundamental division of locality or region and not of religion. The words "The Magi became the priests of the Persians" savour of the idea of a later proselytism of the Magi who as it were must have belonged to the Median religion, if there were any such religion existing at that time.

Leaving aside the subject of the "Magi" for the present, we shall now devote our attention to Chap. X which exclusively treats of "Promulgation of the Faith of Zarathushtra" as the

heading stands, and therefore necessarily treats of the "proselytism work." Here also we find arguments put forward by the writer *pro* proselytism which have no ground at all as we shall see. On page 72 in the very first paragraph of this chapter under the heading 'The Avestan works extol Zoroastrianism as the excellent religion' the writer forms a bead of sentences incorrectly translated and without having consulted the original Avesta passages quoted by him. By the by it seems that the writer has composed the whole of his book from various books of vague English translations and other books of European writers and not from the original Avesta and Pahlavi texts. As for instance he quotes from Vend. III 40, 41.—

"The expiable sins committed by a non-believer are totally absolved if he embraces the faith of Zarathushtra, and promises not to sin again."

When we open the Vendidad we find no passage of such import occurring therein. There is to be seen a reference not to the subject of proselytism as the writer attempts to convey, but to a subject of burying corpses under the ground. If the whole context is read with attention in Vend. III 38, 39 we find a question put to Hormazd about the punishment of one who inter a dead dog or a dead man, and in reply to it Hormazd answers that the person committing such sin is damned for good. Then in Vend. III 40 a further inquiry is made with the Avesta words "Kava aeua," *i. e.*, "in what way?" To which the reply is given in the same section thus—

"Whether that person (who commits the sin of such burial) is an adherent and follower of the Mazdayacnian Law, or whether he is not an adherent nor follower of the Mazdayacnian Law, such a person must be instructed after the committal of the sinful act from those adherents of the Mazdayacnian Law who do not commit such a sin."

Then in section 41, we find words about the efficacy of the Zarathushtrian Law as under.—

“The Mazdayacnian Law removes the shackles of sin from its adherents, removes fraud, destroys black magic, cancels the destruction of the holy one, gets rid of the burial of dead matter, cancels all damning sins, and removes all sinful acts.”

Hence we see that the writer has quite wrongly quoted Vendidad III; 40, 41 as passages advocating proselytism and suggesting salvation to a convert to Zoroastrianism, whereas there is no such reference either direct or indirect in the said Vendidad sections. This is one of the crooked means employed by the writer to prove the advocacy of conversion from Zoroastrian scriptures. Thus on same p. 72 he puts in another wrong idea *viz.*—

“The excellent faith is the veritable giver of good unto all.”

This is quoted from Yasht XI, 3 *i. e.*, Srosh Yasht Hadokht. In the first place if the original Avesta passage is properly translated, we find the following words therein—“The Mazdayacnian and Zoroastrian Law is the Law of Truth in all things good and in all things of Holy origin.” Here we see that the words “unto all” rendered by the writer are not to be found in the original. The writer seems to convey that the Zoroastrian Law is meant for all people of the world without any distinction of race as evinced from his queer rendering of the passage in the Srosh Yasht, whereas the words plainly imply the universal character of Zoroastrian religion as we have already explained on pages 57-59, the Zoroastrian Law being one and the same with or coincident with the Entire Law of the Moral Order of the Universe. And this universality as we have explained is also corroborated by the writer himself on the same p. 72 thus—

“It is further said that the great sea Vourukasha is greater than other waters, or as a mighty stream flows more swiftly than the rivulets, or as a huge tree conceals under its shadow plants and shrubs, or as the high heavens encompass the earth, even so is the religion of Zarathushtra superior in greatness, goodness and fairness to others.”

This is a passage quoted from the Vend III, 22-25, and it is quoted by us on the pages 57-58 with reference to the universal greatness of the Zoroastrian Law; but it can never be inferred from this passage that peoples of other religions must be compelled to follow the Zoroastrian Law since according to Vendidad it is universally great and covering all other religions of the world. In the same way he quotes from Yasht XIII; 91, 92 *i. e.*, from Fravardin Yasht a passage showing that

“Zarathushtra’s religion is spoken of as the most excellent one among all that have been.”

This is again an incorrect rendering of the word “Haitinâm.” “Haitinâm” does not signify “all that have been.” It is the same word as the Gathic “Hâtâm” quoted by us from Gatha 44; 10 on page 60. The word “Haitinâm” like “Hâtâm” signifies “all laws-leading-towards-the evolution of the soul,” and therefore “Daenayâo yat haitinâm vahishtayâo” quoted from the Fravardin Yasht support the universal character of greatness of Zoroastrian Law as explained by us from Gatha 44; 10. We see therefore from the first paragraph of Chap. X of the book that the writer attempts to mislead his reader into an erroneous conclusion from the chain of various incongruous and incorrectly translated sentences from the Scriptures, that Zoroastrianism not only allows proselytism but recommends it. But a reference to the original texts for those very sentences from the Scriptures, reveals the fact that not a single passage quoted by the writer savours of conversion or proselytism, and, that the passages are put in without looking into the original and are taken only from the vague translations thereof or that the passages which have the sense of the universality or universal superiority are thrust in in order to make the reader draw wrong conclusions *pro* proselytism. We have frequently drawn the attention of the reader to the deliberately strange style in which the book is written. Superficially any lay reader would be prone to believe that what the writer has said in the body of his pages with figures for reference marked over it, must be found in the original scriptures referred to in

the footnotes. Thus this book will be a dangerous of book reference in any law-suit *re* points of Zoroastrianism, for the outward smartness of quotations and references is sure to prejudice the judge if he is ignorant of the original Avesta and Pahlavi Scriptures and if the counsel on either side cannot consult, or avoids consulting, the original texts for every important and necessary fact of issue.

Then again in the same Chap. X on pp. 74-75 the writer continues his attempt to show advocacy of proselytism very directly from the Avesta Scriptures. Under the heading 'The religious propaganda' a passage is quoted from Yaçna VIII, 7, which forms the prayer of Hoshbâm, thus—

"The authors of the Sacred texts of the Younger Avestan period depict Zarathushtra as saying that he will exhort the people of the house and clan, town and country to embrace the Mazdayaçnian religion and teach them to practise it faithfully in their thoughts, their words and their deeds."

This, again, is a wrong rendering of the original Avesta passage which preaches the universal application of the Zoroastrian religion which inculcates the Law of Nature. The Avesta text is as under—

Hakhshya azemchit yo Zarathushthro fratemâm nmâna-nâmcha, visâmcha, zantunâmcha, dakhyunâmcha, ainghâo daenayâo anumatayaecha, anûkhtayaecha, anvarshtayaecha yâ ahûirish zarathûshtrish, yatha, no âonghâm shâto manâo, vahisto urvâno, khâthravaitish tanvo, hénto vahishto anghâsh âkâoschoit ahûirya mazda jasentâm.

The correct English rendering of the above is as under—

"I who am verily Zarathushtra shall make the advanced men of house, clan, town and country, follow the thought, word and deed of this Law which belongs to Zarathushtra of Ahura, in order that ours may be rejoicing minds, best souls, glorious tenements, and that we may approach Ahura Mazda with the consciousness of the Best Existence."

Here we notice that the writer puts in a wrong idea by the word "people" for the Avesta word "Fratemâm" meaning the "advanced souls", or "those who are foremost in spirituality." The prophet according to the original text does not profess to exhort all the people of the world *en masse*, but only the advanced souls, or those who have reached a certain stage of spiritual progress in order to enable themselves to observe the entire Law of Moral Order of the Universe. The writer therefore wilfully commits a blunder by the use of the word "people" for the significant term "Fratemâm." In the second place he quotes only half of the same whole idea. The latter half points out the effect of following the Zarathustrian Law on the Fratemâm or advanced souls—which is—approaching Hormazd with all their spiritual powers unfolded. Hence the second half of this passage hints at the reaching of the final goal of the soul by means of the practice of Zarathushtrian Law which cannot be observed by all the people in whatever stage of evolution. Thus instead of preaching proselytism of all the people of the world into the Zoroastrian religion, this passage points out that the Zoroastrian Law is the Universal Law of Nature, because it is meant only for the advanced souls—souls that are standing near the goal of spiritual progress, and because it is the Law which helps such souls to unfold their spiritual powers and to reach their destination with a full consciousness of these spiritual powers. This passage points out the latent idea of the Renovation of the Soul which every human being on this earth is destined to achieve, but which cannot be carried out at once by all human beings of various mental and spiritual stages of development. Hence this passage further teaches that the Zoroastrian Law although a universal and final Law for all human beings at the proper time, is not meant for all people at any time of their being on earth, but is fit for only the advanced souls,—souls that are standing on the culminating point of spiritual progress—of approaching Hormazd. Hence the same Avesta passage continues further—

“Asha Vahishta, asha sraeshta, daresâma thwâ, pairi thwâ jamyâma, hamem thwâ hakhma.”

“By the best Law of Asha, by means of the most excellent Law of the Moral Order shall we see Thee, shall we come towards Thee, shall we be Thy friends.”

This is the *Summum Bonum* desired by the advanced souls who are able to follow the Entire Law of Asha throughout their life. It appears therefore that the different religions are necessary for different souls in various stages of their spiritual and mental and moral development, and the Avesta passage under reference points out that the Zoroastrian religion although universal can only be followed by the “*Fratemâm*” or souls that have already reached the foremost stage of spiritual human progress. It is therefore very absurd to say with the help of this Avesta passage as the writer does that Zoroastrianism encourages a sort of conversion of people to add to the number of its adherents. This spiritual fitness of a soul for professing Zoroastrianism or any other religion of the world can be adjudged only by nature that is omniscient, and hence since the birth of a soul in a certain community is guided by the inexplicable forces of nature, as imperfectly developed human beings we have no right to say that a person born in any one form of religion must be asked to adopt any other form of religion or even the Zoroastrian religion. This will imply defiance of nature, for while advocating conversion we challenge the providence of nature in giving birth to a soul into a certain form of religious observance. If we admit that in nature there is no coincidence and no chance nor accident-occurrence, if we believe that the one law of Asha or Law of Moral Order Divine pervades the entire universe and works throughout every inch of the space of the universe also, we must acknowledge the invisible guidance or providence, of nature in giving birth to different souls under different religions, and under different social, political and other environments. The law of Asha teaches that Nature’s decrees always underlie strictest justice and equality, and that therefore it is very imprudent to advocate conversion which

contradicts Nature's justice in sending a soul to a certain stage of religious profession. If the writer of the book had even the faintest idea of the inner working of nature in all the activities of the universe, if the writer really believed in the existence of angels and archangels working under Divine Providence in nature, he would not have so irresponsibly advocated conversion and would never have preached proselytism by means of a wilful twisting of the meanings of various Avesta and Pahlavi texts as he has done so often in his book of Zoroastrian Theology.

There are innumerable instances of such a trifling with the Avesta passages by the writer in order anyhow to make his reader deduce an inference *pro* proselytism. On the same p. 74 the writer misrepresents the original idea of the priests doing their duty by exhortations to the co-religionists as that of preaching conversion to the aliens. He says.—

“These Zoroastrian missionaries travelled to distant lands for the purpose of promulgating the religion, and their homeward return from their sacred missions is celebrated by the faithful.”

This is quite a wrong idea quoted from Yaçna XLII 6, a chapter also of the Yaçna Haftanghâiti. The original Avesta for this is——

“*Athâûrânâmchâ paiti-azânthrém yazamaide, yoi yéyân durât asho-isho dakhyunâm*” i. e.

“*We attune ourselves with the great knowledge of the priests who come from afar desiring the holiness of countries.*”

There is no idea in this passage of Zoroastrian missionaries going to preach their religion to the aliens with the object of proselytising, but there is simple idea of the Zoroastrian priests doing their duty of preaching the tenets of the religion to the co-religionists residing in far-off places so that the devoted followers may follow the Ashoi principles intelligently with knowledge added to faith. The duty of Zoroastrian priests to exhort the co-religionists is one of their chief requisite duties. A priest is depicted in the Avesta as an ideal man, and therefore the religious knowledge possessed by a priest is the ideal know-

ledge which is yearned for in the text quoted above. It reflects lack of scholarship on the part of the writer of Zoroastrian Theology to twist even plain and clear ideas in order to raise as if by magic charm the sense of proselytism from very self-evident Avesta passages. A Zoroastrian priest must be well-versed in the lore of the original teachings of Zarathushtra, and he is depicted as always asking for the boon of religious erudition. As for instance on p. 74 the writer says.—

“The zealous priests invoke Chisti, the Heavenly associate of Daena or religion to grant them a good memory and strength for their body.”

This is quoted from Din Yasht 17, but the writer seems to make his reader infer from this quotation that the priests desired knowledge of religion in order to enable themselves to preach to aliens for conversion, whereas we now see that religious knowledge is one of the many qualifications of a Zoroastrian priest required in the Avesta, for without such knowledge he cannot perform his duty of giving advice to lay-coreligionists in various matters of religious rites and observances especially in case of emergency questions on such matters. Then as if so much quibbling with the texts were not enough, the writer on same p. 74 quotes from Haoma Yasht or Yaçna IX, 24, a paragraph which has nothing to do with proselytism at all. The writer puts it thus.—

“Keresani a powerful ruler of a foreign land, we are informed, prevented the fire-priests of Iran from visiting his country to preach the Zoroastrian doctrines.”

After quoting this the writer draws an unwarranted conclusion.—

“In spite of all such obstacles thrown in their way, the Zoroastrian missionaries gradually succeeded in planting the banner of their national faith both near and afar.”

A conclusion without any support from the extant Avesta and Pahlavi scriptures,—a conclusion which is deduced from wrong premises altogether and which is sent out merely from

the imagination of the writer of Zoroastrian Theology. If the original Avesta text is read with attention.—

“Haomo témchit yim Keresânim apa-khshathrem nishadhayat yo raosta khshathro kâmya, yo davata noit mé apâm âthrava-âwishtish veredhyé danghuva charât, ho vispé veredhanâm vanât, ni vispé veredhanâm janât”.—i. e.

“Haoma (the angel or the plant used in Zoroastrian rituals) put down from power the veritable idolator who grew inordinately-desirous of power, who bawled out ‘No longer priestly-teacher shall enter into my regions for its propagation, for he will smite down all of increasing idolatry, and will crush down all progress of idolatry.’”

Haoma is the giver of Spiritual knowledge and the entire Haoma Yasht inculcates the guidance spiritual given by the angel Haoma to those who follow and worship him. Hence in the above quoted paragraph the fight between spiritual progress and materialism is propounded in the allegorical form—Haoma being personification of spiritual progress, and Keresâni being rank materialism personified. Since the Zoroastrian priests always performed the Haoma ceremony in the higher rituals of Yaçna and Vendidad according to the mandate of the prophet, they are the advocates of teaching about Haoma or spiritual progress as inculcated in the Zoroastrian religion and they used to go to various places to preach to their co-religionists to leave off all materialistic tendencies and to devote their energies to the ideas of Spiritual progress only. Just as it is said in the Haoma Yasht.—

“Yatha kharenté vahishto ûrûnaecha pâthmainyotémo.”

“When the sap of Haoma is drunk, he is the best guide and the foremost one of Spiritual progress,”

And again in the same Yasht—

“Aat ho yo Haomahé madho asha hachaité urvâsmana, renjaiti Haomahé madho,”

“That which is the liquor of Haoma makes one follow the

law of Asha or Divine Moral Order of the Universe with beatitude, and it also makes one spiritually active”;

in the same way the paragraph under discussion represents the same idea of the furtherance of spiritual progress by Haoma only in the dialogue-form or allegorical form of Idolatry or worldliness or materialism setting at defiance the authority of Spiritual progress; but in the end as we learn from the same paragraph Spiritual progress overcomes the authority of rank materialism when the latter reaches an intolerable limit of its power. Thus it is mere speculation on the part of the writer of Zoroastrian Theology to regard Keresani as a king of foreign land without the name of that foreign land, and it is as wrong an idea to interpret from this paragraph that the Zoroastrian priests went out to preach to aliens for conversion as it was in the sentence from the Haftan Yasht or Yaçna XLII just discussed above. This is only a far-stretched attempt of the writer of the book to prove the advocacy of proselytism from the Zoroastrian Scriptures.

We shall notice one more instance of such an attempt on the same p. 74, from which the reader will be able to see how the writer of the book persists in his vain attempts. He says from Yaçna LXI. ; 1 that—

“the devout followers of the faith wish eagerly to spread abroad between heaven and earth the Ahuna Vairya, or most sacred formula of the Iranian faith together with the other holy prayers.”

From the above passage which is half-quoted the writer of the book wants to make his reader infer that since the spread of prayers implies the spread of religion, proselytism is the inference from this passage. Now when the book of Yaçna is opened we find in Ha LXI or LXXII where the above passage is to be seen the following Avesta words :—

Ahânemcha Vairim fraeshyâmahi antarecha zâm antarecha asmaném.

Ashemcha Vahishtem fraeshyâmahi antarecha zâm antarecha asmaném.

Yenghé Hâtâmcha hufrâyashtâm fraeshyâmahi antarecha zâm antarecha asmaném.

Dahmahecha narsh ashaono dahmâmcha vanghûm âfritim fraeshyâmahi antarecha zâm antarecha asmaném

*hamaestyacha nizberetyacha anghro-mainnyûsh mat-dâmano dûz-dâmano
pourû-maharkahè*

hamaestyacha nizberetyacha kakharedhanâmcha kakhêredhanâmcha

hamaestyacha nizberetyacha kakharedhahecha kakheredhyâoscha

hamaestyacha nizberetyacha kayadhanâmcha kaidhanâmcha

hamaestyacha nizberetyacha kayadhahecha kaidhyâoscha

hamaestyacha nizberetyacha tâyûndr:cha hazasnâmcha

hamaestyacha nizberetyacha zedhâmcha yâtumatâmcha

hamaestyacha nizberetyacha mithro-zîâmcha mithro-drâjemcha

hamaestyacha nizberetyacha ashavaghanâmcha ashava-tbaeshâmcha

hamaestyacha nizberetyacha ashemoghahecha ana-ashâono sâstrahêcha

hamaestyacha nizberetyacha kahe kalyâchit dravatâm

*arathvyo mananghâm, arathvyo vachanghâm, arathvyo shyothena-
nam, Spitama Zarathushtra."*

i. e., "We propagate the Ahunavar between the earth and the sky.

We spread the Ashem Vohu between the earth and the sky.

We scatter abroad the Yenghe Hatam between the earth and the sky.

We wish to have the good and pious bliss of the pious holy one
between the earth and the sky.--

—In order to oppose and thwart the Anghra mainyu with its evil procreation and full of the plague—in order to oppose and baffle the evil-gloried man and evil-aurad woman—in order to withstand and avert the man and woman of evil magnetic influences—in order to stand against and remove wicked men and wicked women,—in order to oppose and expel the sinful man and woman—in order to withstand and drive away the thieves and robbers—in order to baffle and thwart the heretics and black magicians—in order to oppose and eradicate the promise-breakers and contract-defrauders—in order to oppose and expel the destroyers and harassers of the holy ones—in order to oppose and remove the piety-destroyers and unholy oppressors full of plague—in order, O Spitama Zarathushtra, to oppose and expel anyone, male and female wicked one out of the improper-thinkers, evil-speakers, and improper-doers."

When this whole passage is quoted in full and explained, it is easily seen that there is no idea of the propagation of the holy prayers among the aliens in order to advocate conversion. The three fundamental formula-like-prayers—viz—Yatha Ahu Vairyo or Ahunavar, Ashem Vohu and the Yenghe Hatam of the prophet—from which the entire Avesta Scriptures have been formulated as 21 Nasks—are in this passage remembered for their great vibratory effects in removing and annihilating all the major evil forces in nature. The officiating priest in the great Yazashne ceremony repeats these words of great vibratory-effect which from their very essence are meant for the removal of all the evil forces of the evil Spirit or Anghra Mainyu specified in the passage. Hence instead of quoting the whole passage the writer of Zoroastrian Theology simply with the deliberate intention of misleading downright the reader of his book quotes only the first sentence partially omitting all the “in order to” enumerated in the same paragraph. The adoption of this method is highly objectionable and schematic, for the writer of the book has purely an intention of taking an undue advantage of the ignorance of the Parsi public *re* original Avesta scriptures. No man of ordinary common-sense after reading the above passage through can ever be inclined to say therefrom that Zoroaster preached proselytism in Yaçna LXI; 1. The book of Zoroastrian Theology deserves very strong strictures on account of this improper and queer style employed by the writer.

We shall now dismiss the discussion of this very obnoxious paragraph headed “The religious propaganda” on p. 74. We have seen that all the Avesta passages quoted therein for proving proselytism are half-quoted, mis-quoted, misrepresented, and far-fetched, and that therefore the conclusion drawn by the writer about—

“The Zoroastrian missionaries succeeding in planting the banner of Zoroastrian faith.”

is quite illogical, groundless, and based on utterly wrong premises.

In the same Chap. X in the last paragraph headed "Spread of Zoroastrianism into remote lands," the writer attempts in vain to prove proselytism from the semi-historical references quoted from the Avesta. We shall not dwell at length on this point as it has been already touched by us on pp. 54-56. The writer re-iterates the same mistaken idea of the conversion of Fryâna, and then adds that.—

"The Avestan texts include more Turanian names in the canonical list of sainted persons."

We have already pointed out on pp. 55, 56 that there is no proper evidence from the scriptures to say in the first place that "these sainted persons" were Turanians; and even if it be admitted for sake of argument that they were Turanians, we must remember that Iran, Turan, Seistan etc. were simply divisions of country having no established form of religion before the advent of Zoroaster. The Poiryotkaesha-people of Turan and Seistan etc. had the same form of nature-worship of the Law of Poiryotkaesha or the Law observed by the advanced souls as the people of Iran observed, and all these advanced people of whatever country neighbouring Iran Proper at once embraced the Zoroastrian form of worship on the advent of Zoroaster as did the people of Iran,—and the adoption in this way of the Zoroastrian teachings can never be termed proselytism in the sense which the writer intends to convey to his reader. The mention of Yoishta-Fryâna as a Turanian Zoroastrian does not at all prove the point of proselytism. The writer admits that Yoishta-Fryâna was a saint—a far advanced soul having special spiritual powers—a Poiryotkaesha, and it is but natural that all the Poiryotkaesha or advanced souls should embrace the Zoroastrian religion, as there was no other form of religion existing at the time. But the most speculative point of the writer of Zoroastrian Theology is to be seen on p. 75 with reference to Saena-Ahum-Stuta. He says.—

"The Fravardin Yasht commemorates the Fravashi of Saena, an illustrious convert to Zoroastrianism,"

He gives reference to a Pahlavi book "Aiyadgar-i-Zariran" edited by Dr. Modi. When we open that Pahlavi book we find no mention of Saena as a convert. On the contrary in the footnote on p. 124 of that book it is said that Saena was born 100 years after Zoroaster. On p. 125 it is further stated that just as King Vishtaspa had become a disciple of Zoroaster by a direct communion with Zoroaster, this Saena-Ahum-Stuta had become a disciple through the agency of the disciples of Zoroaster. Seistan is, in the same book of Aiyadgar-in-Zariran, said to be the place whence the restorers of the Zoroastrian Law will be born *viz.* Hoshedar, Hoshedar Mah and Soshyos. Hence it is seen that the work of teaching the Zoroastrian religion done by Saena as a priest performing his duty, ought not to be confounded with conversion, and it is quite wrong to say therefore that "Saena was an illustrious convert to Zoroastrianism." This is certain that in Zoroastrian prayers now extant, both Avesta and Pazend, no alien is remembered, and that in all Zoroastrian prayers only Zoroastrian souls that were far advanced in spirituality and who have done something to promote the Zoroastrian teachings are remembered so that the Zoroastrian invoker may be encouraged to follow these ideal men and hence in the Avesta Fravardin Yasht as well as in the Pazend Afrin-i-Rapithwan is remembered this Saena the great apostle of Zoroastrian religion. It must be always borne in mind that in the Avesta Scriptures only the Poiryotkaesha *i. e.* the far-advanced souls who were either Mazdayačnians before the advent of Zoroaster or Mazdayačniān Zoroastrians after the teaching of Zoroaster are remembered, and that no other persons but of the Mazdayačnian Zoroastrian stock are mentioned throughout the scriptures. In the Pazend Afrin-i-Rapithivan the way in which this Saena is mentioned gives a clue to the unbiassed reader as to the position of Saena as an immediate disciple of Zoroaster. In the serial order of names mentioned in that Afrin, the name of Zoroaster heads the list of names of Vishtaspa, Jamaspa, Frashoshtra, and after the name of Frashoshtra Saena-Ahum-Stuto comes next followed by the name of Aspandiar son of Vishtaspa. To all the Avesta students

it is quite plain that Vishtaspa, Jamaspa, Frashoshtra and Aspandiar, were the immediate disciples of Zoroaster, and Saena being placed just after Frashoshtra deserves the same high position. Then with the name of Saena-ahûm-stûta are joined all the Ervads or priests, disciples, the staunch religionists, the teachers of religion and other leaders of religion. Hence it is mere speculation on the part of the writer of Zoroastrian Theology to dream that Saena was an alien converted to Zoroastrianism. If Saena were to be regarded as a convert to Zoroastrianism, then King Vishtaspa, Frashoshtra, Jamaspa, Aspandiar and many other persons mentioned in the Afrin-i-Rapithwan must be regarded as aliens converted to Zoroastrianism. Thus, it is clearly seen how very futile arguments are adduced by the writer of the book--arguments that are thrown out as fumes from his own speculative intellect—in order anyhow to prove that Zoroastrianism advocates proselytism.

In this same chapter there are certain vague historical ideas given by the writer in his fruitless attempt to prove conversion. There are also self-contradictory statements in these historical references, which the writer of Zoroastrian Theology himself can follow. As for instance on p. 73 he admits that the state never forced conversion in the following words—

“The Achaemenian Kings were certainly Mazdayaçnians ; presumably, they were Zoroastrians. But they were decidedly not glowing with the religious fervour of missionary zeal. They never demanded conversion to their own faith on the part of the conquered races.”

Now if Zoroastrianism inculcated the missionary spirit of propagation these Achaemenian Kings would have very easily produced so many converts to Zoroastrianism, but these Kings seem to have well understood the universal tendency of Zoroastrianism as the fundamental law of the universe, and hence they did not deem it proper to force the heathens of their times who had their own nature-worship to adopt the advanced tenets of Zoroastrianism which could never have been put into practice by such backward heathen peoples. On p. 75 going on in his

usual speculative way and speaking about the conversion of Armenia, Lydia, Cappadocia which were in reality provinces under Iranian satraps or governors, the writer even goes so far as to say that—

“India and China witnessed the spread of the gospel of Iran,”

and in the footnote advises the reader to “see Jackson Zoroaster pp. 278-280 for references regarding the Zoroastrian propaganda in China”. On opening Jackson’s Zoroaster we read in Appendix VI Chap II p. 278 the heading “Allusions to Zoroaster in the Chinese Literature”. On p. 279 we read “Dr. Frederick W. Williams, of Yale University, New Haven, furthermore draws my attention to the existence of a number of references in Chinese literature to the religion of Zoroaster as *Po-sz-King-Kian*, religion of Persia or Po-sz”. From both these pages it is gathered that Zoroastrianism had some effect on the Chinese religion, as it had a similar influence on the other great religions of the world. But after reading Jackson no one can come to a conclusion that Iran sent missionaries to China for a downright conversion of the Chinese people to Zoroastrianism. By giving such vague meaningless and absurd references to a number of historical books, the writer of Zoroastrian Theology means to dupe his reader into a belief that Zoroastrianism advocates proselytism, whereas if a shrewd reader opens all the books of references quoted by the writer, he finds with much surprise that the writer has employed a sort of artful method in order to befool his reader and to impress on him his own idol-of-the-mind about proselytism in Zoroastrianism. This sort of trifling with the various books can no longer prevail with an enlightened reader and must not be allowed to pass honourably—in this age of education. An average educated Parsee will never believe on credit what Dr. Dhalla says empirically about Zoroastrian teachings. Such a writer should never be believed and all his documentary references must be seen and verified to the entire satisfaction of the reader, for there is too much fire-off in his statements even from books cited as authorities.

And the last paragraph of this same Chap. X on p. 75 points out at once the predominant idea lurking in the mind of the writer—*viz.* the conversion or proselytism which is the ulterior object of the entire book. He says—

“The proselytising work on the part of the Zoroastrian ministers of faith was thus carried on with a considerable amount of success, though we are not in a position to form any idea regarding the numbers of the followers of the religion of Mazda at this period.”

An unwarranted wrong conclusion based on absurd, half-quoted, misrepresented premisses of the Avesta scriptures. The two words “proselytising work” are used with the sole object of impressing on the reader of the 20th century—the reader who is absolutely ignorant of the quality, quantity, meaning and matter, of the original Zoroastrian scriptures—that the religion of Zoroaster wants the only thing for its prayers namely conversion of people of whatever status and intellect and spiritual condition into Zoroastrianism. If in the words of the writer of Zoroastrian Theology ‘the proselytising work was carried on with success in those times,’ why should it be objected to in the 20th century is an open question both for the writer and his reader!!!

We are thus led naturally to another Chap. XXXIX headed “Proselytizing comes to be viewed with disfavour,” in which the writer of Zoroastrian Theology gives his own peculiar and untenable view about proselytism in the 20th century, and the objections to proselytism raised “by the major portion of the community” are dismissed summarily therein. Pages 323-325 invite our special attention with reference to the underlying aim of the book of Zoroastrian Theology—*viz.* preaching of proselytism. In this chapter it is noticeable that the entire authority *pro* proselytism is the “Ithoter Ravâyat,” which can never be regarded as an authority giving the mandates of ancient Zoroastrian teachings. What is wonderful there is the fact that the writer of Zoroastrian Theology who doubts even the composition of all the Gathas by Zoroaster, and who says that only a considerable portion, if not all, of the Gathas was composed by

by Zoroaster—who regards all other Avesta scriptures as post-Zoroastrian, and composed by other poets and priests of later times—who asks us to throw all the Pahlavi writings to the dogs—who is determined only to prove proselytism from any other sources such as vague history or other writings of foreign origin—bases the whole of this chapter on the book called "Ithoter Ravayat" the meaning of which is kept in the dark. The title "Ithoter Ravayat" means "seventy-eight customary opinions," and it is a book of catechism containing questions from Indian Zoroastrians after their migration into India, and replies to these questions by the Iranian Zoroastrians so late as the eighteenth century,—a period when the original Avesta and Pahlavi writings had already been in a very miserable condition and reduced almost to nothing. It is a book containing questions and answers on various controversial matters of Zoroastrian usage and custom in ceremonies and social conditions, and the answers are mere opinions of the Iranian Zoroastrians of those sad times who might have been a little less ignorant than their Indian co-religionists. Whenever the question of proselytism is touched by a writer in favour thereof he leans on this "Ithoter Ravayat" as the main staff of his argument *pro* conversion, and Dr. Dhalla is such a writer. In his usual style he puts the whole thing in such a garb as to make the reader realise the importance of this "Ithoter Ravayat." The personal opinions of any one person expressed in the Ithoter Ravayat of the 18th century are not more binding on the Zoroastrians of the twentieth century than the opinions of Dr. Dhalla's speculative tendency expressed in the Zoroastrian Theology of the twentieth century will be on the Zoroastrians of the twenty-second century. And yet the writer of Zoroastrian Theology gives an undue importance to the Ithoter Ravayat solely because it preaches his favourite fundamental fume of proselytism.

And now we shall see the argument advanced by the Zoroastrian Theology from the Ithoter Ravayat. The argument may be divided into three main points. In the first place it is stated from the Ravayat that—

“The Parsis of India who owned slaves for their work not only often had them admitted to the Mazdayasnic faith in accordance with the tenets of the religion, but also, without any religious scruples, partook of food prepared by them, and even permitted them, at the season festival to prepare the sacred cakes used for consecration and sacrificial purposes.”

A statement which is properly speaking entirely false, and defamatory of the Parsees of India of the time. At that time, the Parsees of India were so scrupulous in strict observance of magnetic purity that the priests would not partake of the food cooked by a layman co-religionist. The aliens *i. e.* children born of alien parents were not allowed to have a look at the Zoroastrian ceremonies, and the ceremony was considered to have been polluted if an alien happened to see it. Under such circumstances it is quite incredible that the Parsees of those times allowed the sacred cakes to be made by the aliens. The sacred cakes made even by a co-religionist layman cannot be consecrated by a priest, and it is a customary mandate of the Zoroastrian religion that the sacred cake can be consecrated by a priest only if it is made by one of the priestly class. Hence from these facts which are known traditionally to all the Parsees even of to-day, it is but clear that some Parsees *pro* proselytism must have misrepresented the state of affairs to the Iranian co-religionists at that time who being ignorant of the Indian modes of life of the Parsees take that misrepresentation to be a true fact and base their view in favour of deposition of the corpses of such alien-converts in the Towers of Silence. It is quite an unwarranted statement that the Parsees “permitted aliens to prepare the sacred cakes used for consecration,” and the writer of Zoroastrian Theology repeats this merely to derive pleasure and to support his view of proselytism. But the second point of argument from Ravayat goes against the view of the writer of Zoroastrian Theology *pro* proselytism, and this is the point of precaution in the following words:—

“The Iranian high priests, in replying to their inquiring brothers in India, advised them in the beginning to take precautionary measures

in all such conversions that no harm should thereby be done to the religion and to the community.”

Who can guarantee the absence of an injury being done to the community and its interests—social, domestic, moral and religious and economic—by an admixture of low class Hindus such as street vagabonds, scavengers, sweepers, dirt-gatherers and others? By such a precaution, the Iranians in a way implied that under the circumstances of the times it was not at all possible to get converts fit for Zoroastrian principles of Holiness, since no advanced souls but persons of low-caste and base origin would flock to the Zoroastrian fold. To a man of ordinary common-sense this precaution is quite sufficient to make him view proselytism with disfavour under the peculiar and deplorable condition of the Zoroastrian scriptures, Zoroastrian religion and of the Zoroastrian community in India *re* proper knowledge of the principles of their own religion. If the Zoroastrians of India themselves were not in possession of a considerable amount of their own scriptures, if they themselves were not in a position to put into practice the principles of their religion, if they themselves were ignorant in a great proportion of their own scriptures, how could they presume and pretend to get aliens as converts to their religion, and to make these observe what they themselves could not! The third main point from the Ravayat runs thus—

“It is taught by the Scriptures, they argued, that all mankind will be brought over to the religion of Mazda in the time of the future saviour prophets.”

This is a common error of the Iranians of the 18th century as of the Indian Parsees of to-day—an error arising from the misunderstanding of the universal character of the Zoroastrian Law. There are some texts in the Avesta, as we have already seen, which propound the universal nature of the Zoroastrian religion; that is to say, when the soul has advanced to a certain stage of spiritual development, it will have to follow the law of nature in its entirety or in other words the Law Zoroastrian for

the attainment of the spiritual goal. There are passages in the Avesta and Pahlavi writings which inculcate that at the time of "Frasho-Kereti" or Renovation of the soul, the entire universe will embrace the Zoroastrian Law which is the entire Law of Nature. But this is misrepresented by the proselytists in the sense of the propagation of the Zoroastrian religion among people of all classes and in whatever stage of spiritual degradation. If such were the interpretation of those texts teaching the universality of the Zoroastrian Law of Spiritual Development, why should there be more than one religion and more than one prophet? If all the bringers of the great religions of the world assert that they have brought their Word direct from God and that therefore theirs is the true religion, we have in this case to solve a dilemmatic problem. Either God must have told them different things or the prophets must be liars giving out various diverse teachings to mankind. This problem can be solved only from the standpoint of there being various stages of spiritual progress of different prophets and their followers. The Law is One—but the eyes are many, and each of the great bringers of religion sees as much of the Law as comes within the compass of his own spiritual vision. Lord Jesus Christ, Lord Mahomed, Lord Buddha, Lord Moses and others tried their best to explain the Law in proportion to their own spiritual development and the capacity of their followers to observe the law explained to them. The prophet Zoroaster saw the entire law of the universe with his own spiritual insight, and inculcated the entire law for the most advanced souls in order to enable them to march successfully towards the Spiritual Goal. If the law of gradations be kept in mind while discussing religion as in all other things—the law of gradations or degrees which is the fundamental law of evolution or progress, spiritual or material—we can have a clear idea of the grades or degrees of religions, of prophets and necessarily therefore of different sects of people in the eye of nature. This law of gradations is not kept in view by the proselytism party, and they leap at once in the dark with the sole idea of bringing all the people of the world into Zoroastrianism by means of the mere initiation ceremony of investiture.

The opinions expressed in the Ithoter Ravayat being the opinions of two or three men of Iran in the 18th century cannot deserve credit and Scriptural authority, and the writer of Zoroastrian Theology bases a whole chapter on this Ravayat simply because it advocates proselytism; for otherwise the writer who excludes all the other Avesta writings except some Gathas as post-Zoroastrian and therefore deserving of little credit cannot be expected to have paid so much importance to a record of personal opinions of a man or two of the 18th century.

In the same Chapter the writer of Zoroastrian Theology gives his own reasons why proselytising comes to be viewed with opposition by the majority of the community :—

1. "The spirit of exclusiveness among the Parsis necessarily resulting from the fewness of their numbers in India.
2. "The instinctive fear of absorption in the vast multitudes among whom they lived.
3. "The influence of the surrounding atmosphere of the Hindu caste system.
4. "The impracticability of keeping up the former proselytizing zeal owing to the precarious condition in which the Parsis lived.
5. "The practice of an active religious propaganda falling into desuetude.
6. "The fear that the community might be swamped by the undesirable alien element.
7. "The division of the different sections of the community more on the social side of the question of proselytizing than on its religious side.
8. "A keen sense of racial pride and consciousness of the past greatness resulting from the improved social and economic conditions.
9. "The admixture of racial blood that the low class of the aliens introduced into the community, because a considerable portion of the community believed that such converts who sought admission came always from the lowest classes.
10. "No willingness for conversion shown by the members of the upper classes of the non-Zoroastrian communities.
11. "The probability of incurring the displeasure of the neighbouring peoples in attempting their conversion.

12. "The very narrow compass of cases of conversion either of slaves brought up in Parsi families or of children, born to Parsi fathers of their non-Zoroastrian mistresses."

These twelve reasons given by the writer of Zoroastrian Theology have been enumerated by us from the same Chapter XXXIX, and some sort of examination of these is necessary. The writer seems to attach no value to these reasons *con* proselytism, because according to his own personal belief the Zoroastrian religion advocates proselytism; and therefore the writer seems to think amiss of the sense of judgment and of the intellectual calibre of the present-day Parsee public—"the major portion of the community" in his own words—that is averse to the idea of conversion.

In the first place the spirit of exclusiveness is the essential of Zoroastrianism from the point of view of Ashoi or Holiness preached therein. The subtlest laws of magnetic purity which are at the base of Zoroastrianism necessarily imply aloofness from all other people who are unable to observe these laws. Hence when the Parsees first came to India and saw themselves encircled by vast masses of people of different religious beliefs and practices, they could not but have the spirit of exclusiveness in all their dealings with the aliens of India. This exclusiveness did not result from the influence of the Hindu caste system, for in Zoroastrianism itself there are taught the four main classes of people—Athornân *i. e.*, the priest, Rathaeshtâr *i. e.* the warrior, Vâstryosh *i. e.* the farmer, and Hutokhsh *i. e.* the artisan. According to the laws of magnetic purity, the first or the Athornân class kept itself aloof and separate from the other classes though co-religionists. Naturally therefore all the classes of Zoroastrian people deemed it proper to keep themselves aloof from the alien people, whose number being legion compared with the number of the then Parsees of India, it was but natural that without this spirit of exclusiveness there was imminent danger of absorption into these vast numbers of alien people. The Parsis who first came to India left their dear home in Persia with their immovable and movable precious belongings only for the

sake of the feeling for their religion, and it was this intense faith in Zoroastrianism that gave them the choice of forsaking their mother-land rather than adopt Mahomedanism as they were oppressed to do by the Mahomedans of Persia. The Parsis of the day very well understood the spirit of exclusiveness of themselves as Zoroastrians taught in their own religion, and hence it is quite natural that they continued to observe the same spirit of aloofness and intactness of their kind from the aliens of India. This spirit of exclusiveness made them dislike the idea of their conversion into Mahomedanism equally with the idea of their absorption into the aliens of India by the conversion of the latter into Zoroastrianism. The Parsis of the day having this spirit of aloofness from other people well planted in their mind as an important mandate of their religion, feared therefore that their existence as a Zoroastrian community would be impossible if the community were swamped by the alien element which was quite undesirable according to their religious beliefs and observances of the laws of Holiness and rituals. They had come to India only to live and exist and die as true Zoroastrians, and thus a keen sense of their Iranian race-pride and consciousness of their being descendants of the mighty Iranians of old who lived and died for their religion led the Parsis of the time never to dream of having converts from among the alien people of India. Besides, as it generally happens, only the lowest classes of aliens of India would have been willing to be false to their own religion and to adopt Zoroastrianism, and such an admixture of racial blood would have naturally resulted in the extinction of the Zoroastrian community and in the creation of a bastardly race of people which could not be named. There is the same danger staring at the question of proselytism even to-day. The members of the upper classes of non-Zoroastrian communities have never shown the least desire for conversion into Zoroastrianism. Nay, even the Savants of the West, who have studied the extant Avesta and Pahlavi scriptures for a greater period of their lifetime, have never wished in public to be Zoroastrian converts. Even at present when some wisecracks have opened the question of proselytism only people of unknown

parentage, bastards, menial servants, street-ramblers and vagabonds of both sexes have shown their willingness to be Zoroastrians without any meaning. Upto now nearly all the stray cases of conversion in India have only been of such types of people, and it is simply disgraceful to the Parsi community to let such people enter their fold. Slaves brought up in Parsi family and then regarded as Zoroastrian by the mere investiture of Sudreh and Kusti will do no more good in the matter of the upliftment of the community than the illegitimate children born of Parsi fathers and alien mistresses by the same sort of so called conversion. It is a very great sin for a Parsi to keep an alien or even a co-religionist mistress—the sin of ‘Avârûn Marzashni’ or illegal intercourse and mingling of seeds. A Parsi must have married a co-religionist wife, and the legitimate children born of such originally Zoroastrian parents are regarded as Mazdayacnians till the age of seven, at or after which these children have a right to investiture of Sudreh and Kusti and they are thereafter regarded as Zoroastrian Mazdayacnians. Hence it is that in the ‘Confession of Faith’ formula (Yacna Hâ 12) the child confesses to be a Mazdayacnian (Mazdayacno ahmi *i. e.* I am a Mazdayacnian *i. e.* born of Parsee Zoroastrian parents, born of the seeds of Zoroastrian origin) and then promises to be a Zoroastrian Mazdayacnian (Mazdayacno Zarathushtrish fravarâne âstutaschâ fravaretaschâ *i. e.* I confess to be a staunch believer and follower as a Zoroastrian Mazdayacnian, *i. e.* having been born a Mazdayacnian and having been made a Zoroastrian by the investiture ceremony). The modern advocates of proselytism and especially the writer of Zoroastrian Theology whose main point in his book is the advocacy of proselytism seem to be void of common-sense and logical reasoning. It becomes a very serious question how Zoroastrianism—which teaches clearly in the ancient sacred formula that only a child born of Zoroastrian parents can confess on its investiture to be a Zoroastrian follower of Mazda—can be in favour of proselytism of aliens or of children born of any one alien parent! Zoroastrianism has never encouraged directly or indirectly that which is stamped downright as a sin in its scriptures, and the sin of ‘Avarun

Marzashni' or illegal intercourse with kept mistresses whether alien or not can never be supposed to have been encouraged by a permit to allow the illegitimate children of such to be invested with Sudreh and Kustih to be legitimately regarded as Zoroastrians. There must be a preventive remedy for such immorality if it is current among some black sheep of the community, and if no prevention is possible the curative remedy is not a conversion of the issue of such illegitimate intercourse but rather an excommunication of all—the father, the mistress and the issue downright. Instead of taking preventive or punitive measures against the immoral tendency of some few of the community, some so-called educated men of the present day including the writer of Zoroastrian Theology suggest and preach abroad the direct encouragement of immorality by advising and advocating a conversion of illegitimate children and kept mistresses and that too in the name of Zoroastrian scriptures, and this humbugging must not be passed unnoticed now by the major portion of the community. We have already seen that there is not a single Avesta or Pahlavi text *pro* proselytism and that the fruitless attempts of the writer of Zoroastrian Theology to dupe the reader into a belief of conversion have been unveiled above to the satisfaction of every reader of ordinary common-sense. Hence in the above twelve reasons, Nos. 4 and 5 are thrust in by the writer of Zoroastrian Theology simply basing them on an unwarranted hypothesis. The phrases “former proselytizing zeal” and “active religious propaganda” seem now to us mere dreamy innovations of the writer of the book, for as we have already seen where there is no countenance shown in the scriptures to the conversion-tendency, there can be no ‘impracticability’ (!) nor ‘desuetude’ (!) of the “proselytizing zeal” or of the “religious propaganda at the time of the landing of the Parsis into India.” We have included nearly all the reasons given by the writer in this our examination. We must draw the attention of the writer of Zoroastrian Theology that the major portion of the community are deadly against the advocacy of conversion more from a *religious* point of view than from a

social one, and hence the reason No. 7 is very misleading for it seems to imply wrongly that the people accept proselytism from a religious point of view and oppose it only so far as all the social questions are concerned. We must say that although the major portion of the community are ignorant of the original Avesta and Pahlavi scriptures and of the study of these, still they are traditionally taught to believe as in many other traditional teachings of religion that proselytism such as that preached by the modern advocates thereof and especially by the writer of Zoroastrian Theology is a great sin according to the mandates of Zoroastrianism, as this advocacy has at its bottom a mantling cloak for making invisible the illegitimate intercourse of a handful of Parsi youths with alien mistresses. The writer of Zoroastrian Theology must bear in mind that no mandate of abrupt conversion of aliens or people of other religious beliefs has been preached in the Zoroastrian scriptures now extant nor any methods or ceremonies for undergoing such conversion have been taught therein, and handed down to us.

After this brief examination of the reasons assigned by the writer of Zoroastrian Theology why the majority of the present-day community are dead against the idea of proselytism, it will not be out of place to give here some two or three references from the Pahlavi Dinkard *con* proselytism.

The Dinkard says that one can be termed 'Mazdayacnian' only from the concatenation of the parental seed of Mazdayacnians. The Pahlavi passage runs thus :—

Hanmanit chigûn hushmorashne din-i-mâzdayagt pavan zak zak-i din-i-mâzdayagt khudi ðaen din-i mâzdayagt karitûnt. Aedân chamik chigûn kolâ dahi pavanach dam-i tokhmak i baenik aédûnach din-hurdâr pavan yadrûnashne din hushmorashne din-i mâzdayact karitunt chamik.

i. e. "You must know that one who is of Mazdayacnian religion is said to be of the Mazdayacnian religion by virtue of one's continuing the thought of the Mazdayacnian religion. This means that just as every species is known by its name on account of the seed within it, in

the same way a religious person is said to belong to the Mazdayacnian religion on account of his leading himself by the original connected thought of the religion."

This teaching of the Dinkard Book VI helps us to understand the idea explained above in the Confession of Faith formula (Yacna Hâ 12). The question why aliens cannot be invested with the sacred shirt and girdle and why only the children of Parsi parents can be allowed to undergo initiation ceremony is solved by both the Pahlavi Dinkard teaching and by the Avesta confession of Faith. There is no separate form of confession given for the investiture of an alien with Sudreh and Kushtih and the absence of such a confession proves absence of the idea of proselytism from the Zoroastrian scriptures, for the Yacna Ha 12 Confession of Faith is not at all appropriate for an alien undergoing conversion inasmuch as he has to regard himself as the descendant by seed of Mazdayacnian parents, and such declaration is quite false in his case, and false declarations are not allowed by Zoroastrianism.

Then there is a direct reference in the second book of the Pahlavi Dinkard about Sterility resulting from the meeting of seeds of different human species. The passage in Pahlavi reads as under—

"Chigûn zak i min susid i-tag tâzik va shatroik zarhûnd lâ tachâk yehvûnd chigûn tâzik va lâ patâik chigûn shatroik, va lâcha ham dehâk i durest chigûn astar i min asp va khamlâ val hich avshân la homânâk va tokhmach patash paskûnihet ra patvand pish lâ rayinihet, va hanâ sûd min aviz natrânashn i-gohr."

i. e. "Just as the offspring born of a fleet Arab horse and a country mare are neither fleet-runners like the Arab horse nor long-standing like the country one, so is the mule born by the meeting of a horse and an ass an unworthy creature, and does not resemble either of the two, and in this way the seed is cut off, and the generation does not proceed further; for this reason a good deal of benefit accrues from the preservation of the seed-essential."

Here we have a scientific explanation of the double disadvantage arising from an incongruous union of different species

of seeds. The offspring or issue in the first place is very inferior in kind to either parent, and in the second place the power of reproduction is extinguished in either parent, the male becoming imbecile, the female becoming barren, on account of such unnatural mating. Thus an important biological principle based on the subtle protoplasmic laws is explained in the Pahlavi Dinkard though summarily yet very effectively, and we shall therefore ask the advocates of proselytism and especially the writer of Zoroastrian Theology to study the question of conversion from a biological scientific point of view before attempting to search its advocacy from Zoroastrian scriptures. The entire Zoroastrian religion which is, as explained in the forgoing pages, the Law of the Universe as a whole, is based on all the laws of nature, physical and ultra-physical, and in no sphere of the creative laws does Zoroastrian religion contradict the genuine teachings of modern science. The fusion of blood and seed for procreation is a subject for biological science as well as for Zoroastrian religion, and Zoroastrianism will never preach proselytism which goes against a cardinal law of nature in the realms of the science of procreation.

Another passage from the same book of Dinkard teaches the preservation of the purity of human seed from admixture with seeds of different human species. The Pahlavi passage is given below :—

*Kanu ait dânak i pavan hu-chihar kerfak-ach dâst yakvimânét
 maran la paedâk, aigh zesht minidan; garâh i aéchand rai zak-
 ach la pavan khûdih bana pavan vabidûntan bain nafshman
 madammând aigh zesht; âdin mân zak mandûm i dâdashn aigh
 min dâdâr avin barhênihast kerfak pâd-dehashn homand ait tokhmak-
 paspan va gohar durest-tar va chigûnih aviztar va mithro-avar;
 chûn farzand sûd va pateand fareshi aomid va gohar ramashne avar
 chûn shirinih zaritântâr va urvâkhn avirtar va kam-zyân vish-sûd va
 khûik-âvhnak va kabad-hûnar va hu-chehr va avânik paedâk bûzashne ayâr
 avin chûn vazand va sij chûn chih-bâr va kam-bim va pavan
 khûdih khudi-bâmik va hûstigin cham bunâ shikânyén; va hamâk
 abitarân va nayâgân i mân maran shân ham-varzashné shôdih*

dâshed pavan kardak dâsht; hu-chihr anshâtâih minidan banâ pavan bujashne roshan i hustigân; chamik namâdârik i kherad gokai aigh lâ varzashne avash lâ sajat.

i. e. "Now wisdom consists in taking a wife regarding her as beautiful from the standpoint of spiritual benefit and not considering her to be ugly from without. Among several people a marital union from amongst themselves is not practised from this point of view, but they do it in an awkward manner just as it comes to their mind. Hence in accordance with what wisdom we have received from the Creator, we give birth only to children fit for receiving spiritual rewards, and for this only reason we are the preservers of seed, and keep the procreative power in the naturally sound condition, and continue the origin of species pure, and keep our thoughts supremely great. Since a child entertains hopes of spiritual benefit, of continuing the race, and³ keeping the procreative power in good condition, we consider fit for marriage one who is sweet-tongued, more cheering, less injurious, more beneficent, serene-tempered, clever-in-many-arts, beautiful with other manifest merits, helping on salvation of the soul, deliverer from pain and calamity, fearless, full of the lustre of self-hood, and regardless of outward show. All our forefathers and ancestors have chosen this very routine and adopted it for practice. They used to regard one as beautiful who was publicly well-known for spiritual salvation. The sensible evidence pointing out this very principle of marriage-selection is briefly to say that "we should never do anything which is unworthy and improper."

This whole paragraph is so exquisitely beautiful in the original Pahlavi language and idea that it will require a good number of pages to expand one by one all the beautiful principles taught therein. The Pahlavi word "Tokhmak-pâspân" i. e. "preservers intact of human seed," besides the other three words—"gohar-durestar", "chigunih-aviztar" and "mithro-avar," is quite sufficient to challenge the writer of Zoroastrian Theology to prove the advocacy of proselytism and alien-marriages from the Zoroastrian scriptures. We are at a loss to understand why the writer of Zoroastrian Theology who presumes to have studied all the extant Avesta scriptures and Pahlavi writings has omitted the *con* side of his favourite thesis of proselytism and

juddin-marriage—why he has kept from public notice such open passages like those quoted above proving the prohibition of alien-marriages and conversion. We do not understand why the writer of Zoroastrian Theology has attached so much importance to the Ithoter Ravayat—a book of mere opinions of the 18th century Iranians and kept such passages from the Pahlavi Dinkard in obscurity which is decidedly a much older book and far more authoritative than the Persian Ithoter Ravayat. This attitude of the writer of Zoroastrian Theology clearly points to the one ulterior object aimed at by him throughout his entire work—*viz.*, preaching of proselytism by hook or by crook anyhow and thereby to dupe the Parsi public a majority of whom or almost all are quite ignorant of Avesta and Pahlavi texts as well as their translations. If the writer of the Dinkard says emphatically that all our forefathers and ancestors followed this principle of selection of marriage paying attention to the principle of the preservation of the quality of the Zoroastrian seed, how can any man of ordinary common-sense say that Zoroastrianism or Zoroaster himself preached conversion of and marriage with the aliens. We may even go further and say that the writer has attempted to dupe the public by giving a wrong title to his work—*viz.*, Zoroastrian Theology,—for Proselytism is the Keynote of his book—being preached in the beginning, in the middle and in the end of his work. There are at present some Parsees who style themselves as Avesta scholars (!) and who make the heaven and earth meet together in order to convince the Parsee public of the advocacy of conversion and Juddin-marriage from the Zoroastrian scriptures, because some of their friends have already begotten children of alien women. The writer of Zoroastrian Theology being given the captainship of a handful of such Avesta scholars (!) must have been obliged to write a book savouring throughout of proselytism-ideas perhaps with a distant end in view that the book might some day be used by a gentleman at the bar in a court of law in case such a question of conversion and juddin-marriage went for proof and final decision before a court of secular law.

And now to conclude this second main head in our attempt, which under the circumstances of the present day religious controversy ought to be regarded as the most important of all and deserving of special attention of the reader. This is certain that the writer of Zoroastrian Theology has in the various parts of his work attempted to prove, though he has not successfully and actually proved, proselytism. When he saw this himself he brings in social considerations at last in Chap. XLVI in order to be able to say that conversion of aliens is necessary for the present-day Parsee community. We have already alluded to some important references from this Chap. XLVI in the beginning of this second head. It will not be wrong to repeat here one or two of such references, for they point to the Idol-of-the-mind lurking in the mind of the writer of the book. He says on p. 368—

“If Zoroastrianism is to live in this world as a living faith, it must have sufficient numbers in its fold to keep up its vitality.”

We have treated this argument in the foregoing pages. Here we shall give an argument by the writer against himself from p. 370 in the last Chapter of his book. He says—

“With sublime confidence Zarathushtra foretold to the Evil Spirit that his religion will ever live and his followers will do battle with the forces of evil up to the end of the world. His noble faith has weathered the heaviest of storms and survived them; and a religion which stood these trials in the past will stand any trial in the future. Zoroastrianism will live by its eternal verities of the belief in the personality of Ormazd, an abiding faith in the triad of good thoughts, good words and good deeds, the inexorable law of righteousness, the reward and retribution in the life hereafter, the progress of the world towards perfection, and the ultimate triumph of the good over evil through the coming of the Kingdom of Ormazd with the co-operation of man. These are the truest and the greatest realities in life. They are valid for all times. They constitute the lasting element of Zoroastrianism. In the midst of the accretions that have gathered round it during the long period of its life, these immortal truths have remained substantially unchanged, and by them Zoroastrianism shall live for all time.”

If Zoroastrianism, as the writer says in the aforequoted words, is to live because of the universal character of its teachings

and because of the fundamental laws of the progress of the soul propounded therein, where is the necessity of

“having sufficient numbers in its fold to keep up its vitality”?

In the words from the last chapter quoted above the writer seems to say that *quality* of Zoroastrianism is quite sufficient to let it live for ever, while in Chap. XLVI just two pages before, he says that *number or quantity* of followers is necessary to keep up the life of the Zoroastrian religion. It is very difficult when we come across such evident self-contradictory statements, to make out the real meaning intended to be conveyed by the writer. In the case of such diametrically opposite statements the reader is at a loss to make out which of the two statements is correct, and it is natural that the statement based on scriptural authority must be regarded as the correct one. In the present instance, we find no scriptural authority for the statement about increasing the number of adherents to the Zoroastrian religion, whereas the statement made by the writer in the last chapter about the life of Zoroastrianism by virtue of its quality is supported entirely by the Avesta scriptures. Thus we are able to see that in spite of his efforts to prove proselytism by means of a patchwork of arguments invented by himself, the writer has not been able to convince the reader of the truth of such arguments of his. Being disappointed at last the writer of Zoroastrian Theology, although he says under the heading “How the decision of the Parsis not to accept any converts affects the future of the community” that—

“The decline in the birth-rate in a community of about a hundred thousand souls that stubbornly repels all proselytes and closes its doors against all aliens threatens its very existence,”

frankly gives out this final decision *con* proselytism on p. 367 in the following words:—

“The collective conscience of the community has recently declared that

(i) it shall not legalize the marital connection with alien women,

- (ii) it shall not consecrate the investiture with the visible emblem of their faith of the children of alien mothers,
- (iii) it shall not legitimize the conversion of illegitimate children,
- (iv) and for the matter of that it shall have nothing to do with proselytizing at all."

This decision is quite in keeping with the traditional teachings and beliefs prevalent among the Parsis *con* proselytism, because such conversion and such proselytism as attempted, explained and preached by the writer of Zoroastrian Theology has never been propounded, encouraged nor advocated in the Zoroastrian scriptures.

CHAPTER III.

The Writer's Contempt of Zoroastrian Rituals.

The third main point we have to notice is the writer's contempt of Zoroastrian rituals. Such contempt is the natural outcome of the advocacy of proselytism, for the religion of Zoroaster demands exclusion of aliens from partaking in or attending holy rituals. If rituals are run down and even removed from the pale of Zoroastrianism, the doors against the conversion of aliens would be automatically made wide open. The writer's attempt to show that rituals are not taught by the prophet himself is based on the same fundamental argument *viz.*, that the Gathas were given by Zoroaster himself and that the rest of the Avesta were not taught by Zoroaster. Now the Gathas according to the writer do not teach rituals. We have already seen that the original Zoroastrian scriptures consisted of 21 Nasks or Volumes given by the prophet himself, and that the extant scriptures do not constitute even the 21st part of the whole and that what remains to-day is a collection of fractional fragments from more than one Nask. We have seen also that the Gathas extant are collections from the Pahlavi Nask 'Stud Yasht' or Avesta 'Vastârem' Nask, and that therefore the Gathas alone do not constitute the Entire Zoroastrian Lore. The queer argument employed very often throughout the book of Zoroastrian Theology is that such and such a thing is not to be seen in the Gathas and that therefore that thing cannot be said to have been taught by Zoroaster himself. The rituals are ridiculed and run down by the writer first because the names and rules of rituals are not enumerated in the Gathas and secondly because the philological study of the Avesta is unable to account for the *bono* of these rituals. We shall therefore in this third chapter refer to the writer's attitude towards Zoroastrian rituals, and see how far the writer has attempted by a cynical and sneering method to misguide the read-

ing public, almost all of whom are ignorant of the original Avesta and Pahlavi writings. It is the very destructive method and style employed in the book of Zoroastrian Theology which invites condemnation thereof, for the vague, indifferent and ridiculing style helps to bring a similar result for the reader—making him vague in his belief and ideas with indifference to the teachings of his religion added to the practice of ridiculing his own religion. We shall notice this harmful attitude of the writer with regard to the treatment of rituals and of the prayer-efficacy of the Avesta recital, the latter also being a main head-subject under the review.

Now then we shall repeat the references in more than one Nask about Zoroastrian rituals, and from this it will be easy to see that the rituals were taught by Zoroaster in the Nasks a greater part of which though lost to us in the original Avesta has been preserved in Pahlavi writings. As for instance,—in the *Pajeh Nask*, which is the third of the Hada-Manthric group of Nasks, there are taught the preparations and ceremonials or the Gahambar festivals; the consecration of the body-clothing in honour of the departed relatives; the great needfulness of observing in honour of the dead, the ten Fravardegan days;—in the *Ratu-dâd-Haite Nask*, are taught the ceremony and sacred instruments used in the ritual of the sacred beings; the business of the Zoti or the head-officiator and the Raspi or assistant-officiator; in the *Kashasrub Nask* is taught the right method of the preparations and precautions indispensable in the performance of the ritual for the sacred beings;—in the *Husparam Nask* are taught the ritual of the sacred beings; its exceeding meritoriousness owing to an ample number of Raspis in that ceremonial; the darûns and their consecration ceremonials; the sins of one who does not take part in the celebration of the six Gahanbars; the pure materials of which Sudreh and Kusti should be made; the mode of gathering and tying the baresma; the necessity of the cleanliness of the body and clothing of the celebrant of the ceremony;—and again in the *Sakadum Nask* the duty of tying the Kusti is treated. From this meagre outline

of rituals in the Nasks no one can deny the fact that Zoroaster himself has given the institution of rituals if one admits of the existence of 21 Nasks as the origin of the Zoroastrian Lore. If one understands the fundamental principles on which the Zoroastrian rituals have been based, one will be easily convinced that Zoroaster has never taught a religion void of rituals. When we study impartially the subject of the efficacy of Zoroastrian Rituals we see that rituals are an indispensable element for helping the soul in its inexplicable progress, and that it is the Zoroastrian rituals which alone can keep a Zoroastrian in touch with or attuned to higher spiritual forces—angels and archangels working in nature. The word “Yaçna” is a very well-known word for “ritual” in the Avesta scriptures. The word literally signifies ‘attunement or unison or univibrant state,’ being derived from “Yaz” to join or to be in tune with. It is this “Yaçna” or procedure of attunement which keeps the ritual-performer in tune with the “Yazads” or the angel-like forces worthy of attunement. This word “Yacna” is a collective term for “ceremonial” or “ritual”, which obtains various names when applied severally to various branches of ritual ; and now the word “Yaçna” generally signifies only one particular grand ceremony which is to be performed only in the fire-temples—*viz.*, the Yzashne ceremony. Hence originally the word “Yacna” signified the generic meaning of ritual or ceremonial—a medium by means of which the devotee can be in unison or univibrant with the unseen spiritual forces for the development of his soul. The word “Yaçna” occurs in the “Yenghe Hâtâm” prayer which is one of the ancient triad of “Yatha Ahu Vairyo”, “Ashem Vohu” and “Yenghe Hatam”, which are taught in the Varsht Mânsar Nask. This Yenghe Hâtâm prayer which is regarded by all the Avesta students unanimously as the most ancient and taught by Zoroaster, teaches the institution of rituals by the word “Yaçna” which has the categorical sense of ceremonial. We find even in the Gathas extant a paragraph which is nearly the same as the Yenghé Hâtâm prayer, and which also contains the word “Yacna”, and this proves for us the fact that Zoroaster himself has given the

institution of "Yagna" or ritual and that too in the Gathas. This paragraph is section 22 of Vohukhshathra Gatha Hâ 51, and runs as under—

*"Yehya moi ashât hachâ vahisstem Yéçné paiti,
Vaedâ Mazdao Ahuro, yoi áongharecha hentichâ
Tâm Yazâi khâish náménish pairichâ jasâi vantâ."*

"I attune myself by means of their own names with, and I reverently approach those who have already advanced and who are at present advancing, whom Ahura Mazda has recognised the best unto me on account of Ashoi or holiness in the performance of Yagna or the higher ritual."

The Yenghe Hâtâm prayer which is included in the Gathas and recognised as such by the Avesta students is, as seen below, almost exactly similar to the Gathic paragraph above-quoted—

*"Yenghe Hâtâm âat Yéçné paiti vangho,
Mazdao Ahuro vaéthâ ashât hachâ,
Yáonghâmchâ tânschâ tâoschâ Yazamaidé."*

i. e. *"We attune ourselves with those males and females of the advancing ones whom Ahura Mazda has known to be good in the performance of Yagna on account of Ashoi or holiness."*

No one of the Avesta students who divide Avesta into periods can deny the fact of the antiquity of these two paragraphs; nor can any one say that these two paragraphs were not given by Zoroaster himself. Again the word "Yagna" as we have seen implies the categorical meaning of ritual or ceremonial, and these two paragraphs which are only similar in form and sense with the exception of there being a singular nominative in one and a plural nominative in the other, are sufficient to prove that Zoroaster has taught the institution of ceremonial. The word "Yagna" occurs not only in one Gatha above quoted, but in each of the Five Gathas, and we shall here quote the paragraphs containing that word—

In the fifth Gatha Ha 53 § 2 where the propagation of the Zoroastrian faith is referred to, Yagna or rituals are referred to at the same time thus :

*“Atchâ hoi schantû mananghâ ukhdhâish shyothanaishchê,
Khshnoom mazdâo vahmâi â fraoret Yasnâschâ,
Kavachâ Vishtâspo Zarathushtrish Spitâmo Frashaostraschâ,
Dâongho érezâsh patho yâm daênâm Ahuro saoshyanto dadât.”*

“And therefore Kae Gushtasp and Farshoshtra the wise of Spítâma Zarathushtra will teach the right paths which belong to the Law of Saoshyants or spiritual benefactors given by Ahura unto everyone having faith in the Khshnoom or Divine Knowledge and Yacna or Rituals for propitiation of Mazda by means of thoughts, words and deeds.”

Any student of Avesta can say without doubt that religious philosophy and rituals are inseparably linked together in this paragraph which treats of the propagation of the Zoroastrian law by the King on account of his authority and by Frashostra the disciple of Zoroaster on account of his deep knowledge of the religion. That the Zoroastrian religion apart from Zoroastrian ceremonials has never been taught by Zoroaster is proved from this Gathic paragraph. Those who speak of mere Zoroastrian philosophy as constituting the Zoroastrian religion and except the rituals from the sphere of the Zoroastrian Law, will be able to see that for the propitiation of Mazda only ‘Khshnoom’ or Divine Philosophy is not sufficient but that ‘Yaçna’ or ritual is also an important factor of Zoroastrian religion. Therefore it must be inferred from this Gathic passage that those who separate Zoroastrian philosophy from Zoroastrian rituals have not studied the Avesta properly or are preaching their own bias to the ignorant public.

The third Gatha Spentâ Mainyû Hâ 50 § 9 also teaches the institution of Yaçna or higher ritual which is there regarded as the important medium through which to approach Mazda—

*“Tâish vâo Yaçnâish paiti stavas ayéni,
Mazda, ashâ vanghéúsh shyothanâish manangho.”*

“O Mazda, may I approach Thee as a propitiator by means of rituals, holiness, and deeds of the good mind.”

Here we notice that in order to fulfil the aim of spiritual attainment of seeing the divine, mere good actions or holy life-

leading are not sufficient but that rituals are also the essential concomitants of the requisites of spiritual advancement. Those who preach that merely good actions and holiness in life are taught by Zoroaster as the medium of spiritual progress will learn from this Gathic passage that Zoroaster has included Yaçna or rituals also among the important necessities of spiritual enlightenment. Just as religious philosophy and rituals are inseparable as taught in the Fifth Gatha Vahishtoishti, in the same way the third Gatha Spenta Mainyu inculcates that holiness and right conduct cannot be severed from religious rites or Yaçna. In fact holiness and right conduct in life helps the spiritual progress of a soul only to a certain extent and Yaçna or ritual is indispensable for helping on the progress of the soul to its very goal. Hence in the Second Gatha Ushtavaiti Ha 45 § 10 Yaçna or ceremonial is looked upon as a chief factor in the attainment of Godhead :

*“Tem né Yaçniish Ârmatoish mimaghzo,
Yé ânmeni Mazdáo srávi Ahuro.”*

“We desire to worship by means of the rituals of Armaiti or perfect-mindedness Him who is known as Ahura Mazda in His omnipotence.”

We see that perfect-mindedness which is a resulting benefit of right conduct and holiness in life is associated with Yaçna or rituals for worshipping the Divine or approaching Him, and that therefore this 45 § 10 corroborates the idea in 50 § 9. Thus the Gathas preach the doctrine of spiritual progress by means of the Yaçna or ritual besides other necessary factors. Lastly we find the same idea of Yaçna taught in the first Gatha Ahunavaiti Ha 30 § 1.—

*“At tá vakhshyá ishento yá Mazdáthá hyatchit vidushc,
Staotáchá Ahurai Yeçniáchá vanghéush manangho.”*

“Ye who are thirsty for knowledge; then I teach unto you about the two main divine principles, viz., about the glorifying-words for Ahura, and the Yaçna or ritual of the good mind.”

Just as in 45 § 10 Yaçna is looked upon as an inevitable requisite besides Perfect-mindedness, here in 30 § 1 Yaçna is taught to be the first principle the second main principle being Staota or glorify-

ing words or prayer. This Gathic passage therefore teaches that prayer and ritual are inseparably associated together for attaining spiritual progress or the goal, and that Yaçna or ritual forms no doubt an important element for a devotee of divine communion.

In the same first Gatha Ahunavaiti Ha 34 § 1 we find again that along with right conduct and right word, Yaçna or ritual results in Immortal Bliss and Divine Happiness. The section runs thus—

*“ Ya shyothna, ya vachangha, ya Yacna ameretatem,
Ashemcha tayéibyo daongha, Mazda Khshathremcha Haurvatato.
Aesham toi Ahura ehma pourutemaish daste.”*

“ I first dedicate unto Thee, O Ahura Mazda that action, that word, and that Yaçna through which there result unto ourselves Immortal Bliss, Holiness, Power and Spiritual wholesomeness.”

Here also we see that along with right conduct or action, and with word of prayer Yaçna or ritual leads to Immortal-bliss which is the *summum-bonum* of the soul's birth in the world. The triad of Zoroastrian philosophy, namely, Good Mind or Right-thinking along the line of nature, Good Word or Right-speaking and recital of the Holy Word, and Good-deed or Right-conduct in life, require a supplement namely Yaçna or attunement by means of cumulative ritual for the final stage of soul's spiritual progress—which is as taught in the Gathâ 34 § 1 “Ameretâtem” or Immortal-bliss or Ecstasy. Hence we have seen from all these Gathic references above quoted *viz.*, First Gatha (30 § 1 and 34 § 1), Second Gatha (45 § 10), Third Gatha (50 § 9), Fourth Gatha (51 § 22) and the Fifth Gatha (53 § 2) that Yaçna or ritual or procedure for the attunement with the Divine Bliss is a doctrine taught in the Gathas, and even if only the Gathas are the original teachings of Zoroaster himself, in that case also the doctrine of Yaçna or ritual therefore has been given by the prophet himself.

Having established the fact of rituals having been taught in the Gathas and by the prophet himself, we shall now see how the writer of Zoroastrian Theology has consciously or uncon-

sciously tried to mislead the Parsee public from their belief and practice of rituals. The writer requires a form of Zoroastrian religion absolutely detached from any form of ceremony, because in the first place the institution of ceremony and the rule of debarring the alien therefrom comes in the way of his favourite doctrine of proselytism, and secondly because the Avesta student is at a loss to understand and explain the meaning and importance underlying ritual, and lastly because all the specific existing forms of Zoroastrian rituals are not to be found enumerated in the extant fragmentary Avesta texts. We have seen that out of the twenty-one Nasks given by Zoroaster, the doctrine of various rituals was taught in more than one Nask as noticed even from the extant meagre summary of those Nasks.

All the forms of Zoroastrian ceremonials that have been observed upto the present times have come down to us traditionally in the absence of those Nasks from time out of mind. The Iranian ancestors who came to India brought with them the forms of ritual observed by them in Iran along with the extant Avesta prayers which they preserved. In spite of all these facts it is impertinent on the part of the writer of Zoroastrian Theology to denounce downright all Zoroastrian rituals. While dealing with this third head of the review it is not our motive to write a book on the efficacy of specific Zoroastrian rituals or to discuss the merits and demerits of the existing individual forms of ceremonials, for we have to bear in mind that what is undertaken by us is a review of the opinion expressed by the writer in his book. Nevertheless we shall refer to the efficacy of Zoroastrian rituals while referring to the opinions expressed by the writer about certain forms thereof.

Now we shall see the opinions of the writer of Zoroastrian Theology as expressed in that book. The Haoma-ceremony, which is the fundamentum of all higher rituals known as the Yaçna in its specific sense or Yzashné-ceremony, is looked upon as a foreign element in the Zoroastrian scriptures by the writer of the book. On pp. 77 and 78 he says.—

“The Haoma ceremony is indissolubly interwoven in the Yaçna ritual from the Avestan period down to the present day. ° But the Gathas are silent about it. It is therefore alleged that Zarathushtra looked upon this Indo-Iranian cult with abhorrence, and the occurrence of Haoma’s epithet ‘far from death’ in Yasna 32 § 14 is cited to prove, as we have already seen, that the prophet branded the cult as evil. Perhaps he did so, perhaps not. We have no means to ascertain it.”

Similarly on p. 17 he says.—

“The Younger Avestan texts depict Zarathushtra sacrificing to the Indo-Iranian divinity Haoma. But Haoma is not definitely mentioned by name in the Gathas, though some Western scholars are inclined to take Yaçna 32 § 14 as containing an allusion to Haoma because of the adjective ‘duraosha,’ ‘far from death,’ which is his standing epithet.”

As usual the writer is inclined to make his reader believe that what is not mentioned in the Gathas must be un-Zoroastrian-like. What most strikes us in the references just quoted is the unwarranted dogmatic opinion that the ‘prophet branded the cult as evil.’ The writer seems to be absolutely ignorant of the signification and significance attached to Haoma in the ceremony by Zoroaster himself. On pp. 77 and 78 he tries to escape proper criticism by showing doubt about his own dogmatic opinion but when we refer to p. 336 we find there the same harmful opinion reiterated thus—

“The Haoma cult against which Zoroaster had inveighed had been incorporated into Zoroastrian ritual to conciliate the prejudices of the Magi. The masses could not be weaned from the false beliefs that loomed large in their eyes and thus the scholars maintained, many practices abolished by Zoroaster were later resuscitated by the clergy.”

From this opinion emphatically expressed by the writer on p. 336 against Haoma ceremony and painting it as an exotic into the teachings of Zoroaster we must say that the writer acts simply from the ulterior object of dissuading the reading public from the cardinal Zoroastrian beliefs and practices. We openly challenge here the writer and ask him to show even from extant Avesta writings that Haoma ceremony has never been taught by Zoro-

aster. On the contrary it will be seen from many Avestan passages that Zoroaster has not only taught the Haoma ceremony but himself performed it. The well known formula in the concluding paragraph of every Yasht and Nyaesh or of every Zoroastrian liturgy indicates that the Haoma ceremony is of Zoroastrian teaching. The formula begins with the following Avesta words in the *ahe raya kharenanghacha* formula :—

“Haoma yo gava baresmana hizvo-danghangha manthracha vach-acha shyothnacha zaotrabyascha arshukhdaeibyascha vâghzydyo.”

“(We invoke) by means of Haoma ceremony including the jivam i e., milk, and barsam i e., sacred twigs and by means of the wisdom of the sacred tongue, by means of the manthra, the right word and the right action, by means of ceremonial apparatus and the rightly spoken sounds.”

This formula which is commonly recited in almost every Yasht and Nyaesh was specially recited by Zoroaster according to the Aban Yasht Kardeh XXIV. In that Yasht when Zoroaster invokes the Angel Aban he invokes by means of the above-quoted formula, whereas the invoking formula for other persons in that Yasht is altogether different. This idea may be expanded at some length, but this being a review we have simply to point out the facts kept in oblivion by the writer of the book so that the reader may be able to judge of such an unwarranted writer and assign the value to his opinions as they deserve. When we refer to the Haoma Yasht and other Avestan passages we shall see how Haoma ceremony has been a truly Zoroastrian one and the sure basis of all higher rituals. Before we do that there is one important point which must not escape notice. In the quotation just given from p. 77 the words “as we have already seen” are very objectionable, for we have never seen throughout the book what the writer intends to explain about Haoma from Gatha 32 § 14. That section 32 § 14 is so very difficult of a faithful rendering into English that life-long scholar, the late Ervad K. K. Kanga openly avers that he could not translate it, and that the renderings of Mills and Darmesteter did not seem to him to be faithful. For this reason if the writer of Zoroastrian Theology

at all wanted to prove from Gatha 32 § 14 that the prophet was against the Haoma cult it was incumbent on him to have given that section in original with its rendering into English so that the reader might be able to see clearly that the writer honestly gave his opinion. Instead of doing so he wants to befool his reader by simply giving numerical references in big figures and has the audacity to pronounce whatever ungrounded opinion on such important subjects as the Haoma ceremony which is the fundament of all Zoroastrian rituals. Perhaps the writer intends to prove that if Haoma ceremony is declared to be non-Zoroastrian and thus if the foundation is tottered then it may be easy for him to say at once that all other rituals based on Haoma ceremony must be of non-Zoroastrian origin. We have very often pointed out the peculiar style adopted in this book *viz.*, of putting down his own Idols-of-the-Mind in the body of the writing and heading it with figures for reference to the Avestan texts in the foot-note and of asking the reader to see the references for himself. In the same duping style he shows the sleight of teaching against Haoma worship and that too from Gatha 32 § 14. When we read that section we see no reference made to Haoma therein nor in the sections preceding and succeeding it. As this section is the fulcrum of our argument it will be advisable to see both the original and the translation thereof as under—

*“ Ahya gerehmo á hoithoi ni
 Kavayaschit khratûsh ni dadat
 Varechâi hichâ fraidivâ hyât
 Visentâ drégravantém avo
 Hyatchâ gâûsh jaidyâi mraoi
 Ye dûroashem saochayat avo.”*

“ The covetous in his bond and even the Kavi or the blind to spirit suppress the wisdoms of this (prophet). There is also that lacerating deception through which they have become a help to the wicked and thus the living creation is declared to be for destruction through which the death-removing help is burnt down.”

This is the word-for-word rendering of Gatha 32 § 14. There is no logical connection of the essential idea of this section with the

idea of Haoma at all. The paragraphs preceding and succeeding this section propound the type of evil thoughts and evil persons who are able to hinder spiritual progress by dint of the essence of evil principle inherent in them. The one word from which the writer of Zoroastrian Theology speculates against Haoma ceremony is the word "*duraoshem*" meaning 'repelling spiritual death. No doubt this epithet *duraoshem* is inseparably connected with Haoma in all the Avesta writings where Haoma is mentioned by name, because the Haoma plant which is utilized in the Haoma ceremony has properties greatly benefitting spiritual progress. Hence Haoma is looked upon as death-removing *i. e.*, saving the spirit from spiritual death or oblivion and therefore keeping the spirit along the line of spiritual progress. In the same way the epithet *duraosha* may be applied to persons and powers co-operating in the work of the spiritual advancement of the universe. Hence the general epithet *duraoshem* does not at all times imply the idea of Haoma understood and in the same way the adjective does not imply the reference to Haoma in the Gathic section. Even granted for the sake of argument only that *duraoshem* implies its concomitant idea of Haoma, the translation does not at all point out any idea of 'Zoroaster branding the Haoma cult as evil.' On the contrary if we grant that *duraoshem* does imply Haoma understood, in that case two points go to prove that Haoma is of Zoroastrian origin. First, the writer of Zoroastrian Theology contradicts himself when he says that the 'Gathas are silent about Haoma ceremony' and very soon that Haoma's epithet 'far from death' occurs in Gatha 34 § 14. Hence the first point that we prove is the presence of Haoma in the Gathas if the epithet *duraoshem* is allowed to be associated with Haoma as the writer of the book desires it. Secondly, the two lines in which the word *duraoshem* occurs in that section do not in the least imply that 'Zoroaster inveighed against the Haoma cult.' On the contrary, the entire section refers to the opposition given to the prophet by the materialistic and spiritually-base people to the teachings of Zoroaster, the last two lines mentioning specially the two ways in which such opposition was made mani-

fest—*viz.* (i) destruction of the living creation and (ii) the cancellation of death-removing help given to the soul by the Haoma-ceremony—both of which were encouraged by the wicked in contravention to the right teachings of Zoroaster to the contrary good effect.

From this rather long argument one can easily see how the writer of Zoroastrian Theology has willy-nilly perverted the original meanings and ideas of Avesta scriptures and put these perverted ideas before his reader in order anyhow to support his own dogmatic assertions in respect of the important teachings of Zoroaster. The writer seems to be ignorant, or perhaps he seems to consider the reading public ignorant, of the first principles and elementary rules of logic of arriving at a conclusion from given simple premisses. But with reference to Gatha 32 § 14 he goes even further than that. He does not give the premiss at all and simply gives his own conclusion that “the prophet branded the Haoma cult as evil” as on p. 77 or that “Zoroaster had inveighed against the Haoma cult” as on p. 336. Surely this can never be looked upon as an admirable practice of a frank writer—a writer posing himself as teacher of the original pristine Zoroastrian Theology. It is therefore left to the reader both of this review and of the original book to pass a just sentence of criticism on the reviewer or the writer of the original book. Having learnt that Zoroaster never spoke against the Haoma ceremony but that he emphatically advocated it, we shall try to see some points about the importance attached to Haoma in the Avesta. In the Vendidad which is as we have already learnt a remnant of an individual Nask, Haoma is regarded as one of the efficient instruments of Zoroaster for smiting the Evil Principle Angra-Mainyu. In Vendidad Fargard XIX §§ 8 and 9 when the Evil Principle defies Zoroaster and asks by what implement he would vanquish it, Zoroaster replies that by means of the Havonim *i. e.* the metal tumbler, the Tashta *i. e.* the ritual plate, the Haoma, and by means of the Word or ‘Manthra’ given by Hormazd, he would by means of all these best apparatus of ceremonial nullify the power of the Evil

Principle. The section 9 of Vendidad Fargard XIX is the best proof of the fact that the Haoma ceremony has been taught in the Avesta by the prophet himself, for this ceremony is the basic initiative for all other higher rituals. Again in the Major Haoma Yasht which also constitutes the Yaçna Hâ IX and which is regarded as the most ancient and poetical scriptural composition even by Western scholars, Zoroaster is depicted as conversing with the angel Haoma who exhorts Zoroaster to propitiate him by means of the Haoma ceremony. In the presence of such testimonies to the fact of Haoma ceremony being purely Zoroastrian we are at a loss to understand what text even in the extant Avesta writings leads the writer of Zoroastrian Theology directly or indirectly to say that Zoroaster inveighed against the Haoma ceremony. When we study Yaçna Hâs IX, X and XI which are special treatises on the angel Haoma and the plant Haoma we have reasons to believe without hesitation that the ceremony of such a most beautiful and beneficent angel can not be run down by the prophet who has himself performed the ceremony. The most marked epithets of Haoma among many others are 'Ashavazangho' and 'Urunaecha Pâthmainyotémo.' The first epithet 'Ashavazangho' implies 'having holy origin' or 'having the power of producing holiness' or 'able to give the strength of holiness'; and hence it suggests the idea of the efficacy of Haoma ceremony which is the augmentation of the intensity of holiness in the officiator. Similarly since the acceleration of holiness leads to spiritual unfoldment, the second epithet 'Urunaecha Pâthmainyotémo,' which implies the 'best guide of the spiritual path for the soul' suggests the idea of the same efficacy of Haoma ceremony quite directly—viz. spiritual advancement. If Haoma ceremony is one which results in keeping the soul of the officiator on to the right path of holiness administering at the same time the tonic of holiness, how and why should Zoroaster have run down this ceremony is a question which requires solution from the writer of the book. It is quite unbecoming an educated man like the writer to give in a printed book opinions diametrically opposed to the plain facts existing in the scriptures simply because the writer believes that almost all the Parsi public with few ex-

ceptions are absolutely ignorant of the Avesta language and scriptures; and it is entirely unscholarly to thus employ to its full swing the '*argumentum ad ignorantia*.' The Haoma ceremony is a subject which requires special treatment, even if it is treated only from the three Hâs above-quoted, but such treatment does not fall within the sphere of this review.

The Haoma ceremony thus being of purely Zoroastrian teaching it is quite unfair for the writer to say on p. 7 that—

“The cult of the divine plant Haoma was shared by the Vedic people in common with the Iranians,”

as also on pp. 119 and 120 that—

“The Avestan Haoma is identical with Vedic Soma and both refer to the sacred drink prepared from a special plant and partaken of as a part of the ritual service. Haoma has secured a prominent place in the later Avestan theology and forms an essential part of the Zoroastrian liturgy. Haoma primarily is a plant of this world from which the drink was quaffed as a religious act, but the idea soon evolves into an angel of the same name presiding over this plant.”

It is no sound philology that connects words merely from their resemblance of sound. Soma ceremony of the Hindus is not at all identical with the Haoma ceremony taught by Zoroaster. There are altogether different methods of performing the same since the two religions are essentially different. The various benefits bestowed by Haoma on the propitiator and performer of his ceremony have been enumerated by the writer on p. 121 of his book. A study of these as well as of the paragraph on p. 120 under the heading “Haoma pleads the greatness of his cult” will enable the reader to see how unjustifiable the writer continues to be in his dogmatic assertion, on p. 336, of avowing that “Zoroaster had inveighed against the Haoma cult,” and the zenith of self-contradiction is to be noticed in the same paragraph on p. 120 from the last two lines running thus.—

“Zarathushtra thereupon paid homage to the angel and proclaimed his cult as the most praiseworthy”—

as quoted from Yaçna IX § 16, and also in the paragraph on p. 161 where he says that—

"the drinking of the consecrated Haoma moreover brings destruction to the demons."—

as quoted from Yaçna X § 6.

We have thus seen that the writer's attempt to do away with the Haoma ceremony from the Zoroastrian teachings is made without any logical argument and is quite fruitless. It is no doubt a strange device to cut at the foundation of a thing in order that the thing may not *seem* to exist. Such device has been noticed by us in the first chapter in the treatment of the division of Avesta scriptures into periods,—in the second chapter in the treatment of the advocacy of proselytism,—and even in this third chapter in the treatment of Zoroastrian rituals. He seems to regard the Haoma ceremony as one not upheld by Zoroaster in order to enable himself to say that all rituals which have as their basis the Haoma ceremony have not been taught by the prophet himself. Moreover the writer himself calls one who teaches wrongly about the rules of ceremonials by the name of *Ashemaoga*, *i. e.* an apostate, for he says on p. 166 that—

"Ashemaoga seems to be a theological and ritual designation of one who deviates from the prescribed teachings of the established church and who preaches heresy both as regards the doctrines of the faith and the rules of ceremonial."

Having thus determined to establish a Zoroastrian religion void of any ceremonial, the writer has his message to that effect in the various parts of his book. While taking side of the so-called reformers he speaks irresponsibly against Zoroastrian rituals on pp. 346 to 348 of his book. He says on p. 346.—

"The reformers urged that a vast structure of formalism and ritual had replaced the edifice of the simple faith, and religion had simply turned into ritualism.....Religion they urged does not consist in laying up merit by ceremonials."

On p. 348 he continues that—

"No amount of ceremonials performed by the living could either mitigate the sufferings or improve his condition in the spiritual world.... The rituals do not affect its position."

On the same page there is to be found denouncement of the intercessory prayers for the dead. All such views go to show that the writer of Zoroastrian Theology is totally ignorant of the *a, b, c* of Zoroastrian ceremonials. We shall therefore give some idea collectively of the main principles on which Zoroastrian rituals are based and of the efficacy accruing therefrom for both the departed soul for whom the ceremony is performed and for the living relations and friends who undertake to perform them.

From the abrupt manner of the writer of the book, of condemning Zoroastrian rituals it seems that the writer does not understand the *quo bono* of these rituals and that he seems to believe that Zoroaster the prophet never taught these rituals which were only invented by the later priests to enable themselves to find a living. We have seen already that Zoroaster himself has taught the *Yaçna* or ritual, and that too even in the *Gathas* which are regarded as the oldest scriptures by the writer of Zoroastrian Theology. Now we shall try to understand the main principles underlying the Zoroastrian rituals, and for this reason it is necessary for us to understand the nature of progress or advancement of the soul, which is the goal of our life on earth, and which is always kept in view by the prophet while giving the 21 Nasks full of the knowledge of the Laws of Nature. With transcendant genius the prophet well cognised the nine principles in the human constitution which he has taught in the *Yaçna Ha* 54 § 1, and which are the following :—

1. *Tanû*,—physical tabernacle
2. *Gaethâ*,—the vital organs and viscera
3. *Azda*,—the nervous matter
4. *Kehrpa*,—the invisible subtle body
5. *Ushtâna*,—the vital force or energy which sustains the breath and life
6. *Tevishi*,—the desire-force, the origin of Thought-activity
7. *Urvan*,—the soul which unfolds itself
8. *Baodangh*,—Right spiritual consciousness
9. *Fravashi*,—the Highest Ideal.

Of these the first three constitute visible frail physical matter ; the middle three are made of rare invisible and evanescent ultra-

physical matter ; the last three are purely spiritual and permanent constituents in man. In proportion as the physical body is pure, the ultra-physical constituents get subtler and subtler, thus enabling the soul to unfold itself developing its latent powers. The unfoldment of the soul is a process requiring ages after ages, and the Avesta word "Urvan" from its derivation "Uru"=wide and "An"=to breathe or exist, suggests that it is a principle always widening itself out and thus expanding its consciousness. For the sake of its unfoldment or progress, purity of body and mind are required on the one hand, in order to enable itself to respond to higher vibrations which are necessary for the soul on the other hand. These vibrations which have their invisible colours are known by the Avestic word "Staota" which serve as the food of the "Urvan" or soul according to Yaçna Hâs 55 and 58. Urvan or soul requires these "Staota" or higher vibratory colours for its growth—not only during its short sojourn here in this world, but for ever even while it is passing onward through the unseen realms after the death of the physical body. When the Tanu or physical tabernacle perishes, the Gaetha and the Azda are disposed of along with the Tanu, and the Urvan or soul marches onward in the unseen world on the dawn of the fourth day after its separation from the physical tenement. This occasion—*viz*, the Dawn of the Fourth Day including the last hour of the Third Night after death—is a very important one in the soul's progress in both the visible and the unseen worlds. It is on account of this importance that the writer of Zoroastrian Theology says on p. 239 that—

"Ceremonies are therefore to be performed in honour of Srosh for the first three days and nights after death in order that this divine helper may protect the soul from the attack of the demons during this period."—

quoted from the Pahlavi book Shayast-la-Shayast.

In the same way on pp. 270 and 271 the writer reiterates the importance of rituals under the heading 'Srosh's help indispensable for the disembodied soul' thus—

“As an infant that is just born in this world requires care from a midwife and others, so does a soul that has just emerged from the body require help and protection against evil influences.....It is therefore deemed advisable to secure the services of this angel even in advance by propitiating him with rituals during the life-time of the individual. But if that has not been the case, his relatives should never fail to offer sacrifices in his honour immediately after death and continue them for the three days and three nights that the soul stays in this world after death. Besides watching and protecting the soul at this critical period, Srosh is also one of the judges who will take account of the soul. It is indispensable, therefore, to order ceremonies to be performed for Srosh during the time that the soul tarries in this world before embarking on its celestial journey.”—

as quoted from *Dadistân-i-Dinik*.

Thus we have here in these two Pahlavi passages ideas *pro* Zoroastrian ceremonies. In the same way all periodic ceremonies *viz.*, Daham or the tenth-day after death, Siroj or 30th day after death and Sal-roj or anniversary of the death, and the Fravardegân-days *i. e.* the days on which the souls of the departed wish for special ceremonies, are to be performed by the living relatives in order to bid peace and joy to their departed beloved ones in the unseen realms of the universe. Just as the postal system of the present day transmits the thoughts of one person in one place to another person in some remote part of the world, thus establishing the physical communication of thoughts and words and vibrations of one person with those of another far removed, in the same way Zoroastrian rituals serve as a medium of thought-transference from persons in this world to the souls in the invisible world.

All Zoroastrian rituals—which are systematically divided into two main divisions *viz.* (i) those rituals meant for the living—like the *Navjote* or ceremony for initiation of a child into the Zoroastrian faith; the *Nâvar* or initiation into priesthood or qualification of understanding the rules concerning rituals and being able to perform them; the *Jashan* or sympathetic co-operative ceremony of a body of persons for wishing welfare to themselves

and to others; the *Bareshnoom* or nine days ceremony for the purification of the aura or personal magnetism of oneself, etc., etc., as well as (ii) those ceremonies meant for the dead *e. g.*, the *three days' Srosh ceremony* for giving the departed soul into the charge of the angel Srosh, on the dawn of the Fourth Day; the *Pâd-roj* or the ceremony performed during the last hour of the Third Night of a soul's sojourn here in this world after death, the hour when the soul has his full consciousness awakened as to the *Pâd-dehashn* or reward for its goodness and *Pâd-frâs* or punishment for its vice, from which two words we have the '*Pâd-dehashn-Pâd-frâs-roj*' *i. e.* the Day of Judgment or Doomsday or *Pâd-roj*; the *Afringân* or periodic blessing ceremony for helping the dead on to their progress in the unseen world; the *Yzashne* and the *Vendidad*, and the *Nirangdin* and the *Hamâyashst*, which are special ceremonies far more efficient than others lasting for several days or months together for the help of the dear departed ones, etc., etc.,—all these rituals and ceremonies, and liturgies are all but spirito-scientific processes producing grand, practical results in the unseen world, and are based on an entirely scientific understanding of the subtle and unseen laws of nature. Some of such grand fundamental laws of nature taught by Zoroaster in the Avesta are—

1. *Zrâvân*,—the laws of *Eternal First motion or Energy* pervading every force and object, visible or unseen, thus creating the Idea of Time thereby;

2. *Urû*,—the law of ever widening and ever proceeding, the never-ceasing evolution, or *Unfoldment or Spiritual Progress* towards the Goal of "One Far-off Divine Event to which the whole creation moves";—that inherent tendency to advance or go onward which is the essential characteristic of "*Urvan*" the soul;

3. *Staota*,—the law of vibrations or subtle colours produced by *Vibrations of Motion and Sound*, which is at the root of all creation;

4. *Khâstra*,—the law of the *Thermo-Electro-Magnetic Forces* and currents working throughout the visible and unseen realms, in indefinitely various forms of electricity or magnetism ;

5. *Kharenangh*,—the law of *Halo or Emanation of Subtle Magnetic Aura* pertaining to all the Kingdoms—human, animal, vegetable and mineral ;

6. *Barej*,—the law of *Thermal Energy of Fires* of different rates of intensity ;

7. *Mânthra*,—the law of the efficacy of the *Mystic Words of Charms composed by the Prophet* in unison or attunement with the Original Universal Musical Note—the creative Word—*Ahuna Var*—the law whereby the *Urvan* or soul can be *en rapport* with the Music celestial ;

8. *Mithra*,—the law of *Thought-Energy or Thought Power*, its transmission and its effect on persons and things by creating unseen forms in the subtlest states of ultra-physical matter ;

9. *Paitioget*,—the law of *Retributive Compensation and Universal Adjustment and Obligation* with reference to every visible and invisible object and force in the Universe, thus implying the *Law of Divine Dispensation of Justice and Equality* ;

10. *Asha*,—the law of *Order, Administration and Holiness Divine*, implying the Highest degree of Purity,—physical, mental, moral and spiritual.

On these ten fundamental and many more secondary laws besides of equal importance are based all the Zoroastrian rituals which require really a spiritually-rational mind having a genuine grasp of higher scientific facts, and such a mind alone can comprehend the unseen working and efficacy of Zoroastrian rituals. All the above-mentioned names of the ten basic laws of Zoroastrian rituals are purely Avestan, and each of them of frequent occurrence even in the fragmentary extant Avesta scriptures, with which all Avesta students are

familiar. If we entertain a belief, as taught in the Avesta by Zoroaster, in the existence of Ahura Mazda (the Creator,) Ameshaspands (or the Archangels), Yazads (the Angels), heaven-world, soul, immortality of the soul, unseen colours, vibrations, etc.—things which cannot be seen by means of the physical vision or which cannot be easily understood by the intellect alone, we cannot but believe in the efficacy of Zoroastrian rituals. All these things are unintelligible to us at present, because we have not developed our spiritual vision or subtle perception and because we are therefore spiritually blind, just in the same way as ordinary light and colours are invisible to the unfortunate physically blind, or just as the scientific inventions of telephones, telegraphs, aeroplanes &c., can never be understood by those who are backward in intellectual development. The actual working of Zoroastrian rituals which is based on all the ten laws above referred to cannot be seen nor thoroughly understood by us so long as we are spiritually blind, for these are all processes going on in the rarer and subtler stages of ether, which are ultra-physical, and which can be actually seen by the spiritual vision acquired by holy persons and the prophet. The thought-effect and the word-effect are the two main keys to the understanding of the efficacy of Zoroastrian rituals. The laws of vibrations of thoughts and sounds, of forms and unseen colours both of thought and sound, play a very remarkable part in the efficacy of recital of holy Avesta scriptures both as prayers and in the rituals. *Vibration is at the bottom of every visible and invisible object in the universe*, and nothing can have its existence without motion and vibration. We can attest to this fact even by the help of the physical sciences of acoustics, optics, magnetism, electricity, thermal energy etc. The ultimate object of all Zoroastrian rituals is therefore to create an accumulation of very fine electric and magnetic forces and currents, and by means of a battery invisible thus created to accelerate the thought-and-word-vibrations towards the direction of the departed soul for which the rituals are performed. There is entirely a systematic explanation of the working of all individual Zoroastrian rituals, and every individual ceremonial of a certain kind has its own particular

effect produced for the helping on the progress of the soul in the unseen world. Just as all the several parts in a big machine have their individual proper functions to perform, in the same way all separate forms of Zoroastrian rituals serve only as factors combining ultimately to produce a harmonious whole effect.

This is not a proper place to explain the beneficial results produced by each and every Zoroastrian ritual, for we are not here writing a separate treatise on the efficacy of Zoroastrian rituals, but we have here merely to refute the opinions of the writer of Zoroastrian Theology *re* Zoroastrian rituals. We shall take only one instance of the Jashan ceremony and try to understand briefly how it benefits the living for whom it is performed. ' *Khâstra* ' or magnetic and electric forces and currents play an important part in all Zoroastrian rituals. Even modern science admits that invisible subtle magnetic forces emanate from every mineral, vegetable, and animal and human creation, and it is on account of this reason that only certain kinds of things having best and pure magnetic currents are taken in the rituals. Only certain kinds of fruits and flowers (others being prohibited) and water of springs or wells, etc., taken in the Jashan ceremony are employed so as to receive best magno-electric currents issuing from them. Water has those five hydro-electrical magnetic forces (Adu-frâdho, Vanthvo-frâdho, Gaetho-frâdho, Khshaeto-frâdho, Danghu-frâdho) so often remembered in the Aban Yasht, and all these *Frâdho* or hydro-electric forces have the best natural efficiency, if the water is natural *i. e.* derived from running streams. This is why only pure water of wells or springs is strictly recommended for use in all Zoroastrian rituals, and the pure running water of wells or springs which is exposed to the visible and dark rays of the sun all the day has its *Frâdho* naturally in a very high order of efficiency and activity. In the Jashan ceremony the officiating priest who is a practitioner of highest mental and physical purity accumulates all the thermo-electro-magnetic forces from all the things placed before him in the ceremonial apparatus by means of the *Staota* or colour-vibrations of the Avestic Manthra, and

through *Barej* or the thermal energy of the Fire placed before him he creates a very grand and powerful magnet as it were of the most beautiful spiritual unseen currents and forces. This accumulation of currents is forwarded through Fire to the realms of the unseen world which is a region of highly accelerated vibrations. As a result of this in accordance with the laws of attraction or attunement the beneficent spiritual forces from Yazads or angels rain down here to meet the force going above from the Jashan-ceremony officiator. Thus an actual shower of higher spiritual forces and currents is brought down here and propagated over a very large compass by means of all such ceremonies like the Jashan ceremony intended to benefit the living. The writer of Zoroastrian Theology who seems to ignore the working of the inner subtle laws of nature, a physical aspect of which is taught even by the principles of modern science, speaks emphatically in disfavour of Zoroastrian rituals, because he cannot understand the invisible process underlying these rituals when he studies the grammar and word-for-word rendering of the Avestan texts in his present possession, which form as we have seen a very meagre fraction of the entire lore given by the prophet himself. The writer of Zoroastrian Theology displays absolute ignorance of what Zoroastrian religion implies when he says on p. 359 that—

“Religion is not a repository of physical science, and such theories do not form part of Zoroastrianism. The ethical principles of Zarathushtra transcend all time. They are the eternal elements that constitute his religion.”

We find from these words that the writer separates physical science from Zoroastrian religion, whereas in reality Zoroastrianism implies the entire knowledge of all the laws of the universe. The physical world is only a part of the entire universe, and the laws of the physical world or knowledge of physical science cannot be excluded from the knowledge of religion which implies the knowledge of all the laws of the universe. The part or physical science is implied in the whole or religion. The Zoroastrian religion has its esoteric side just as the visible

man has his invisible counterpart the soul, and just as this visible world has its unseen realms also. The Zoroastrian religion is the most esoteric inasmuch as it is very difficult to be understood by studying merely the exoteric meanings, and grammar etc. The esoteric element in Zoroastrian lore bears the same ratio to the exoteric as 7 to 1, because the physical visible world is roughly speaking only one-eighth part of the entire universe. Hence we find in Zoroastrian religion all the laws of nature expounded and explained, the major portion referring to the esoteric or the laws of the unseen states of existence *re* soul, heaven, angels, archangels etc., and the minor referring to the exoteric or the laws of the physical stage of existence. Purity of the body and laws of sanitation and hygiene, the laws of health and prevention of diseases against invisible microbes or *drûj*, laws of physical magnetic purity and seclusion of menstruated women, all these laws of higher physical science are to be found taught even in the meagre extant Avesta scriptures. If the writer of Zoroastrian Theology means to convey from his words on p. 359 that Zoroaster could not have possessed knowledge of the laws of the physical world and of physical science and that therefore he should not have preached scientific laws of nature working in the physical world, we must say that the writer is totally unaware of the 21 Nasks-ful of knowledge given by the prophet, as also of the scope of Zoroastrian religion. We distinguish religion from science thus that science is knowledge invented from time to time by the effort of the intellect of man in its development, while religion is knowledge given by a highly developed soul through inspiration or influx of his heart. The former is ever changing on account of the limitation of man's intellect but the latter is constant, for it is given once for all as it exists immutably in nature for all times. Religion therefore implies inspired knowledge of all the laws of nature both of the physical world and of the unseen world, and therefore to say that "religion is not a repository of physical science" reflects ignorance on the part of the writer of a true distinction between "Science" and "Religion".

Hence we are able to see that Zoroastrian rituals which are based on all the higher laws of nature working throughout all the planes of the universe do necessarily imply a knowledge of the laws of higher physical science as well as higher spiritual science. As the writer of Zoroastrian Theology is at a loss to understand the working of Zoroastrian rituals which are based on those fundamental Laws of nature, he cannot understand the importance given to the requisites of Zoroastrian ritual apparatus in the so-called later Avesta. He says somewhat cynically on p. 80.—

“In common with the Vedas, the Avestan texts deify the ritual implements, textual passages of the scriptures, and other like objects.. The following are the objects that come in for a share of invocation in the ritual: Haoma, Aesma, or the wood for the fire altar, Baresman or the sacred twigs, Zaothra or libations, one's own soul and Fravashi, the Gathas, the Chapters of the Yaçna Haptanghâiti, metres, lines, words of the chapters of the Haptanghâiti, intellect, conscience, knowledge and even sleep. Thus the creator and his creature, angel and man, ceremonial implements and scriptural texts are all alike made the objects of adoration and praise.”

After we have tried to understand the working of Zoroastrian rituals and the basis of that working, we see that the words quoted above reflect ignorance of the laws of Zoroastrian rituals. It is on account of the “Staota” and “Mânthra” laws that textual passages having the best Manthric, Staotic and vibratory effect are given importance in the scriptures, one of the best such instances being the word-effect of Haptanghaiti. Then the Haoma, the Baresman, the Zaothra or water and milk and Aesma or special fragrant wood and other incenses for fire—all these serve to create the best magnetic, thermal, and electric forces and currents in the higher Zoroastrian rituals, and hence it is that so much importance is assigned to these in the Avesta. Just as a scientist has to take great care as to the efficient condition of all the implements, instruments and apparatus used in his laboratory in order to produce the desired result in his experiment visibly and intellectually, in the same way the ritual performer who is a spiritual scientist has to be very particular

and accurate and precise about the efficiency of all the implements to be taken into use in any ceremonial in order to enable himself to produce the desired effect of that ritual invisibly and spiritually. If the writer of Zoroastrian Theology had been but aware of the ten fundamental laws of Zoroastrian rituals—the laws which are the universal laws of nature working everywhere from the physical to the spiritual planes of existence and at all times, he would not have shown his cynical surprise for the praise and importance given to the ritual implements in the books of Yzashne, Visparad, and Yashts—which are the extant fragments of different Nasks now lost to us, but which as the writer of Zoroastrian Theology dreams were composed by the ignorant deceiving dupe-priests (!) of a later date only for the sake of earning their livelihood by means of performing rituals based on those texts.

Being in the same way absolutely ignorant of the working of the same scientific laws in the ceremonials intended for the helping of the departed souls onward in their march in the unseen world, the writer of Zoroastrian Theology puts a strange and awkward comparison on p. 304 between Zoroastrian Yaçna and the Hindu Yaghna rites. He says in the Chapter headed "Exodus to India" that—

"The Parsi athravan tended his sacred fire, even as the Hindu athravan did his in the next street. The Parsi Mobad performed the Yasna ceremony and squeezed the Haoma plant as his Hindu Brahman neighbour practised his Yagna rites and pounded Soma."

These words when put side by side with the words on p. 343 viz.—

"The average Parsi did not fail to borrow many superstitious customs and habits from the Hindus as well as from the Mahomedans during the later period.....Many alien customs had thus worked their way into Zoroastrianism."—

seem to convey to the reader that Yasna was not originally a Zoroastrian ceremonial, nor Haoma ceremony a purely Zoroastrian one. The writer of Zoroastrian Theology means to say that

Zoroaster never taught a single ritual; that all rituals were of a later date, introduced by the later priests for the sake of finding their living; and that therefore the Yaçna and Haoma ceremonials were imitations of the Hindu Yaghna and Soma rituals. No one having seen the Hindu Yaghna and Soma rituals will ever dare compare the Zoroastrian Yaçna and Haoma rituals. We have proved already that Yaçna is of a purely Zoroastrian origin having been taught by Zoroaster and in the Gathas, and that the Yaçna with Haoma ceremony has been specially taught by Zoroaster, Zoroaster himself having performed the Haoma Ceremony. Thus there are ideas here and there to be seen in the book of Zoroastrian Theology so vague and crude that they are prone to produce a baneful influence on the mind of the reader in shaking his faith and belief from its very root if he is as ignorant of the laws of Zoroastrian rituals as the writer of the book. In the grand Yzashne ceremony or Yasna as it is otherwise called, the Haoma or sacred plant, the Baresman or sacred twigs, the Jivam or pure milk, Darûn or sacred wheaten bread, Apâm or pure spring water, Havonim or metal tumbler for pounding Haoma, Tashta or metal plate, etc., etc., have all their practical deep meanings and functions for which they are taken, serving as the most essential requisites of the Zoroastrian Apparatus. We cannot enter here into the details as to how all these things actually work and produce their individual hydro-electric, magnetic and other effects in producing the collective ultimate desired result. The officiator in the Yzashne ceremony collects all the finer hydro-electro-magnetic forces received from the things employed therein by means of the Manthras of the 72 chapters of the Yaçna and with the one thought in his mind centred for the betterment of the departed soul, he sends out this accumulated battery through the energy of the Fire which is in turn connected with the forces of Srosh Yazad to the exact station of the soul in the unseen world where the soul is helped on in its progress by the forces of Srosh and other angels on account of the ceremonial force sent thither. The Haoma ceremony is as we have already seen the *fundamentum* of the

Yaçna ceremony which produces the grand ultimate result described above. The Hindu religion has inculcated its own rituals according to the stage sufficient for that religion, but neither Zoroastrianism has borrowed the Yaçna and Haoma ceremonials from Hinduism, nor Hinduism its Yaghna and Soma rituals from Zoroastrianism. In the absence of any visible resemblance or of logical comparison between the Yaçna of Zoroastrianism and the Yaghna of Hinduism or between the Haoma of Zoroastrianism and the Soma of Hinduism, it amounts merely to speculation and ignorance to say that Yaçna and Haoma are but later introductions made by Zoroastrian priests in imitation of the Hindu Yaghna and Soma rituals.

In this third chapter while refuting the groundless and baneful opinions of the writer of Zoroastrian Theology *re* Zoroastrian rituals we are making only a humble attempt to superficially place before the unbiassed thinking readers of both the books—this one and the original book of Zoroastrian Theology itself—how Zoroastrian ceremonials are based on subtle scientific laws of nature and why ignorant writers on Zoroastrianism like the writer of the book cannot explain all these. Such writers first ignore the fact of there being 21 Nasks of Avesta scriptures taught by Zoroaster and then try to explain the philosophy and theology and ethics of Zoroastrianism as learnt by them from the crude and vague translations of the meagre Avesta fragments now extant. The prophet has propounded in all these Nasks the entire laws of the universe—all the laws of higher physics, chemistry, biology, optics, acoustics, mechanics, electricity, magnetism, dynamics, numbers, logic, astronomy, astrology, geomancy, mathematics, efficient formulæ, vibratory colours, physiognomy, phrenology, palmistry—etc., etc., etc.—all the known and up to now unknown sciences of the universe. Hence it is that Zoroaster is styled the Master-scientist—‘one who has gone foremost in the scale of evolution’ (Urûraost) in the Gathas—‘the only one who heard the precepts of Hormazd’ (Yo no aeo sasnâo gushatâ Zarathushtro Spitâmo) also in the Gathas; and it is for this reason that Manthra Spenta is regarded as Master-

Science (Farhangân-farhang Manthra Spenta) comprising within it all the sciences in their perfection.

Being ignorant of all this the writer of Zoroastrian Theology speaks irresponsibly against the teaching of Zoroastrian rituals, and such books containing irreligious ideas about Zoroastrianism have certainly proved baneful to the ideas of the community on the whole. The writer himself complains of non-Zoroastrian practices engrafted on Zoroastrianism on p. 343 saying that—

“The mediación of a Brahman or of a Mullah was often rated higher than that of a Mobad, and a Sanskrit Mantra or an Arabic Kalma was regarded more efficacious for the purchase of heavenly boons than an Avestan Manthra.....With rich offerings did the faithful repair to the tombs of Moslem saints and to Hindu shrines. The grandeur of the Mazdayacnian teachings had faded.”

This complaint in itself can be looked upon as the direct baneful result of the teachings about Zoroastrian religion by men like the present writer. Such a complaint is very rare no doubt because a majority of the community are still, we are glad to say, very faithful to their religious teachings, and truthful to the traditional observances of all religious canons, customs and ceremonials. But when the minority come in touch with the views and opinions,—radically diametrically opposite to those in vogue and in scriptural teachings unknown to almost all the community,—expressed by writers like the writer of Zoroastrian Theology, they dwindle in their faith, and then regarding everything of their own religion as meaningless and impracticable and useless, they naturally resort to the teachings and practices of other religions. If irresponsible writers like the one of the book under review speak very disrespectfully of the Avesta prayers as he does on p. 344, it is but natural that people may be led astray and may pay respect to Arabic Kalma or to Sanskrit Mantra in place of the Avesta Manthra. If people are publicly taught to shake off their belief from Zoroastrian rituals, they have no other alternative

but to follow the rites of other religions—Hindu idol-worship or Mahomedan tomb-worship. There is another instance of such radical denouncement of the rituals performed for the departed souls on pp. 347 and 348 where under the heading ‘The progressives denounce the intercessory prayers for the dead’ he says—

“The recital of the Patit, or expiatory prayer forms an important part of the ceremonies performed in honour of the dead.....The reformers took up the question and said.....that no amount of ceremonials performed by the living could either mitigate the sufferings or improve his condition in the spiritual world. His sins could not be atoned for by elaborate rituals performed in his name, nor would he be one whit the happier for them. It is true, they further said, that according to the scriptures, the benefit of the ceremonials performed for the dead accrues to the soul during the first three nights after death while it still hovers over the body, but from the period of the dawn of the fourth day when justice is administered to the soul, and it is awarded its special place, the rituals do not affect its position. Any ceremonies performed after this day, that is on the monthly and yearly anniversaries or on any other occasions, are mainly for the Farohar of the dead man, and not for his soul. In fact it was claimed, that rites are more for the interest of the living than for the imagined interest of the dead. Zoroastrianism, they said, never stood for any kind of vicarious salvation, for the question of salvation or damnation rested on the individual’s own deeds.”

A very long quotation indeed, but we have to insert it here in order to enable the reader to make out the sophistry concealed under this very sound (!) opinion of the Reformers. We shall arrange some of the important points of interest contained in this quotation as under—

1. *The writer speaks against the recital of Patit or expiatory prayer for the dead :—*

In the Zoroastrian rituals and prayers, the thought-force and the word-force are the two indispensable forces bringing the desired result thereof. The Patit is a Pazend treatise serving as a collection of essential thoughts of repentance. The

soul after its separation from the physical body can best learn a good deal of correction of the undesirable thoughts, words and actions practised during its stay in the physical world when it receives the thought-vibrations as collected in the recital of the *Patit* as part of rituals performed for it by the living relations and friends. From the recital of *Patit* for the departed soul the benefit derived is not a cancellation of its unmeritorious thoughts-words-deeds, but a discerning of what is right and what is wrong, of what the soul ought to have practised in order to fulfil the goal of spiritual unfoldment, and of what the soul ought to have abstained from in order not to retard the progress towards the goal. The recital of *Patit* as part of ceremonies and prayers for the departed soul therefore never implies atonement for its sins, but rather strength and courage and peace in order to endure the re-actionary punishment of its sins by receiving a thought force of promises never to go again to the wrong path during its long career of progress. The recital of *Patit* never signifies any kind of interference or intercession in the act of justice meted out to the soul by nature according to the Law of *Paitioget i. e.*, re-action of an action or cause and effect, explained in the Gathas XLVI; 8. The meaning assigned by the writer of Zoroastrian Theology to the rule of reciting the *Patit* is very objectionable, for intercession as taught in the Zoroastrian scriptures is always absurd and impossible since Nature is always depicted to work by fixed immutable laws “*Yá dâtá anghéúsh pouruyehyá i. e.* “the first laws of existence working since the creation”, but the intercession or ‘*Jâdangui*’ of *Patit* is in accordance with the mandate of religion as evinced from the words, “*Man az andarz va framân i pedámbari jâdangui ham-dâdistâni*” *i. e.* “I undertake the intercession in accordance with the law by virtue of precept and order of the prophet.”

2. *The writer's mistaken notion about Zoroastrian rituals neither lessening the pain nor giving joy to the departed soul in the unseen world :—*

If we again refer to those ten laws which form the basis of Zoroastrian rituals we can easily understand the actual function of Zoroastrian rituals. The rituals in themselves will neither lessen the number of sins nor increase the number of good actions of the soul. That account is closed with the cessation of the last breath in the physical world, but there is one point here which ought to be carefully borne in mind. The Avesta word '*Kéréta*' or the Pahlavi '*Kerdâr*' is very important in understanding the actual efficacy of Zoroastrian rituals. The Kereta or Kerdâr implies literally 'what is done,' and therefore it signifies a graphical collection of the lasting vibrations of the thoughts, words and deeds committed by the soul during its physical existence. This collection of vibrations remains, like a thought photo-sphere immersed into the aura of the man, and it is impressed also in the unseen world on the particular stage to which the soul is accelerated in its progress in accordance with the proportion of the good or bad nature of its life actions. We find in the Hadokht Nask a very elaborate description of the accompaniment of this thought photo-sphere or the Kerdâr with the soul throughout its march on the Dawn of the Fourth Day after death in the unseen world and remains concatenated with the soul. Two separate Fargards of the Hadokht Nask are devoted to this subject *viz.* the 2nd and the 3rd, the second treating of the good Kerdâr of a soul compared to a most beautiful maiden, and the third of the bad Kerdâr of a soul which is compared to a most ugly woman. This idea of the Kerdar having been taught in a special Nask deserves a good deal of importance in the treatment of Zoroastrian rituals and it is supported even by the Gathas. The Gatha Hâ 31 § 20 describes the punishment meted out to the soul of an unholy person having a bad Kerdâr or collection of the vibrations of unmeritorious thoughts, words and deeds. In the same way Gatha Hâ 53 § 6 refers to the precept against bad Kerdar. Again Gatha 49 § 11 depicts the condition of souls having a bad Kerdar which is a collection of "*Dush-Khshathreng*" i. e. acts of abuse of power, "*Dush-Shyoth-neng*" i. e. evil actions, "*Duz-Vachangho*" i. e. undesirable words, "*Duz-Daenengh*" i. e. evil consciences, "*Dush-Manangho*" i. e.

evil thoughts, and the bad Kerdar is collectively represented as "*Akdish-Kharethâish*" i. e. all sorts of evil food or evil aura accompanying the soul. Of the many passages regarding the good Kerdar we may refer to Gatha 46 § 19 and 10 both of which deal with the merit deserved by a soul of good Kerdar.

Having thus established the law of Kerdar as taught in Zoroastrian rituals we shall now try to understand the direct ultimate result produced by Zoroastrian rituals. The collective electro-magnetic force including the thought-effect and the word-effect created by the officiator in the ceremony in accordance with those ten fundamental laws has sufficient motor-power to proceed to the exact stage of the soul under thought of the officiator and to touch the Kerdar or photo-sphere that is hovering round the soul. If it is a bad Kerdar it becomes a great deal of annoyance, disease, unease and punishment for the soul; if a good one, it becomes a source of happiness, ease and delight and reward to the soul. Hence the force sent through the medium of Zoroastrian rituals either increases the peace and ecstasy of the soul of good Kerdar or mitigates the unrest felt by a soul of bad Kerdar. We may take a rough simile which must not be construed as a logical analogy in order to understand this important item in the study of Zoroastrian rituals. Just as a man in the physical world suffering from disease, calamity or poverty requires medical treatment, mental and verbal consolation and even pecuniary help, in the same way a departed soul of bad Kerdar having been put into that sorry plight on account of the ignorance of the laws of nature, is in need of the kind of help under its own circumstances and that *best kind of help as taught by Zoroaster is the Holy Ritual*. The performance of ritual in honour of the dear departed ones has been ordained as the incumbent duty of the living towards the dead. How can the living father, mother, or husband or wife or children, brother or sister, and friend best remember and express the deep sense of obligation and love towards those of whom any one of these has been deprived except by means of the Zoroastrian rituals which propound a systematic procedure based on the most fundamental laws of nature for establishing

a channel of communication between the living and the dear departed ones. Another rough simile may be given in order to understand the need of Zoroastrian rituals for a soul of bad Kerdar or of good Kerdar. If a member of a family is far removed to a distant place the postal system or telegraph system serves as a source of communication between those separated. The messages received mutually by both the parties enable each of the parties to know the condition of the other and the need for help required by either; in the case of no need of help mere messages of good wishes and love are also welcomed by each of the parties and thus we can very well understand the practical utility of the communicative system and the blessings showered by it. Of course the systems of communication in the physical world cannot work in the unseen world of ultra-physical matter, and understanding very clearly the nature of the world of ultra-physical existence and the different stations therein reached by the soul after death *Zoroaster has inculcated the best system of telegraphic, telepathic, telephemic and tele-electric communication between the living and the departed souls—viz., Zoroastrian Rituals.* Thus we see that the rituals taught in Zoroastrian religion have their own proper function and utility in the grand economy of nature and that the system of ceremonials never interferes with the Law of Dispensation of Justice in nature. There are many other points besides which ought to be studied by those who are eager to understand the real inner working of the entire system of Zoroastrian rituals; but keeping in mind that this is a review we must rest content with the little that is sufficient to refute the groundless speculative views of the guess-work of the writer.

3. *The writer seems to believe in the efficacy of the ceremonies performed for the first Three Nights after death, if he at all condescends to admit the fact of the efficacy of Zoroastrian rituals on the soul:—*

He dogmatically pronounces that all ceremonies performed from the period of the dawn of the fourth day do not do any good to the soul, because, as he says.—

“Any ceremonies performed after this fourth day are mainly for the Farohar of the dead man and not for his soul.”

Such a meaningless and unwarranted view put into the mouth of the reformers is the radical opinion of the writer of Zoroastrian Theology also, for instead of guiding his reader in the right direction *re* the main principles of Zoroastrian religion and ritual, and instead of differing from the speculative fumes of the imagination of the so-called reformed school formed of the so-called Avesta students who have read grammar and translation of merely the prescribed portions from the fractional Extant Avesta Literature for their University Examination, the writer of Zoroastrian Theology always shows deference for such groundless views which have no logical basis but which help to shatter the faith and belief of some credulous people who are quite ignorant of the genuine Zoroastrian teachings. We shall raise two issues in this third point. First, the writer seems to believe that the rituals performed for the first Three Days can reach the soul and do go to it, for the soul is in this world for the first three nights after death as taught in the Avesta. And secondly, he believes that the rituals performed after this third day go only to the Farohar and not to the soul. Thus the writer seems to be at a loss to understand how the rituals performed from the fourth day onward can reach the soul in the unseen world.

This is the first difficulty in the way of his belief in the efficacy of rituals on account of his absolute ignorance of the main principles, just referred to, of the Zoroastrian rituals. The soul's presence during the first three nights in this world makes it easy for him to believe that the rituals performed near the place where the soul is supposed to make its station create a possibility for them to affect the soul's condition. Thus the writer of Zoroastrian Theology has in his mind the idea of physical law of space, and he cannot believe that the rituals can reach the soul after the third day, as the soul is very far removed from this earth and is stationed somewhere in the unseen world. But he ought to know that in Zoroastrian rituals no such

physical law of space can work since there is no idea of space in the unseen world. The idea of locality or space is confined to the physical earth, and the rituals performed here can send their accumulated force to the unseen world without regard to space. Hence the first point at issue could have been easily solved if the writer had studied the laws of thought and vibrations working at the bottom of all Zoroastrian rituals.

Regarding the second point at issue we must say that it is only a false excuse for defending the writer's own thesis of "No rituals necessary for the soul." He puts in a very lame argument that the rituals if performed after the third day can reach the Farohar and not the soul, and this argument can be razed to the ground by a very simple question. The Farohar whatever it may be (for the writer has never explained what the word Farohar implies) is in the unseen world, and how can the rituals performed here travel there to the unseen world in accordance with the first point at issue that we have just noticed? Thus we infer that the writer does believe periphrastically and by argument in a circle that the rituals do at least go to the unseen world. Having established the reaching of the rituals in the unseen world we shall now contradict the statement made by the writer that—

"The ceremonies performed after the third day are mainly for the Farohar of the dead man, and not for his soul."

We have in the first place clear and open Avesta references to prove that the souls ultimately do get the benefit of the worship and rituals performed with proper concentrated thoughts for them. In the Fravardin Yasht §§ 154, 155 the devotee prays thus—

"*Ashaonâm dat uruno yazamaide, kudo-zâtanâmchit narâmchâ nâirinâmchâ, yaeshâm vahehish daenâo vanainti vâ véng'hén vâ vaonaré vâ ; Vanentâm vanghentâm vaonûshâm daeno-sâchâm idha ashaonâm ashaoninâmcha ahumcha daenamcha baodhascha urvâ nemcha fravashimcha yazamaide yoi ashâi vaonaré.*"

“ We attune ourselves here with the souls of holy men and women born at any time who revere the better laws or will revere or have revered. We attune ourselves here with the conscience, heart intelligence, soul and Farohar of the holy males and females, who are revering, who will revere, and who have revered the Law, and who are learners of the Law, and who fought successfully for the sake of Holiness.”

Here we notice that even in the Fravardin Yasht which is mainly a prayer in honour of the various holy Farohars or Guardian Spirits working in the evolution of the entire universe, the souls (Av. *Urūno*, in the plural and *Urvānemcha* in the singular) are remembered in the ceremonial recital of the same Yasht. Similarly in the same Yasht § 148, we find the following—

“ Vispanāmcha aonghām ashaonām ashaonināmcha idha yazamaidē fravashim yaeshām yashethvatcha urvāno Zaoyāoscha fravashayo.”

“ We attune ourselves here with every Farohar of the holy males and females, whose souls and Farohars being worthy of Yaçna are worthy of invocation and propitiation.”

In this paragraph it is seen that the souls (*urvāno*) are invoked side by side with the Farohars and thus we see that the souls and the Farohars are put as it were in the same category of invocation, and are given equal importance in the ceremonial. Then in more than one passage in the same Fravardin Yasht we find as in § 155 the quinquenary of *Ahumcha*, *Daenamcha*, *Baodhascha*, *Urvanemcha*, *Fravashimcha* in invocation, and in this group the soul and the Farohar are always remembered simultaneously. Hence we see at least from these Avestan passages that the souls are not excluded from ceremonial invocation, but are always kept in association with the idea of the Farohar, and hence it can be inferred that the idea of the soul in ceremonial is always implied or latent wherever the idea of the Farohar is made manifest or patent in ceremonial recital. And this is the actual fact seen when we understand the nature of Farohar and the Soul. The writer of Zoroastrian

Theology has omitted to express his meaning of *Farohar*, and it is our duty to give some idea of it since the writer has referred to it. It is beyond our brain-conception to understand what the soul is, and in the same way the abstract conception of the *Farohar* is quite unintelligible. But this is the possible inference that can be drawn from the above-quoted Avesta passages that *Farohar* which literally means 'protecting or guardian-spirit' is some power of the soul itself acting as its guardian in the path of its progress. It is on account of this reason that the *Farohar* serves as a medium for transmitting the ceremonial force to the soul itself. Hence in the Avesta we find passages stating that in the ceremonial the *Farohar* attends when the soul is invoked, and that the *Farohars* can come from the unseen realms and move about freely where the ceremonial is being performed. The soul cannot come to this world with one exception of the Ten *Fravardegân* Days to attend the ceremonial locality, but that the *Farohars* can come is evidenced from the Avesta; and this has given rise to the wrong belief of the writer of the book that the ceremonials are taken advantage of by the *Farohars* and not by the souls. We must therefore make it clear that the *Farohar* is as it were only one ray or emanation sent forth by the soul, and through the instrumentality of this *Farohar* the soul receives the benefit of the effects of rituals. The thought of the soul in the mind of the operator of rituals is sufficient to invite the *Farohar* of that soul, and it is an open fact very well-known that *Farohar* can be present at any time and place whenever one merely thinks of it. Just as physically the eyes do not get the benefit of seeing the surrounding objects but the seer gets it, in the same way the *Farohar*, which is only a connecting link and medium between the vibratory force of the ceremonial on the one hand and the soul itself on the other, does not receive the benefit of the ceremonial but the soul itself receives it. The very well known phrase "*Asho-Farohar*" familiarly ringing in the ears of every Parsee implies that holy power or ray or guardian-spirit of the soul which is free to move about whenever the soul is remembered with its name. Zoroaster's own *Farohar* is in Pahlavi styled "*Yasht-Yazdân Farohar*"

i-Spitaman Zarthosht” meaning the Farohar or guardian-spirit of Spitaman Zarthosht which is worthy of propitiation like that of the angels, and this implies that the power of the Farohar or ray of the soul of Zoroaster was undoubtedly higher in proportion to the stage of his soul. Hence we see that the Farohar and Soul are inseparably linked together, and to say that the ceremonials affect the Farohar only, must therefore imply that they affect the soul as well which is in direct contact with the Farohar extended from itself. In the Pazend formula preserved to us for reciting the name of a deceased person we have the words expressly conveying that rituals are ultimately meant for the benefit of the soul. In every Afringan ceremony the operator with the recital of the name of the deceased adds the words “*Aêdar Yâd bâd anûsheh ravân ravân-i* so and so,” *i. e.* “Let the immortal soul, the soul of so and so be remembered here.” Thus we notice throughout that ceremonials are meant ultimately for the benefit of the soul either directly or indirectly through the channel of Farohar guiding the ceremonial force to the Soul itself. Even if it is granted for sake of mere hypothesis that the ceremonials are meant for the Farohar, then this is inferred from the words of the writer of the book that Zoroastrian ceremonials have got their efficacy no doubt but with respect to Farohar only. If after this inference we proceed further and ask what that Farohar is and in what relation it stands with the deceased person or his soul, we expect some sensible reply from the writer. That sensible reply will ultimately oblige the writer himself to say that the soul being a unit in whatever relation it may stand with respect to the Farohar, does get the effect of the force of ceremonial. Otherwise the idea that the ceremonials are meant for the Farohar of the dead person seems to be quite meaningless inasmuch as no logical connection between the ceremonials and the Farohar has been shown by the writer nor the meaning of Farohar explained nor the nature of the ultimate effect of ceremonials on the Farohar has been clearly demonstrated. Hence we see that as in all other important matters the writer puts in some lame theses without head or tail, which neither his reader nor himself

can properly comprehend, only in order to misguide the reader and create as much dubiousness and unsteadiness of faith as possible; and this ulterior object of the writer must be guarded against by the reader through. Before leaving this subject we shall give one more Avestic reference in support of our argument that the ceremonials do have their effect on the soul itself, and that souls of the deceased are invoked in Avesta recitals for ceremonials. It is a sentence known to all Parsees of every-day prayer-habit and runs thus:—

“*Idha iristanâm urvâno yazamaide yâo ashaonam fravash-ayo,*”

“*We invoke here the souls of the deceased i. e., the Farohars of the holy ones.*”

This sentence which occurs in Yaçna XXVI which is always recited in the Satûm ceremony is repeated in every Gâh or prayer for the five periods of the day, and occurs also in the Visparad Kardeh XIII. The sentence contains the simultaneous idea of both the *Urvâno* or souls and the *Fravashayo* or Farohars, and not that of one with the exclusion of the other. We shall ask the writer of Zoroastrian Theology to prove philologically that the souls are excluded from invocation in this sentence repeated by every Zoroastrian praying five times a day in the recital of all the Gâhs—the Hâvan, the Rapithvan, the Uzyirin, the Aivisruthrem, and the Ushahin, and to desist in his future works from making such idle attempts at digging the staunch faith of the Parsi public who are unfortunately almost all of them ignorant of the original Avesta and Pahlavi studies.

Among the many self-contradictory statements made by the writer in the book, an instance may be given from pp. 147, 148; and from this any reader of ordinary common-sense will be able to see that the writer does recognise the efficacy of Zoroastrian rituals. There under the heading “*Fravashis of the dead long for the sacrifices*” he says—

“*These are eager to communicate with the living among whom they have lived on this earth. They desire that their descendants and*

kindred shall not forget them. They *seek* their praise and prayer, sacrifice and *invocation*. They *come down* flying from their heavenly abode to the earth on the last ten days of the Zoroastrian calendar, which are specially consecrated to them and interest themselves in the welfare of the living.”—

as quoted from the Fravardin Yasht §§ 49, 50.

There are many points in this passage worth noticing. In the first place the Fravashis or Farohars of the departed souls yearn for rituals. Now whether the souls and the Farohars are mutually related or not, the writer does mean to say that the rituals are desired by the departed ones. Hence to say that the ceremonials performed after the third day do no good to the dead as on pp. 347-348 will be quite inconsistent with saying that the Farohars of the dead long for rituals.

Secondly, the Farohars of the dead are eager for establishing a communication with their relations who are still living on the earth, and the eagerness points out the law of reciprocal good *i. e.*, good done to the departed souls by the living relations by means of the ceremonials, and the blessings showered upon the relations by the departed souls who get the benefit of the rituals through the agency of their own Farohars. This law of reciprocal blessings is corroborated by the heading of the next paragraph on p. 148 *viz.*, “Fravashis bless if satiated, but curse when offended.” Thus we learn from the writer’s own words that the ceremonial benefit is longed for by the Farohars of the departed souls from their relations on the earth who are blessed in return by very happy thoughts by the souls from the unseen world. The Farohars actually seek the ritual and invocation performed for them, and if they do not get a response to their requirement from their living relations, the former curse the latter with neglect of their grave and important duty towards the departed ones. Hence it is a duty of all living ones to perform ceremonials for their dear departed ones who are awaiting with eagerness such a beneficent force of ritual.

Thirdly, the manner of coming of the Farohars flying to this earth gives us an idea of the force emanating from the soul

and far stretching to this earth as a medium for transmitting the ritual-force through the channel of the Farohar towards the soul in the unseen world. The long trail made by the flying Farohar is itself the channel established from the starting-point *i. e.* the soul, up to the destination-point *i. e.* the place, where the rituals are performed by the living relations and where the relations always think of their dear departed ones. The writer here also says that the Farohars interest themselves in the welfare of the living, and this fact reiterates the idea of *the law of reciprocal good* done mutually by the departed souls through their Farohars and by the living relations through the accumulated force of ceremonials. Thus we conclude that the statements made speculatively on pp. 347, 348 are mere idols-of-the-mind of the writer, and especially the thesis that the ceremonials performed after the third day do not do any good to the departed souls is a deliberate insinuation made in order to misguide the public, because what he says on pp. 147, 148 from the Avesta text of the Fravardin Yasht is diametrically opposite to those statements. Hence it can be averred of the book of Zoroastrian Theology that it is not meant under any circumstances to give right and genuine knowledge of Zoroastrian theology nor to render any healthy tonic for the weak faith of the ignorant, but simply it is meant to be a potion of poison administered so as to bring the weak belief of the ignorant Parsee public to its ultimate end. Such a meaning can never be tolerated by us—the meaning implied by a Parsee priest who is said to have acquired a certain amount of Western Education in the land of science and philosophy!

We have so far seen from the Avesta scriptures in more ways than one that the rituals are necessary for the departed ones for helping on their progress in the unseen world and that the departed ones do long for the rituals in return for which they bless the living ones who perform such ceremonials either directly or indirectly through their own Farohars or guardian spirits hovering over the souls. The ceremonials, as we have seen while making reference to "*Kerdār*" or "*Action-graph*"

of the departed soul, are necessary for both the soul of good-Kerdar and the soul of bad-Kerdar; and the fact that the ceremonials are necessary even for a good soul is supported by the writer on p. 276 where it is said that--

“When ceremonies are not performed for the good of the (good) soul, it goes to heaven, but when performed, it ascends to the highest Garotman.”

Here it is clearly stated that there is always a double action multiplied of the deeds done by a soul and of the ceremonials done for it, and hence the emphasis laid by the writer on “the individual’s own deeds” with the exclusion of ceremonial good done to the departed soul on p. 348 is quite erroneous and mis-directed, because on p. 276 the words clearly point out that both the “Kerdar” or Action-graph and the *Yacna* or Ritual multiplied together affect the position and the condition of the soul, whether of good or bad-Kerdar, in the unseen world. Another instance of the writer’s habit of contradicting his own views is again noticeable on p. 348 where he says that—

“The rites are more for the interest of the living than for the imagined interest of the dead.”

In these words the word “*imagined*” is the most objectionable word even from the writer’s own former assertions made from Avesta and Pahlavi scriptures in the former pages of his book as we have just marked. We have already pointed out in the beginning of this third main head that the system of Zoroastrian rituals has two main divisions—that of the rituals specially meant for the living ones on earth as quite distinct from the division of the ceremonials expressly intended for helping on the progress of the departed souls in the unseen world. Besides this systematic division of Zoroastrian rituals we have seen that the writer himself has admitted the good effect resulting from the ceremonials to the departed soul; and in spite of such evident facts, if he puts in the word “*imagined*” as above, it is very difficult for us to find language suitable and appropriate for the style adopted by the writer in his book!

In connection with this same subject of rituals whether meant for the Farohars or the souls of the departed, we cannot but make another important reference from the book of Zoroastrian Theology. On p. 150 under the heading "Dual nature of Zoroastrian ancestor-worship" he says that—

"The commemoration of the Fravashis of the dead represents but one phase of ancestor worship. As we have already seen, this spiritual prototype of man is something apart from and above his soul. It is the soul that constitutes the individuality of the person, and it is natural for the survivors to feel that they should look to the soul of the dead for the continuity of communication with them. The sacrifices and prayers offered to the Fravashis are primarily for soliciting their help and favour. Those offered to the souls of the dead on the anniversaries soon take a vicarious form and rest on the central idea that the performance of rites by the descendants enables the souls of the dead to progress from a lower to a higher place in the next world. Thus man's Fravashi and soul both are thought to claim respectively their commemoration from the relatives of the departed one. These two distinct forms of ancestor-worship—the one of invoking the Fravashis of the dead for the good of the living and the other of sacrificing unto the souls with the desire of contributing to their betterment in the next world—often overlap each other. The intermingling of the two becomes so complete that the souls and not the Fravashis are supposed to come down to the rituals even on the days originally consecrated to the Fravashis. In fact their cult is practically forgotten, and the souls alone receive the entire share of the rituals performed by the living."

A very lengthy quotation no doubt, but we have to give it since it makes clear all our points explained in the foregoing pages. From the whole it is seen clearly at least that the writer does admit the fact of the efficacy of the Zoroastrian rituals. And he points out the two distinct forms *viz.*, the rituals for the Fravashis of the dead, and those for the souls of the dead, but being ignorant of the relation between Farohar and soul as already explained by us, he thinks that the two forms overlap each other. In fact the writer of the book has not at all understood the scientific and systematic division of Zoroastrian rituals. In the first place there are rituals grouped together only with the object of doing good to the living by

means of appeals made to angels, archangels and the Fravashis of the various objects in the creation. Thus there are the Yaçna, Jashan Afringân, Farestâ and other ceremonials in honour of some one specified angel or archangel who is appealed to shower down spiritual blessing here, rendering prosperity and happiness all round on the earth, and in this respect also the Fravashis act as mediums or channels for conveying the effect of ritual-force to the unseen world and for bringing the response of that force from the angels and archangels down to this earth. But these are the Fravashis of various objects and saintly forces in the creation, and these Fravashis are quite distinct from the Farohars of the souls of the departed. Hence there are ceremonial invocations of the Fravashis of various objects and forces—styled as *Ashâûnâm Fravashinâm* in the universe, to whom almost the whole of the Fravardin Yasht has been dedicated, in the ceremonials meant solely for the benefit of the living.

This division of ceremonials must not be confounded with the other branch of rituals meant for the benefit of the departed souls. In this division also there are the Yzashne, the Afringân, the Satum, the Farokhshi, the Baj, etc., but these are performed with the soul motive of doing good to the departed soul. Here also the Farohars of the souls of the departed act as mediums or channels for transmitting the ritual-force to the souls in the unseen world. In accordance with the law of action and re-action, or 'Paitioget' as it is called in the Gathas, inherently working in every department of activity in nature, these same Farohars of the souls of the departed bring down blessings from the souls in response to the ceremonials to the relations who perform these, just as by the same law of reciprocal response in nature the currents of the Ashaûnam Fravashinam in the entire universe bring down blessings of happiness and abundance to those who perform ceremonials in honour of angels and archangels. Here the underlying motives of both the divisions of Zoroastrian rituals must be borne in mind very well. In the group of rituals specially meant for the souls of the departed there is the underlying and primary

motive of giving help and sending a helping and peace-creating force of ceremonials to the soul in the unseen world, and the good resulting therefrom to the living relations is merely a secondary issue in response to the main function,—this response coming automatically and naturally without any desire on the part of the living relations to do good to themselves by means of these rituals. Now in the group of ceremonials specially meant for doing good to the living themselves the underlying motive is altogether different. Here the primary object is happiness and good of the living sought by those who perform such ceremonials and the motive here is that of earnest appeal or sincere supplication made to the Creator and His Ministers of Grace to have mercy and shower blessings on the appellants and the supplicants. Thus we learn that the primary motives underlying both the different groups of ceremonials are quite distinct—the one of rendering help to the dear departed souls, the other of yearning for happiness and prosperity for the living persons. We also learn that in both these groups of Zoroastrian rituals *Fravashis* and *Farohars* act no doubt, but these *Fravashis* and *Farohars* are also clearly distinguished—in the one case the *Farohars* of the departed souls themselves acting generally as mediums of transmission, while in the other the forces from ‘*Ashaunâm Fravashis*’ of saintly currents and objects in the universe in general work as channels of communication. If this distinction between the ceremonials performed for the ultimate benefit of the departed souls and those for the ultimate good of the living beings be clearly understood, the “intermingling,” the “overlapping,” the “vicariousness,” the “forgetting of the *Fravashi*-cult,” etc., etc., talked of with unmeaning doubt by the writer in the long quotation above will all vanish when the solution has been clearly made as above. The ceremonials performed for the Last Ten Days of the Zoroastrian Calendar having got a special explanation and meaning on the very line adopted by us may be omitted at present, for it is not in the sphere of this review to write a treatise on Zoroastrian rituals. What we have to notice from all this is that the writers on Zoroastrian religion must have a clear and exhaustive knowledge of many scientific systems and divisions of

various subjects, and they must have obtained a deep insight into all the apparent anomalies at present superficially observed by us in the discussion of Zoroastrian religion, and that therefore writers of books like Zoroastrian Theology must understand their responsibility in nature, for the ignorance of the reader of any book may be tolerated perhaps sometimes, but the ignorance of the writer of any book can never be overlooked with pity. The book of Zoroastrian Theology which is nothing but a jumble of disconnected, distorted, imperfect and raw ideas about various subjects pertaining to Zoroastrian religion if taken up as a book of authority on those subjects anywhere, will have its baneful and destructive effect on the question for which the authority is required.

Lastly in Chapter XXIX specially written on "Farohars," pp. 243-246, the writer evinces his own weakness to understand the functions of the Avestan Fravashi and of Pahlavi Farohar. He complains of the Pahlavi writers as confounding Farohars with the souls, but he is at the same time ignorant that the Farohars are so very akin to souls that it is quite natural to identify both in many approximately the same functions of theirs. As for instance the ceremonials performed with the underlying motive of helping the departed souls in their progress onward in the unseen world are received, as we have already learnt, by the souls through the mediumship of their own Farohars. Here it would not be wrong to say that the Farohars receive the ceremonials or that the souls receive the effect of the rituals or that both the Farohars and the souls receive it. All the three ways of saying this are right from their own respective standpoints which ought to have been made clear while saying in any one of these three ways. It seems therefore that the Pahlavi writers are right from their own standpoint, but the writer of Zoroastrian Theology is at a loss to understand in the first place the relation between Farohar and soul, and secondly the standpoint taken in any writing by the Pahlavi expounder. Hence the three headings in the same Chapter—*viz.*

"In the Pahlavi period the influence of Farohars is less prominent"; "It is for the welfare of the living that the Farohars solicit

sacrifices ;” “ The line of distinction between the souls and the Farohars of the dead is gradually obliterated in the Pahlavi texts.”—

may be said to have been the result of sheer ignorance of the entire subject of Soul and Farohar on the part of the writer, which gives rise to such speculative headings. Here we can put in the common adage for the writer—“ Where ignorance is bliss 'tis folly to be wise.”

Before closing this third main head we shall refer to some other important points which ought not to be left out. On pp. 298 and 299 the writer, while giving a very touching view of the religious persecution of the Zoroastrians in Persia, refers to the performance of rites even by stealth thus.—

“ Zoroastrianism inspired them from within to assert themselves even in the face of disheartening obstacles of such magnitude and the fear of coming calamities that were ever imminent.....Zoroastrianism has struggled for its very existence during this period in Persia, and its followers during such troublous times had to practise their religious rites by stealth.”

These words are sufficient in themselves to point out the importance and indispensableness attached to the Zoroastrian rituals. Ritual was the only real recourse for the Iranians to be in tune with nature in those times of persecution. We are not told whether these unfortunate ancestors of ours performed by stealth religious rites meant for the good of the living or those meant for the departed souls, and whatever of the two main groups of ceremonials they may have performed, it is quite evident that they must have been helped by nature through the mediumship of Farohars—either the Farohars of their departed ones or the Ashâûnâm Fravashinam of the forces of the universe in general. These people in their times of persecution must have at least received response from the unseen world in proportion to the rituals that they could possibly perform secretly. This fact further shows how inherently the idea of rituals has been inseparably linked together with the idea of Zoroastrian religion itself. Since the rituals constitute but the grand procedure for helping on the progress of the soul both during life on earth and

during stay in the unseen world, it is but natural that the Zoroastrian religion cannot be separated from the link of Zoroastrian ritual at all. When we remember that these rituals have been based on those ten fundamental laws of nature enumerated above and many more, we can get a faint glimpse of the reason why so much reverence has been paid from earliest times to the Zoroastrian rituals ever since the advent of Zoroaster. Our ancestors who had very staunch belief in the efficacy of Zoroastrian rituals were not totally ignorant of the laws of rituals. It is always the way of the world to "call our fathers fools," forgetting that one day when we shall become ancestors of our descendants "our sons will also call us so," in spite of our boasted western education and rationalistic pride. When the western science of vibration, sound, electricity and magnetism, light and heat, etc., will advance up to a certain stage, *the fundamental laws of Zoroastrian rituals will be recognised by the future generation to be eternal grand truths in nature—truths underlying the entire machinery of the miraculous universe.* The future generation of Zoroastrians having learnt to recognise the efficacy of Zoroastrian rituals with the help of western science and scientific point of view will stand amazed at our inability to understand this efficacy at present with the help of our *educated intellect bereft of genuine faith, reverence, conscience and sincerity.* Thus we notice the degree of importance attached to the Zoroastrian rituals even in times of persecution. It was only in order to preserve all the important canons and institutions of the greatest and best Law of Zoroaster—institutions which have served as the basis of all Zoroastrian rituals—that our unfortunate ancestors abandoned their wealth and property and their beloved land of Iran, and sought refuge in some place where nobody might interfere in the observance of religious canons of holiness and the performance of religious rites. Our ancestors considered the Avesta Manthra and their recitals in the rituals and the ceremonial-apparatus to be their sole precious heirloom inherited from their revered prophet Zoroaster, and they came ultimately to a land suitable to their own inmost thoughts of preserving this heirloom from one generation to another. This same heirloom

has been preserved till now when some handful of wise-acres—men, no doubt, who have read some books in English, passed their university examinations, read the imperfect translations of Avesta—preach publicly against the institution of Zoroastrian rituals, for they have become atheists or agnostics, or sceptics, or cynics, ridiculing all healthy ancient religious traditions and customs passed down to us traditionally as there was no such convenience of vast printing as we now can avail ourselves of. Among such men can be classed the writer of Zoroastrian Theology who has left no stone unturned in his attempts to teach agnosticism, scepticism, cynicism throughout every chapter of his book!

As a last instance of such scepticism or agnosticism, we shall refer to the words of the writer on p. 371, the last page in the chapter. He says—

“Dogmas and rituals are based upon the needs of the times, and as such they are subject to the natural laws of growth and decay. They have their place in the spiritual development of man. They are the accompaniments of religion, but not religion itself. Man may fall away from dogmas and from rituals and yet he may remain religious. Righteousness rests on the individual's piety, and not on a scrupulous observance of ceremonials, or a practice of elaborate lustrations.”

In the manner of a dying man catching at a straw, the writer of Zoroastrian Theology after having made ineffectual exertions throughout his book to speak *con* Zoroastrian rituals says in the end of his book something the meaning of which he alone can understand. What he means by ‘dogmas’ here when joined with ‘rituals’ by the conjunction ‘and,’ he has not at all explained nor illustrated. Yet he recognises the benefit of these rituals and so-called ‘dogmas’ resulting in the spiritual development of man, which is the *sumum bonum* of human life on earth; and only for this sake the rituals have been revered and believed in by the followers of Zoroaster if not for any other sake. If rituals are the accompaniments of religion, they accompany religion, and wherever Zoroastrian religion is present, Zoroastrian rituals must therefore be present. Thus the writer himself admits that the religion and rituals taught by

Zoroaster are both supplementary of each other, and that one without the other would be only half or incomplete instrument for the spiritual development of man. Religious canons and their observance help man in his spiritual progress during life on earth and keep him in touch with nature and nature's laws, while religious rituals help his spiritual progress onward in the unseen world, and thus keeps the soul in touch with nature and nature's laws. Lustrations or purificatory ceremonies are meant for the physical, mental, moral, and spiritual development of man; and hence we conclude—

- (i) that the lustrations and all canons or rituals of holiness are the fundamentals of Zoroastrian religion;
 - (ii) that the Zoroastrian religion is and has always been associated with the Zoroastrian rituals by the law of association of ideas inherently shown by the prophet working in the rituals;
 - (iii) that the opposition given by a handful of so-called radicals has an underlying ulterior motive,—for if the scrupulous observance of rituals is discarded the work of proselytism will be facilitated to a very great extent, and then the aliens can on no account be debarred from the Zoroastrian fold.
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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 Pahlavi 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 Athenæus, 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 every one 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 Zoroas-

trianism 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 practised 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 Nask, subsequently lost. Similarly, not a 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 Menuk-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 *Kâr*) 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 “Hitâ-marôné” the infallible accountant in the Gathas, that the Yazata Mithra has been appointed in the Avesta the lord overseeing 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 every one 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!

CHAPTER 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 practised 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 Yaçna, 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 "Yaçna." 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. 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 “*Yaçna*” in the Avesta never means sacrifice or “animal-slaughter”; otherwise, as the writer of Zoroastrian Theology takes the word *Yaçna* to mean animal sacrifice, the entire Avesta with the Gathas which are full of the various forms of *Yaz* and ‘*Yaçna*’ 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 *Yaçna* 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 *Yaçna* 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 en rapport with, to be univibrant*

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

"The sacrificing priest invites him to attend the *Yaçna* sacrifice,"
as quoted from *Yaçna* I, 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 Hâtâm*" formula which has the same significance as the "*Yathâ Ahu Vairyo*" and the "*Ashem Vohu*" prayers. In the formula it is taught that—

"We must 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 *Yaçna* 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 '*Yaçna*' 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 from cruelty and slaughter.

- (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 prevents 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 51 § 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 Ahura Mazda!*
- (v) Gatha 51 § 15—*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 (Paséuš-Thrátá) except Thyself, Behman and Ardî 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) Yaçna 12 § 2—*May I protect the animal-creation from the thief and the robber by means of prayers offered unto Ahura Mazda.*
- (ix) Yaçna 71 § 9 } —We attune ourselves with the entire
Fravardin Yasht § 74. } animal-creation e. g. the water-animals,
the land-animals, the birds, the free-moving animals, the hoofed animals.
- (x) Yaçna 10 § 20 } —Salutations to the cattle-creation! Salu-
Behram Yasht § 61 } tations 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

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

- (xi) Vendidad 21 § 1—*Salutations to thee O prosperity-rendering animal, whom the wicked heretic unholy, cruel man slaughters.*
- (xii) Yaçna 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) Fravardin Yasht § 71—*We attune ourselves with the souls of animals and beasts e. g. water-animals, land-animals, birds, leapers, hoofed animals etc.*
- (xiv) Yaçna 6 § 10 }
 16 § 4 }
 17 § 10 } —*We attune ourselves with the souls of the bene-*
 26 § 4 } *ficent cattle and beasts.*
 39 § 4 }
- (xv) Yaçna 39 § 1 } —*We attune ourselves with the souls of*
 Major Haftan Yasht § 5 } *ourselves and of the beast-creation which de-*
sires 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 animals is as it were engaged in doing deeds of holiness and good thought.*
- (xviii) Yaçna 35 § 7 } —*We consider for you the Yaçna of Ahura*
 Major Haftan Yasht § 1 } *Mazda and the nourishment of the cattle-*
creation as the best. Verily shall we act according to 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 35 § 4 } —We desire happiness and fodder for
 Major Haftan Yasht § 1 } the 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.)*
- (xxii) Vendidad Fargard 18 § 17 } —*May there be an increase of cattle
 Atash Nyaesh § 10 } and men unto you (who invoke me i. e.
 the Fire.)*
- (xxiii) Mah Nyaesh § 10—*O 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 propitiated.*

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,—will 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 “*Géûsh 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 “*Géûsh*” 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 “*Géûsh*” in the same sentence “*Thrânjedhrâm géûshcha 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) In Gatha 32 § 12, in the prohibition of “*Geush Morenden*” or 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 springwater 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 *Abân 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 *Abân*. 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.

(v) The sentence “*Géûsh Hudâongho 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.

(vi) 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

tune with the spiritual forces, has been translated to mean "Mâns" 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, Yaçna, 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!”

Any one 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 “*Géûsh 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 Yaçna 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 *Gâv* or the entire animal creation, benedictions to it, victory to it, food and clothing to it, industrious work for it.” If *Gâv* 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 *Gâv* 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 (*Géúsh-Morenden*) and the Gathic mandate of protecting the animal (*Paséúsh-Thrátá*) 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 "Yaçna" 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 *Yaçna Hâ 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, Baresman 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. 121*.—

"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 mè pita haomâi draono frerenaot Ahuro Mazdao ang-huharéné mat hizvo hoyâmcha 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 'Yaçna' 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 "Yaçna" 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 “*Gao*” 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 Hâ 44; 18 we find a very peculiar phrase running thus:—

“*Dasâ aspâo 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 endeavour 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, recognised 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 "*Gâush Hudâo*" 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 unwashed hands, the water and vegetables of Horradâd and Amerodad; for if after the departure of the light thou devourest with unwashed hands, the water and vegetables of Horradâd and Amerodâd, 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 ceremonial 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 untranslated portion actually contains no one really knows. The best Pahlavi scholar can never be sure that he understands the contents to a Pahlavi text until he has fully translated it; no amount of careful reading can make him certain that he does not misunderstand 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 practise 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 “ *Hvaré* ” 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 (Frashgard). 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 Yaçna, 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 Holines :—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 Zarthusht 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 emphasised in the Zoroastrian scriptures.

"*Yatha no aonghâm shâto manâo, vahishto urvano, khathravaitish tanvo, hento vahishtem anghush akaoschoit ahuirya mazda jasentâm*"— is the grand principle preached in Yaçna Hâ 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 lustre 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 realised 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 nairitaité zi te ahmât pourûm framraomi Spitama Zarathushtra, Yatha maghavo fravâkshoit. Visâné ahmât yatha évisâi, pâthrané ahmât yatha apâthrâi, shaetarato ahmât yatha ashaetâi.

Hâûcha ayáo naráo vohâ mano jâgérébâshtaro anghat yo géush uruthvaré hâmpîfrâiti yatha hâû yo noit. Itha ho upa-méréto, hâû aspérénc-mazo, hâû anûmayo-mazo, hâû staoro-mazo, hâû viro-mazo,

Aesho zi naro paitiyeinti asto vidhotâsh peshanaiti, yascha ishush khâthakhto peshanaiti, yascha zemako peshanaiti kanném vasté vanghaném, yascha mashim dravantém sastârem kamérédhacha peshanaiti, yascha ashemaoghém anashavaném anghuharestâtem peshanaiti, paovirim aetaeshâm shyothananâm verezimmém 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 géush ūruthvare hampáfráiti*" 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 "*ūruthvare*" 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 Mano 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, *Jagcrebushtaro* = can acquire, *Anghat* = is, *Yo* = who, *geush* = of the cattle or living creation, *Uruthvare* = increase, *hampáfráiti* = fills up. All these words when literally analysed 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 misguiding 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 (*Paseûsh-Thrâtâ*) ;
- (iv) the word "*Yaçna*" 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-Yaçna*"—' *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

"Dasâ aspâo arshnavaitish ushtremchá."

"Ten pregnant mares and a camel."

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

- (vii) Vohu Mano 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 emphasised by the Vendidad cannot at the same time advocate flesh-diet for a Zoroastrian; and
- (x) the principle of “*Urvatām urunem*” or unfoldment of the soul longed for in the Aiwisruthrem Gâh, which necessitates “*Khâthravaitish tanvo*” or brilliant-aural bodies, “*Shâto Manâo*” or healthy peaceful mind, and “*Vahishto Urvâno*” the Best condition of the soul, simultaneously, aspired after in Yaçna 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-Yagna" 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 *Shalva-Brahma* of the Vedas, the *Kalma* of the Kuran, 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 Yaçna* or the Laws of higher vibratory colours.

Being ignorant of this distinction the Avesta students very often explain *Ahuna 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 *Yaçna XIX §§ 3, 4*, where it is said—

“*Aat mraot ahuro mazdáo bagha aesha ás ahunahé vairyéhé Spitama Zarathushtra yat te frávaochim para asmem, para apem, para zám, para gám, para urvarám, para átarem ahurahe mazdáo puthrem, para narem ashanem, para daeváishcha khrafstráish mashyáishcha, para vispem ahúm astavantem, para vispa vohu mazdadáta 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 Aithro—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 Yaçna*,” which are the guiding laws of the entire Universe—the *Fundamenta Universalis*.

“*Staota Yaçnya yazamaide ya dâta angherush pouru-yehya.*”

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

—*Yaçna 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 Yaçna* (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 *Yaçna*, the Vendidad, the Visparad, and all the to us unknown Avesta comprising the 21 Nasks. The unfoldment of the Soul (*Ŗevatâm Ŗevnem*) 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 dâtâ Ahyâ anghesh vispâ maethâ Yathâ vao yazemaschâ urv'idyâo Stavas ajeni paîti.*"

"*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 Vibrationary Colours), being attuned with (Yazemaschâ) Thee by the law of Uru or Spiritual Unfoldment.*"

—Yagna 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 into *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 "*Yaz*" "*Yazai*" "*Yagna*" 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 Yoithemâ daseme stutâm Yuzem Zevishtyâongho isho khshathremchâ saranghâm.*"

—28 § 9.

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

(b) "*At tâ vakshya ishento yâ
Mazdâithâ hyatchît vidushé Staotâchâ
Alturâi Yaçnyâchâ vangheush Manangho
Hu-mâzdhrâ ashâ yechâ yâ
Raochebish daresatâ urvâzâ.*"

—30 § 1.

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

(c) "*Pro-moi fravoizdum arethâ,
Tâ Yâ vohu shavîi mananghâ,
Yaçnem mazdâ Khshmdvato at
Vâ ashâ staomyâ vachâo.*"

—33 § 8.

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

(d) "*Pairi-gaethe Khshmdvato.vahme
Mazdâ garobish stutâm.*"

—34 § 2.

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

(e) "*Kat toi râzare, kat vashi,
Kat vâ stuto kat vâ Yaçnahyâ,
Sruidyâi mazdâ frâ-vaocha yâ
Viddâyât ashish râshnam.*"

—34 § 12.

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

- (f) *“Mazdâ at moi vahishtâ
Sravâoscha shyothnâchâ vaochâ,
Ta-tu vohu manangha
Ashâchâ ishudem stuto,
Khshmakâ Khshathra ahurâ fershem
Vasna haithyem dâo ahum.”*

—34 § 15.

“Declare unto me O Ahura Mazda the best 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 â bushtish vasase Khshathrahyâ dya,
Yavat â thrâ mazdâ stâumi ufyâchâ.”*

—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 vispanîm mazištem
Stavas ashâ ye hwlâo 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 ne Staotâish nêmangho â vivaresho.”*

—45 § 8.

“I do desire Him by means of the Staota of prayer.”

- (j) *“Ye ve staotâish mazda frinâi ahura
Avat Yâsdâns hyat ve ishâ 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 yazâi stavas mazdâ ahurâ,
Hadâ asha vahishtâchâ 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 yaçnâish paiti stavas ayeñi
Mazdâ ashâ vangheush shyothanâish manangho.*"

—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 vé staotâ aojâi mazdâ âonghâchâ,
Yarat asha tavâchâ 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 mé âonghâm Zaothranâm franghaurât, yâ noit
staotanâm yaçnyanam âmâto vispe ratavo.*"

—Meher Yasht § 122.

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

(b) " *Yo paviryô stoish astavvithyâo staota ashem nâist daevo.*"

—Fravardin Yasht § 89,

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

(c) " *Yahmi paiti vispem manthrem ashem sravo visruyata, ahv
ratusheha gaethanâm; staota ashaha yaf mazishtahecha,
vahishtahecha, sraeshtahecho.*"

—Fravardin Yasht § 91.

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

(d) “*Yim isén ameshâo spenta vispe hware-hazaosha fraoret frakhshni avi mano zarzdâtoit anghuyat hacha, ahum ratumcha gaethanâm, staotârem ashahê yat mazishtahecha vahishtahecha, sraeshtahecha, paiti-frakhshtaremcha daenayâo yat 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) “*Staotârem vazenti.*”

—Ashish-vangh Yasht § 12.

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

(f) “*âdhât uiti fravashat yo spitamo Zarathushthro yo paoiryô mashyâko staota ashem yat vahisstem, yazata ahurem mazdâm, yazata ameshe spentê.*”

—Ashish Vangh Yasht § 18

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

(g) “*Yat imâm daenâm astaota, dushmainyum sizdhyo daevân apa ashavân*”

—Jamyad Yasht § 84.

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

(h) “*Frâ té visâi urvatho staota urvathem staotârem vanghanghem dadho dôkhta ahuro mazdâo yathâ ashem yat vahishtem.*”

—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) “*Imâo-se té haoma gâthâo, imao henti slaomâyo.*”

—Haoma Yasht II § 18.

“*These are thy Gathas, O Haoma, these are thy Staota.*”

(j) “*Ashâatcha hachâ vangheushchâ manangho vangheushcha khshathrât, staotâish thwât ahurâ staotoibyô aibi ukhdhâ thwât ukhdhoibyô, Yaçna thwât Yaçnoibyô.*”

—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 valmeng alurâi mazdâi, ashaichâ vahishtâi, dade mahicha chishmahichâ âchâ avacdayâmahi.*”

—Haftan Yasht VII § 1.

“*We offer, accept and declare unto Ahura Mazda and Asha Vahishta our reverential devotions of the Staota songs.*”

(l) “*Thvôi staotarascha mânthranascha ahurâ Mazdâ aogêma-daecha, usmahichâ visâmadaechâ.*”

—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 ahuro mazdâo spitamâi zarathushtrâi dat yat asha vahishta fradaitishsha spitama zarathushtra, staotarecha zaotarecha, zbâtarecha, mâthranâcha, yashtarecha, afritarecha, aibijaretarecha vanghân khshacta raochâo khanraaitishcha verzo ahmâkem yasnâicha vahmâicha yat ameshanâm spentanâm.*”

—Ardibehesht Yasht § 1.

“*Ahura Mazda replied to Spitama Zarathushtra—“ Regard Asha Vahishta of good sheen lights and luminous glories, as the master 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 yâ staota yaçnyâ yatha hesh fradathat mazdâo, ye sevishto verethrajâo frâdat gactho, pâthraî ashahe gacthanâm, harcthrâi ashahe gacthanâm, svyamnanâmcha saoshyantamcha vispayâo ashaono stoish.*”

—Ha 55 § 4.

“*May the Laws of Attunement by means of higher vibratory colours come over to us in the same way as the most beneficent, 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 Yeçnyâ yazamaide ya dâtâ anghêush poûrâ,ehyâ—maremnâ sakshemna sâchayamna dadarâna paitishâna paitishmaremna framaremna frâyazemna, frashem vasna ahum 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 practising, worth learning, worth teaching, worth revering, worth remembering frequently, worth reciting, worth attuning, giving fresh-existence in accordance with the Divine-Will.*”

- (c) “*Baghâm staotanâm yeçnyanâm yazamaide ; staotanâm yeçnyanam yazamaide frasraothremcha, framarethremcha, fragathremcha, frâyashtimcha.*”

—Ha 55 § 7

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

- (d) “*Haurvâm handâitim staotanâm yeçnyanâm yazamaide ; apanotemaya paiti vachastashât sraeshâtâm at toi kehrrpem kehrrpâm avayedayamahi mazdâ ahurâ imâ raochâo barezishkem barezimnâm, avat yât hvaré arâchi. Staota Yeçnya yazamaide yâ data anghêush pourayehyâ.*”

—Ha 58 § 8.

“*We attune ourselves with the Laws of Staota Yaçna 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 Vairim yazamaide. Ashem Vahisstem sraeshkem ameshem spentem yazamaide. Fshusho manthrem hadhaokhtem yazamaide. Haurvâm handâitim staotanâm yeçnyanâm yazamaide, staota yeçnya yazamaide yâ dâtâ anghêush pourayehyâ.*”

—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 Yaçnya. We attune ourselves with the Staota Yaçnya which are the Laws of Primary Manifestation.*”

- (f) “*Vispaecha pancha gâthâo ashaonish yazamaide, vispemcha yeçnem frâitimcha paititimcha aibizaretimcha yazamaide, Vispâcha staota yeçnya yazamaide, vispaecha vâcho mazdofraokhta yazamaide, yoi henti dushmatem jaghnishta, yoi henti duzokhtem jaghnishta, yoi henti duzvarshkem*

jaghnishta ; yoi henti aivi-karéta dushmatahe, yoi henti aivi-karéta duzukhtahe, yoi henti aivi-karéta duzvarshtahe ; yoi aipi-kerententi vispem dushmatem, yoi aipi-kerententi vispem duzukhtem, yoi aipi-kerententi vispem duzcarshtem ; mânayen ahe yatha âtarsh hushkem aesmem yaodzâtem hupairishtem aipi-kerentaiti hâvayeiti dazaiti, vispanâm-cha aetaeshâm rachâm aojascha verethremcha kharenascha zavarecha yazamaide."

—Ha 71 § 6, 7, 8.

"We attune ourselves with all the five holy Gathas. We attune ourselves with the entire Yaçna (or Vibration-attunement) and with its acceleration, propagation and proper intonation. We attune ourselves with the entire Staota Yaçna. 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."

(g) *"Vâcha hankeretha yazamaide. Gâthanâm avâ-urusta yazamaide. Gâthâo spentâo ratu-khshathrâo ashaonish yazamaide. Staota yeçnya yazamaide, yâ dâta angheush pouruyehyâ. Haurvam hand-âitim staotanâm yeçnyanam yazamaide. Haom urvânem yazamaide. Hvâm fravashim yazamaide."*

—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 Yaçna which are the Laws of the First Manifestation or Primum Mobile. We attune ourselves with the entire perfection of Staota Yaçna. We attune ourselves with our Soul. We attune ourselves with our Fravashi."

4. THE VISPARAD.—

(a) “*Nivaedayemi hankârayemi staotanâm yeçnyanâm handâtanâm hufrâyashtanâm ashaonâm ashahê rathvâm.*”

—Kardeh 1 § 3.

“*I invite and co-operate with the holy laws of holiness of Staota Yaçna which are well-arranged and fit for attunement.*”

(b) *Azem aeta zaota visâi staotanâm yeçnyanam frasraothremcha, framarethremcha fragâthremcha, frâyashtimcha.*”

—Kardeh III § 5.

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

(c) “*Staotacha yeçnâicha vahmâicha frasastayaecha, yat aesha ahurahe mazdao, yat aesha ameshanâm spentanâm, rateushcha-ashaono berezato, yeçnâicha vahmâicha yat apanotemahe rathvo, yat jaghmushayao ashoish, yat jaghmushayâo ratufritoish, yat mânthrahe spentahe, yat daenayao mâzdayaçnoish, yat staotanâm yeçnyanam, vispaeshâmcha rathvâm.*”

—Kardeh IX §§ 6,7.

“*Practise 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 Mazdayaçnian Law, the Staota Yaçna and all the lords.*”

(d) “*Humaya upanghâo chishmaide ahunahe vairyehe ashaya frasrutake, frasrâvayamnahe, hâvanay-âoscha, haomân hunvantayâo ashaya frashutayâo f.ashâvayamnayâo, arshukhdhanâmcha vachanghâm sravanghâmcha Zarathushtrinâm hvarsh-tanâmcha shyaothnanâm baresmanâmcha ashaya f.astaretanâm, haomanâmcha ashaya huta-nâm, staotanâmcha yeçnyanâm daenyâoscha mazdayaç-noish mântuvanâmcha, vakhedhvanâmcha varesht-vanâmcha.*”

—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; or the deeds of Hvarshta; of the Baresman spread with holiness; of Haoma pounded with holiness; of Staota Yaçna; of the thoughts, words and actions of the Law of Mazdayaçna.*”

(e) “*Vahishta chithra yazomaide yâ staota yaçnya vahishtâm ishtim yazomaide yâm ashahe vahishtahe.*”

—Kardeh XXIII § 1.

“*We attune ourselves with the most excellent fundamenta (i. e. seeds) viz. those of Staota Yaçna, 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 fraoret frakhshni avi mano zarzdâtoit anghuyat hacha, ho mâm staoiti yim Ahurem mazdâm, ho ašem staoiti, ho zâm staoiti, ho gâm staoiti, ho urvarâo staoiti, ho vispa vohu-mazda-dhâta asha-chithra staoiti.*”

—Hadokht Nask Fragard I § 3.

“He who practises 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) *“Yâ ahmât staotâ yeçnya srâvayeni, ahunemcha vairim srâvayeni, ashemcha vahishtem husravâni, apascha vanghuish yaozdathâni; hathra ana gâthvya vacha garo-nmâne ahurahe mazdâo jasat paoiryo; dathat ahmât tat avat âyaptem.”*

—Aban Nyaesh § 8.

“So that I may chant the Staota Yeçna, 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 Yaçna) 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:—

“ *Yās-té vispé mazishtëm Sraoshem*

Zbaya avanghâné,”

“ *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 realises the efficacy of the chanting of Avesta Manthra 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 Manthra 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 Manthra, 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 Yaçna*” signifies the entire procedure and science of attunement through the medium of the higher unseen colours produced by vibrations of sound,

3. “*Urvatám Urínem*” 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 Yaçna*.

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* × *Asha* × *Sraosha* × *Mánthra*—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 recipient 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 Yaena 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 Yaena exhaustively are known in Pahlavī by the holy priests who understood these laws very well by the name of “*Farhangān Farhang Mānθra 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 Yaena 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 Yaena which contains in all 33 main Chapters. Out of this very important Nask we have mere fragments of Gathas, Yaena Haftanghaiti, Yaena, 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 Yaena.

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 Yaçna Ha 55 §§ 2, 3, 4—

“Yào no henti Gâthào harethravaitishcha pâthravaitishcha mainyush-kharethrâoscha; yào no henti uruné vaem kharethemcha vastremcha. Tào no henti gâthào harethravaitishcha pâthravaitishcha mainyush kharethâoscha; tao no henti ūrūne vaem kharethemcha vastremcha. Táo no buyân hu-mizdáo, ash-mizdáo, asho-mizdao paro asnáî anghuhe pascha astascha baodunghascha viârvish-tim. Tá no ama, tâ verethraghna tâ dasvára, tâ baéshaza, ta fradatha, tâ varédatha, tâ havangha, tâ aiwiâvanghâ, tá hudâongha, tâ ashavasta, tâ frârâité, tâ vidushe. Uz-jamyân yâ staota yaçnya yatha hish fradathat mazdáo ye sevishto verethrajáo frâdat-gaetho; pâthráî ashahe gaethanâm, harethráî ashahe gaethanâm suyam-nanâmcha saoshyantâmcha vispayâoscha ashaono stoish.”

Yaçna 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 consciousness. 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 Yaçna 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 Yaçna* or Laws of attunement 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 Yaçna* 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 Yaçna* 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 Yaçna* 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 Yaçna* 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 Yaçna.
- (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 Yaçna *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 Yaçna 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, Gaethâ or vital organs, Azda or etheric and nervous body; and the ultra-physical including Kehrpa or invisible counter-

part of the physical body, Ushtâna 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 Yaçna 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 Dævas* 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 Yaçna is the protector, defender and promoter of the entire existence* of the holy, guiding the whole creation, to that "One Divine Event" or 'Frasho-Kereti' i. e. Renovation.
- (xii) The *Staota Yaçna 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 Yaçna, and the close relation between the Sun which is the Light of all visible Lights and the Staota Yaçna is indicated very easily.

(xiv) The inter-relation of Ahuna Var, Asha Vahishta, Staota Yaçna, Gathas, Aggregate Words, Soul, Fravashi, Havonim, Baresman, Haoma, Thought, Word and Deed of Mazdayačnyan Law—establish 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 Mazdayačnian 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 Yaçna.

(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 Yaçna. *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 practised 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 Frasha-
Kereti or Renovation of the Entire Universe.*

Besides these, the epithets of Staota or Staota Yaçna viz., worth chanting, worth singing, worth attuning, worth remembering, worth practising, worth learning, worth teaching, and capable of withstanding, cancelling 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 Yaçna. We shall begin with—

1. GATHAS—

- (a) “*Ashâ, kat thwâ darsâni manaschâ vohu vaedemno
Gâtumchâ ahurâi sevishîti sraoshem mazdâi
Anâ Mânthra mazishtem vâuroimaidi Khrafstrâ hizwâ.*”

—Ha 28 § 5,

“*O Asha, when shall I see thee recognising 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) “*Dâostu Mazda Khshayâchâ yâ re Mânthra srevimâ râdâo.*”

—Ha 28 § 7.

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

- (c) "*Tem ázutoish ahuro Mánthrem tashat ashâ hazaosho,
Mazdâo gavoî Khshvidemchâ hvo urushacibyo spento sâsnya
Kasté vohu mananghâ ye i dâyat éêâvâ maretayeibyo.*"

—Ha 29 § 7.

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

Who is he with the Good Mind that can deliver these two for ever unto the mortals?

- (d) "*Ahmâi anghat vahishtem ye moi vidvâo vaochat haithim,
Manthrem yim haurvatato ashahyâ ameretâtaschâ,
Mazdâi avat Khshathrem hyat hoi vohu vakshat mananghâ*

—Ha 31 § 6.

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

- (e) "*Angheush marekhtâro ahya yaechâ mazdâ jigerezat Kâmé
Thwahyâ mânthrâno dutem ye ish pâat daresât ashahyâ.*"

—Hâ 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.*"

- (f) "*Uzireidyâi azem saredanâo senghahya Mat tâish vispâish
yoi toi mânthrâ marenti.*"

—Ha 43 § 14.

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

- (g) "*Tat thwa percâ eresh moi vaocha ahura
Kathâ ashâ drujem dyâm zastayo
Ni lim merânzdyai thwahyâ mânthrâish senghahyâ,
Emavaitim sinâm dâvoî dregvasu
â-ish divafsheng mazdâ anâshe 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 not attain their treacherous aims, O Mazda."

(h) *Tat thwa peresâ eresî moi vaochâ ahurâ
Kathâ mazdâ zarem charâni hacha khshmat
Askitim khshmâkâm hyatchâ moi khyât vâkhshaesho.
Saroi buzdyâi haurvâtâ ameretatâ, Avâ mânthrá ye rathemo
ashât hacha."*

—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 Mânthras which are the best wealth by virtue of Ashoi."

(i) *At fravakhshyâ angheush ahyâ paourvim,
Yâm moi vidcâo mazdâo vaochat ahuro
Yoi im vé noit itha manthrem vareshenti
Yatha im menâichâ vaochachâ Aeibyô anghush avoi anghat
apemem."*

—Ha 45 § 3.

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

(j) *"Aroi zi khshmâ mazdâ ashâ ahurâ Hyat yushmâkâi Mânthrane
vaorâzathâ Aibi-dereshâtâ avishyâ avanghâ, Zastâishtâ yâ
nâo khâthre dâyt."*

—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) *Ye Mânthrâ vâchem mazdâ baraiti Urvatho ashâ nemanghâ Zarathushtro Dâtâ khratéush hizvo raithim stoi Mahyâ râzeng vohu sâhit 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 zi toi vakhshyâ, mazdâ vidushe zi nâ mruyât Hyat akoyâ dregvâité ushtâ ye ashém dâdhre, Hvo zi Mânthrâ shyâto ye vidushé mravaiti."

—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 *Ashoi*. He who declares the *Manthra* unto a knower is indeed happy."

2. YACNA—

(a) "Imâm anghuyâmcha ashayâmcha rathwâmcha ratufritimcha gâthanâmcha sraothrem hvarshtâo Mânthrao pairicha dademahi âcha vaedayamahi."

—Ha 4 § 1.

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

(b) "Ashaya-no paiti jamyât yehyâ satâ ishâonti râdangho. Thwoi staotaraschô Mânthranaschâ ahura mazdâ aogemadaecha usmahichâ visâmadaechâ."

—Ha 7 § 24.

"May those blessings reach us through Ashoi, whose benefits 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 Mazdáo, ahunahe vairyehe, arshukhdhahe vahsh dahmayáo vanghuyáo áfritoish, ughrá dámoish up-amanái, haomahecha Manthrahecha ashaonaccha Zarathushtrahe ashaya-no paiti jamyát."

—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 te Mazdáo barat paurvanim aiwidonghanem stêr-paesanghem mainyu-táshtem vanghuhim daenám mázdayaçnim, áat anghé áhi aiwiyásto barehnush paiti gairinám drájanghe aiwidáitishcha gravascha Manthrahé."

—Ha 9 § 26

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

- (e.) "Yascha mé aetahmi anghavo yat astavaiti Spitama Zarathushtra baghâm ahunahe vairyehe marât, frâ vâ maro drenjayât frâ vâ drenjaya srávayât, frâ vâ srávayo yazâite thrishchit taro peretumchit he urvânem vahishtém ahum frapârayeni azem yo ahuro mazdáo, á vahishtát anghaot, á vahishtât ashât, â vahishta-yeiby raochayeiby."

—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) “*Vahishto Ahuro Mazdaò ahunem vairim frâmraot vahishto hâmo kârayat.*”

—Ha 19 § 15.

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

(g) “*Kat humatem? Ashavanem manas poiryò. Kat hukhtem? Mânthro Spento. Kat hvarshtem? Staotâishcha ashapaoiryâishcha dâmebish.*”

—Ha 19 § 19

“*What is Humatu? 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 ash'î vahisht'î ashem para-chinasti vispem mânthrem vispai mânthrdî yatha ash'î khshathrem chinasti.*”

—Ha 20 § 3.

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

(i) “*Yaçnim vacho ashaono Zarathushtrahe—yenghe hâtâm âat Yaçne paiti.*”

—Ha 21 § 1.

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

(j) “*Manthrem spentem ash-kharenanghem yazamaide, dâtem vidoyum yazamaide, datem Zarathushtri yazamaide, dareghâm upayanâm yazamaide, daenâm vanghuhim mâzdayaçnim yazamaide, Zarazdâitim Mânthrem Spentem Yazamaide, ushi-darethvem daenâm Mâzdayaçnim Yazamaide, vaedhim Mânthrem Spentem Yazamaide, âsnem-khratum Mazdadhâtem Yazamaide, gaosho-srutem khratum 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 Mazdayaçnian, we attune ourselves with Devotion with Manthra Spenta, we attune ourselves with conscious attachment with the Law Mazdayaçnian, 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-ishim Yazamaide, amavantem, verethrâjanem, vitbaeshanghem, mazishtem ashahē sravanghâm ; gâthâo spentâo ratukhshathrâo ashâonish Yazamaide ; Staota Yeçnya Yazamaide yâ datâ angheush paouruyehyâ."

—54 § 1.

"We attune ourselves with the 'Ayriamâish-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 Yaçna which are the Laws of Primary Existence."

- (l) "Yo paouryo gâthâo frasrâvayat yâo pancha spitâmahe ashaono Zarathushtrahe."

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

- (m) "Yim yazata haomo frashmish baeshazyo sriro khshathryo zairidoithro barezishte paiti barezahi haraithyo paiti barezayâo, hvachâo pâpo-vachâo pairigâ-vachâo, paithimno vispo-paesim mastim Yâm pouru-âzaintim Manthrahecha paurvatâtem."

—Ha 57 § 19, 20.

"(Srosh) with whom the advancer, health-giviny, beautiful, powerful, golden-eyed Haoma attuned himself on the highest peak of Alburz with the good word, with the Pâpo and Pairigâ Words, and following the all-adorned greatness [i. e., the full commentary of the Superiority of Manthra."

- (n) “ *Yenghe ahuno vairyo snaitish visata verethrajao yaçnascha haptanghâtish fshushascha mânthro yo vârethraghnish vispâoscha yaçno Keretayo.*”

—Ha 57 § 22.

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

- (o) “ *Ahunemcha vairim fraeshyâmahi antarecha zâm antarecha asmanem ; ashemcha vahishtem fraeshyâmahi antarecha zâm antarecha asmanem ; yenghe hatamcha hufriâyashtâm fraeshyâmahi antarecha zâm antarecha asmanem ; dahmahecha narsh ashaono dahmamcha vanghuim âfritim fraeshyâmahi antarecha zâm antarecha asmanem—hamaestayaecha nizberetayaecha anghrahe mainyeush mat-dâmano duz-dâmano pourumahrkahe.*”

—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 zaotrê baresmanacha rathwâm framaretârem âyese yeshti yim narem ashavanem dadharânem humâtemcha mano, hukhtemcha vacho, hvarshtemcha shyothanem, spentâmcha armaitim daretem yoi manthrem saoshyanto, yenghe shyothnâish gacthâo asha fradenté.*”

—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 Hvarshta deed, and sticks to Spenta Armaiti and the Manthra of the Saoshyants, by whose actions the settlements thrive on account of Ashoi."

(b) "Aeta vacha madhayangha ahe vacha sadayangha, ahuro mazdâo ashava, hathra vanghubyo Yazataeibyô yat ameshaeibyô spentayeibyô hukhshathraeibyô hudhâobyô."

—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 yeshti ahunahe vairyehe anahunâcha ratushcha stitatascha daenayâo vanghuyao mâzdayaçnoish."

—Kardeh 10 § 2.

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

(d) "Ashem ahurem mazdâm yazamaide, ashem ameshe spente yazamaide; ashem arshukh-dem vachim yazamaide; ashem vispem mânthrem 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 gâthâm ashaonim ashahe ratum Yazamaide—mat-afsmânâm mat-vachastashtim, mat-azaintim, mat-peresvim, mat-paiti-peresvim, mat-vaghzebyâcha, padhebyascha, huframaretâm, framaremnâm, hufrâyashtâm frayazentâm."

—Kardeh 14 § 1.

“ We attune ourselves with *Ahunaavaiti 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 âstu ahurahe mazdâo Yaçndî sevish tahe ashaono ye nâo ishto yasnahecha haftanghâtoish fravâkaecha pâiti-astayaecha, mazdâtaecha, zaradâtaecha, framaretaecha, fraokhtaecha, verethraghne, ashaone anapyukhdhe, anapishute, yo frâvaoche, yo fravakhshyeite mazu amava verethraja vidvaeshtvo vachâmcha vârethraghninam fravâkâi âthrascha ahurahe mazdâo.* ”

—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 *Yagna Haftanghâiti*, 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) “ *Aivi-geredhmahi Yaçnahe haftanghâtoish humatacha, hukhtacha, hvarshata; aivi-geredhmahi ashem vohu.* ”

—Kardeh 17 § 1.

“ We grab or absorb the *humata, hukhta hvarshata* effect of *Yagna Haftanghâiti*; we absorb *Ashem Vohu*.”

(h) “ *Hvare raocho yazamaide, hvare barezishtem barezi-manâm yazamaide, hvarecha ameshe spente yazamaide; hvarshatâo mânthrao 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-practised Manthra.”

(i) *Vohu khshathrem yazamaide ; khshathrem 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 apámcha vanghuhinám urvaranámcha khavriranám ashaonámcha fravashinám Yaçnem geredhmahi vahmemcha ; avi âonghâmchit yâo vanghuhish yâo âpo yâoscha urvarâo yâoscha ashaonâm fravashayo yaçnem geredhmahi vahmemcha ; avi geush, avi gayehe, avi Manthrahe Spentahe ashaono verezyanghahe, yaçnem geredhmahi vahmemcha ; avi tava Ahura Mazda yeçnem geredhmahi vahmemcha ; avi tava Zarathushtra Yaçnem geredhmahi vahmemcha ; avi tava ratavo bereza yeçnem geredhmahi vahmemcha ; avi ameshanâm spentanâm Yeçnem 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-practising 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 mazdâo ahmâkem nâma spitama zarathushtra yat ameshanâm spentanâm tat asti mânthrahe spentahe amavastemem, tat verethravastemem, tat kharenanghastemem, tat yâskerestemem, tat vârethraghnyotemem, tat baeshazyotemem, tat tbaesho-taurvyânstemem, daevanâm mashyânâmcha, tat vispahe angheush astvato anghvâm asti vimarezish-tem."*

—Hormzd Yasht §§ 3, 4.

"Then Ahura 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 over-powering, 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 mé tat nâma framruvidhi ashâum ahura mazda yat té asti mazishtemcha, vahishtemcha, sraeshtemcha, yâskerestememcha, vârethraghnyotememcha, baeshazyotememcha tbaesho-taurvayânstememcha, daevanâm mashyânâmcha, yatha azem taurvayeni vispe daeva mashyânscha, yatha azem taurvayeni vispe yâtavo pairikâoscha yat mâm nae chish taurvayât, noit daevo, naedha mashyo, noit yâtavo, naedha pairikâo."*

—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, avâo tbaeshâo taurvayo daevanâm mashyândmicha, yâthwam pairikanâmcha, sathrâm kaôyam karafrâmcha, mairyanâmcha, bizangranâm, vehrkanâmcha chathvarezan-*

granám, haenayâoscha perethu-ainikayâo, perethu drafshayâo, credhvo-drafshayâo, uzgerepto-drafshayâo, khmrem drafshem barentayâo, atha imâo namenish drenjajo framrava, vispâish ayânacha khshafnascha."

—Hormazd Yasht § 10.

"If thou wished O Zarathushtra to shatter the ills proceeding from daevas and men, sorcerers and fairies, cpressors, 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 mé aetahmi anghwo yat astavainti spitama zarathushtra imâo namenish drenjajo framrava paiti vâ asni paiti vâ khshafne framrava ús vâ hishto ni vâ paidhyamno ús vâ hishto; aiviâonghanem vâ aiviâonghayamno, aiviâonghanem vâ bujiamno; frâ vâ shusa hacha gâtaot, frâ vâ shusa hacha zantaot, frâ vâ shusa hacha danghaot, ava-jasa dakhyâm â; noit dim nara, anghé ayân, noit anghâo khshapo; aeshmo drutahe drukhsh munangho avasyât, noit akavo, noit chakavo, noit ishavo, noit kareta, noit vazra, noit visenti asana avasyât."

—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 of 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) "Visânstascha imâo namenish parshtascha pairi-vârascha visente pairi mainyoyât drújat varenyayâtcha dravânithyât ziziyushatcha kayadhât vispo-mahrkâatcha pairi dravatat anghrât mainyaot mânayen ahe yatha hazanghrem narâm oyum narem aiviâkhshayoit."

—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 drûj, the wicked influences of Gilân, against the sinful injurer, against the Evil Spirit which is all-death and wickedness.”

(f) “Ushi ahurahé mazdâo yazamaide, darethrâi mânthrahe spentahe ; khratum ahurahe mazdâo yazamaide, marethrâi mânthrahe spentahe ; hizvâm ahurahe mazdâo yazamaide, fravâkâi mânthrahe 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 nmânahe bâdha Spitama Zarathushtra, vispa drukhsh jan'iti, vispa druksh nâsh'iti yatha haonaoti aeshâm vachâm.”

—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 practises the recital of these words smites all druj and destroys all druj from his house.”

(h) “Imâ ât ukhdhâ vachâo ahurâ mazdâ, ashem manayâ vahehyâ fravaochâmâ ; thvâm at aeshâm paitiyâstaremchâ fradukhshtâremchâ 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 vispaeshâm anghro-mainyaosh, almâi yâthucâm pairikanâmcha, airyamanem mânthranâm, mazisstem manthranâm, vahisstem mânthranâm, vahishtotemem mânthranâm, sraesstem mânthranâm, sraeshtotemem mânthranâm, ughrem mânthranâm, ughrotemem mânthranâm, derezarem mânthranâm, derezarotemem mânthranâm, vârethraghnim mânthranâm, vârethraghnyotemem, mânthranâm, baeshazem mânthranâm, baeshazyotemem mânthranâm.”

—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) “ *Asho-baeshazo, dâto-baeshazo, kareto-baeshazo, urvaro-baeshazo, Manthro-baeshazo ; baeshaz nâm baeshazyotemo yat manthrem spentem baeshazyo, yo narsh ashaono hacha uruthvân baeshazyât, aesho zi asti baeshazanâm baeshazyotemo.*”

—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 aeshâm daevanâm hazanghrâi hazanghro paitish baevarâi baevano, ahankhshtâi ahankhshtayo paitish nâmeni ameshanâm spentanâm haurvatâto zbayoît, nasum janat, hashi janat, ghashi janat, saené janat, buzi janat.*”

—Khordad Yasht § 2.

“ *He who repeats the name of Khordâd out of the Amesha Spentus smites these five daevas viz. Nasu, Hashi, Ghashi, Saene and Buzi out of these thousands and millions and innumerable daevas.*”

- (l) “ *Dazdi ahmâkem tat âyaptem, yase thwâ yâsâmahi, shura, urvaiti dâtanâm sravanghâm, ishtim, amem, v-rethraghnem, havanghum, ashavastemcha, haosravanghem, hurunimcha, mastim spâno, vaedhimcha, verethraghnemcha ahurodâtem, vanaintimcha uparatâtem yâm ashahe vahishtahe, paiti-parshtimcha mânthrahé.*”

—Meher Yasht § 33.

“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) “Nâ ashava âfrivachastemo, ho verethra verethra-vastemo; mânthro spento mainyavim drujem niz-bairishto; ahuno vairyo vachâm verethrajanstemo, arshukhdho vakhsh yâhi verethrajanstem.”

—Srosh 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) “Yascha, Zarathushtra; imat ukhdhem vacho, fravaochât nâ vâ nâiri vâ, asha-sara manangha, asha-sara vachangha, asha-sara shyaothna; maso vâ âpo, maso vâ thcaesho, khshapo vâ tanthyrayâo aipi-dwânmarayâo, apâm vâ nârayanâm paiti peretush, pathâm vâ paiti vicharanâo, narâm vâ ashaonim hanjamanâish dravatâm vâ daerayaçnanim handvaranâish. Kalmi kalmichit vâ aipyanâm, kalmi kalmichit vâ arathyunâm thcaesho birciwaô, noit dim yava anghe ayân, noit anghâo khshapo, dravâo zareto zaranimano zazarâno, ashilya ava-spashtichin avi, ava-spashnaot noit gadhake vazo-vânthcyehê thcaesho frânshtichin frâshnyât.”

—Srosh Yasht Hâdokht §§ 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 daerayaçnians, 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.

(o) *Imatcha, Zarathushtra, imat ukhdhem, vacho, framruyáo yat ájasát, keresascha gadhotushcha daevascha handvaremana, áat dravatám daevaya, nanám yátushcha yátumatám; pairikáoscha pairikavatám tbaesho frateresân fradvarân nyâoncho daeva nyaoncho daevayâjo, zafure ava géurvayân atha râreshyanto.*"

—Srosh Yasht Hâdokht § 6.

"O Zarathushtra thou shouldst recite this ayé 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) "*Vispáo sraoshahe ashyeke takhmahe tanu-mânthrahe, takhmahe hâmvaretivato, bâjush-aozangho, rathaeshtáo kameredho-jano daevanâm.*"

—Srosh Yasht Hadókht § 19.

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

(q) "*Kehrpem mânthrahe spentahe yazamaide.*"

—Srosh Yasht Hadókht § 22.

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

(r) "*Áat mraot ahuro mazdáo azem bi té tat framraváni erezvo ashînum spitama, mânthro spento yo ash kharenáo, tat asti mânthrahe spentahe arsh-dâtem, tat frazdâtem, tat richithem, tat thamanganghuntem, tat varechanghuntem, tat yaokhshtivantem, taradhâtem anyâish dâmân.*"

—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 which is prosperity-rendering, discriminating, health-giving, glory-giving, power-giving, and superior to other created things,'"

- (s) “ *Vispandmcha áonghâm paóiryánâm fravashinâm idha Yazamaide fravashim avám yám ahurahe mazdáo, mazishtámcha, vahishtámcha, sraeshtámcha, khraozdishtámcha, khrathvishtámcha, hukereptemámcha, ashât apanotemámcha; yenghe urva manthro spento aurusho raokhshno fraderesro, kehrpascha yáo raethvayeiti sriráo ameshanâm spentanâm verezdáo ameshanâm spentanâm; hvare-khshactem aurvat-aspem yazamaide.*”

—Fravardin Yasht §§ 80, 81,

“ *Of all these advanced Fravashis we attune ourselves with this Fravashé 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) “ *Yâhmi paiti vispem manthrem ashem sravo visruyata.*”

—Fravardin Yasht § 91.

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

- (u) “ *Maidyomâonghake ârâstyehe idha ashaono ashimcha fravashimcha yazamaide, yo poiryô Zarathushtrâi mánthremcha gusha sâsnâoscha.*”

“ *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 vidaevuhe ashto mazdáo ahurahe, yim Zarathushthro frerenaot hvâvantem anghavé astrvaité.*”

—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) “ *Paóiryán tkaeshe yazamaide, nmânanámcha visámcha, zantunámcha, dakhyunámcha, nmânanghâno, vishâno, zantushâno, dainghushâno, asho-anghâno, Mánthro-angbâno, urvo-anghano, vispaishcha vanghush vanghushâno.*”

—Fravardin Yasht § 151.

"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 mâm yashto kerenaâni azem té vacha framravâni mazdadâta kharenanghvanta baeshazya, yatha thwâm noit taurvayât anghro mainyush pouru-mahrko, noit yâtavo, noit yâtumâo, 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 Mânthrahecha ashaonaecha Zarathushtrahe."

—Ashish Vangh Yasht § 5.

"Salutation to Haoma, Manthra and holy Zarathushtra."

(z) "Yehe zânthaecha vakhshaecha apa-drarat anghro mainyush hacha zemat, yat pathanayâo, skrenayâo, durae-pârayao ; uti davata ho yo duzdâo anghro mainyush pouru-mahrko, noit mâm vispe yazatâongho anusement fraorechinta, âat mâm aevo zarathushthro anusement apayeiti. Jainti mâm ahuna vairyâ avavat snaithisha yatha asma kato-masâo ; tâpayeiti mâm asha vahishta, mânayen ahe yatha ayokshustem ; raeko me hacha anghâo zemat vangho kerenaoti, yo mâm aevo zamayeiti yo spitâmo zarthushtrao."

—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 this earth ; only he i. e. Spitama Zarathushtra expels me."

- (21) “Ahunem Vairim yazamaide ; ashem vahishtem sraeshtem ameshem spentem yazamaide ; vacha arshukhdha vârethraghnish baeshazish yazamaide ; baeshazish vachâ arshukhdha vârethraghnish yazamaide ; Mânthra Spenta daena mâzdayaçne huomachinem 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 Mazdayaçnian Law’s own land-mark ; we attune ourselves with the Airyana aura.”

- (22) “Aat té aevo ahuno vairyo yim ashavanem Zarathushtrêm frasrâvayat vi-berethvantem âkhtuirim aparem khraozdhyehya frasruiiti zemara-guza, avazat vispe daeva ayeçniya arahmya.”

—Jamyâd 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.”

- (23) “Sruto airylene vaejahi tum paairyô Zarathushtra ahunem vairim frasrâvayo vi-berethvantem âkhtuirim aparem khraozdhyehya frasruiiti, tum zemar-guzo âkerenavo vispe daeva zarathushtra, yoi para ahmât viro-raodha apatayen paiti âya zemâ.”

—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 vahsh zarathushtra erezukhdho framravâno â vacho ahuno vairyo fraokhto amakecha 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 ashake ratum Yazamaide,—amarantem verethrâjanem, vitbaeshanghem vispa tbaeshào taurvayantem, vispa tbaeshào titarentem, yo upemo, yo madhemo, yo fratemo, saozizuye taro mânthrem pancha gâthào.*”

—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 cancelling 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; vârethraghnish daevoghnit Yazamaide. Bareshnushaha ashake yat vahishtahc, mazishta mânthra, mazishta verezya, mazishta urvâithya, mazishta haithiâverezya, mazishta vindâithya, daenayâo mâzdayaçnoish 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 Mazdayaçnian 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 pâiti.*”

—Srosh Bâj.

“*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 practised 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*—

energy, 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 Staota 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 'Garomāna' 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 land-marks 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.*

(i) 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-frasânsta, Zarathushthro-fraokhta" i. e. "communicated by Mazda and declared or preached by Zarathushtra" occurring frequently in the Yaçna.
- (4) Manthra is the origin itself of the Mazdayağnian 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 Haurvatât, Ameretât 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 vibrations,—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 Yaçna 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 composer, 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 practised with Ashoi. Hence it is necessary that Manthra which is the Fundamentum of life ought to be practised, 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 practised for the sake of Manthra-charm just as Ashoi must be practised 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 Hâtâm 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 recognises 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 Manthra, 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 universis*. Hence it is seen that direct attunement with Eshusho Manthra, with Manthra of the Mazdayagnian 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 unfolding 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 Mazdayagnian 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 Manthras which are most powerful in their efficacy—such as the Ahuna Var, the Haftanghaiti, the Fshusho Manthra and some Yaçna Chapters—are employed by the angel Srosha as his own weapons against the Druja especially the enemy of Srosha *viz.*, the Aeshma Druja which is the arch-druja. Similarly Ahuna Var, Asha Vahishta and Yenghe Hâtâm, 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 shattering 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 Aeshma 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 Spenta to expel most successfully the invisible drujā 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-practised 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 may be 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 reader'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. *Merely 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 *Ahû-Daenâ 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 says 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 of *human* language used by *man* in his *feeble attempt* to give vent to an outburst of the feelings of devotion and reverence for his Heavenly 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 terms “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 Yaçna 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 Yaçna 19 ; 15 that.—

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

The vibratory power of Manthra is again alluded to on p. 161 on the authority of Fravardin Yasht § 90, Srosh Yasht § 6, Vendidad X ; 13 and Yaçna X ; 6 thus.—

“The faithful *recite the holy spells* to dispel the demons. Zoroastrian himself, at the outset, baffled them by uttering the holy word. As stated elsewhere, these evil spirits are put to flight at the *recital of Ahuna Vairya, Gathic stanzas*, and the other spells, and the drinking 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 Yaçna 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, Vendidad 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 of 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 marvellous 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 Ahura 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, every one 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 Ashem 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 such 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 manthra 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 marvellous 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 Monâjât 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
Acibyô 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 emphasise 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 Manthric 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*."
- v) "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, practised 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 corpses 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 recognised 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 *Mugian 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, are 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 *Khrafastraghna* 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 productions 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. Ardasher 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 *Magûs* 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 "*Asrûn*" or "*Aerpat*" which has been corrupted into 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.* of 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 extra-ordinary 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 a 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-shidâ-dâd 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 '*Dokhmas*' 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-dâna*" 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-dâna* 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-dânas* for different families, and each family preserved the bones of its own stock in its own *Asto-dâna*.

When Zoroaster explained the Law of nature and propagated the Zoroastrian religion, he introduced a special system of what we now term “*Dokhmâ*” or a well prepared with elaborate rituals performed over it, and when this system spread by degrees, *Asto-dânas* 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-dânas* which may have continued as a relic of a pre-Zoroastrian practice. *Asto-dâna* must not be confounded with the interment or burial, and this confusion 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 Athravans, 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 recognised 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 "*Moghhu-tbish*" 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 civilisation 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:—

- (c) "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 Chief 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 recognised 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 knowledge 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 Ethiopia 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 recognised 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, practised 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. “*Ā mām aidûm vahishtâ, â khaethyâcha mazdâ dare-shatchâ, Ashâ Vohu Mananghâ, yâ sruyé paré magâûno*”!
—Gatha Hâ 33 § 7.

“*O Mazda come unto 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 parâ,
Garô demâné ahuro mazdâo jasat pouruyo
Tâ vé vohu mananghâ ashâicha savaish chivishi.*”

"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. *"Tâm Kavâ Vishtaspo magahya Khshathrâ nasât
Vangheush padebish manangho, yâm chistim ashâ mantâ,
Spento Mazdâo ahuro, athâ né sazdyai ushtâ."*

Gatha Ha 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 Spitamâi Zarathushtraî nâ mazda,
Ke va asha afrashta, kê spenta armaitish,
Ke va vanghéush manangho achista magâi ereshvo."*

—Gathâ Hâ 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. *"Zarathushtra kas té ashavâ urvatho
Mazoi magâi, ke vâ ferasruidyâi vashti
At hvo Kavâ Vishtâspo yâhi
Yengstu mazdâ hademoi minash ahurâ
Teng zbayâ vanghéûsh ukhdhâish manangho."*

—Gatha Hâ 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."

6. “*Kudâ ashem vohuchâ mano Khshathremchâ at mâ mashâ,
Yuzem mazdâ frakhshnene mazoi magâi â paity-zânatâ,
Ahurâ nû nâo avarê, ehmâ ratoish yushmâvatâm.*”

—Gatha Hâ 29 § 11.

“*When will Holiness, Good Mind and Power hasten
unto me? O Ahura Mazda, grant unto us now help in
perfection for the majestic greatness—out of your own
gifts unto us.*”

7. “*Atchâ vé mizdem anghat ahya magahya
Yavat âzûsh zarzdishto bunoi hakhtayâo
Parachâ mraochâns aorâchâ yathrâ
mainyush dregvato anâsat para,
Ivizayathâ magem tem at vé vayoi
anghaiti apemem vacho.*”

—Gatha Hâ 53 § 7.

“*Then unto you there would be the Reward of this Great-
ness, when the Desire which has stuck to the innermost
bottom of the heart is killed out and out, when the spirit
of wickedness is totally destroyed. Hence go on with
that Greatness, otherwise unto you there would be words
of woe in the end.*”

These seven references from the Gathas indicate that the concrete “*Magavan*” and the abstract “*Maga*” are spoken of in the Gathas. The writer of Zoroastrian Theology may object to this our saying on the ‘linguistic basis’ of his. But we can say emphatically that no Avesta philologist can dare to challenge the use at least of the concrete “*Magavan*” in Gatha 51 ; 15 in the dative plural, and in the Gatha 33 ; 7 in the accusative plural, to which the writer of Zoroastrian Theology has not at all drawn the reader’s attention. There may be some difference of opinion as to the meaning of the abstract “*Maga*” in the remaining stanzas above referred to, but we are at a loss to understand why the writer of Zoroastrian Theology has artfully

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 33 ; 7 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. **Âbêrêtar**—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 “*Frâdho*” in the *Avesta*. He knows the procedure of drawing out pure water in the different *Gâhs* of the day ; he understands why water should not be drawn out of the well in the *Aivisruthrem Gâh*, and he knows all the rules about “*Pâv*” or purification of a thing.
3. **Asnâtar**—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 Mâhârui on the left, the Havanim on the right, the ring with the Varas or Sacred hair when covered and when exposed, etc., etc.
5. **Hâvanân**—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 Dasturân-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 Sacerdotal 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 Gâh § 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 "*Mozoi 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 Garonmâna, 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 \bar{c} islike 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 nâirivaité zi te ahmât poûrûm framraomi, Spitama Zarathushtra, yatha magavo fravâkhshoit, visâné ahmât yatha évisâi, puthrâné ahmât yatha aputhrâ, shaetavato ahmât yatha ashaetâi."

—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 Phlavi rendering also runs thus.—

" Banâ hanâch aitun (aigh valman) nairik-homand lak min hanâ val lavin frâz-yamallunam (lavin frâz yamallunam) Spitâmân Zartohsht (val lavin âvâyet yahbuntan) chigûn (mavan) pavan magih frâz sâtunt yakvimûnét (aigh nishman luit) zak i nishman-homand (aigh ayok aet) min zak chigun (shâyat mavan ân) avis (mavan lûit) zak pûs-homand min zak chigûn abenman ; zak khastak-homand min zak chigûn zak akhâstak."

" 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—

"*Mâ no âpo dush-mananghé, na no âpo duz-vachanghé, mâ no âpo dûsh-shyothnâi, mâ dûz-daenâi mâ hashi-tbîshé, mâ moghû-tbîshé, mâ vérézâno-tbishe, mâ nûfyo tbîshé.*"

—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 afflieter 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 Yaçna 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 references to it from the Gathas, the Vendidad and the Yaçna. All these nine references to Magav from the extant Avesta—7 Gathic, 1 from Vendidad and 1 from the Yaçna—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, recognised in the Gathas, Vendidad and Yaçna.
2. It is the highest grade in the Athravan or priestly class in the Zoroastrian Sacerdotal Order, and of the same order as the "*Sraoshâvereza*" 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 "*Majus*" 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

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 recognised priest of the Avestan texts is the Athra-van, 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 Yaçna, 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 *Daenâ-i-Mazdayaçni* and the *Daenâ-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 Hâ 45 constituted the original writing given by Zoroaster, and that all the other portions viz. the Vendidad, the Yaçna, 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 these 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 date 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 Mânthra 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 sâsnâo gûshatâ, Zarathushthro Spitamo.*”

i. e. “ *Spitama Zarathushtra who alone heard our teachings.*”

The phrases ‘ *Mazdo-frasînsta*,’ ‘taught or imparted by Mazda,’ and ‘ *Zarathushthro-fr iokhta*’ and ‘declared by Zarathushtra’ repeatedly found in the Yaçna 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, Hâ in the Yaçna, 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. 119 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 *Yagna of the Vedas* is not exactly the same as the *Yaçna of Zarathushtra*, but it can be said that Yagna is as great a ceremony for the followers of Vedas as the Yaçna 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 *Yaçna* it can never be meant that Yagna is identical with Yaçna. 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 Yaçna ceremony and squeezed the Haoma plant, as his Hindu Brahman neighbour practised his Yagna rites and pounded Soma,”

meaning thereby that the Zoroastrian Yaçna 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, and 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. 155 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 Hâs of Yaçna, 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 any one writer out of so many, existing for our guidance. We find not a single name of any one 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-

garded as the first disciples of 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 any one 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 a long 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 successors*.....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 existThe 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 Khâstra or electric force of 81 generic kinds, with the angels Râm and Gvât—(ii) the functions of Meher who co-operates with Khorshed 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 Ushtëna or 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 Kyân 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 Zarathushtra 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 Ushtëna 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 there 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—

"Tâ chashmeng thwisrâ hâro aibi Ashâ aibi vaenahi vispâ"
i. e. "O Protector, Though seest all through 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 Yaçna Hâs 1, 2, 3, 4, 6, 7 what the eyes of Ahura Mazda are regarded to be—

*“Maonghaecha gaochithrahe hva·echa khshaetahe aurvat
aspae doithrahe ahurahe mazdâo.”*

*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, Yaçna, 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 sophistical 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 researches brought to the Parsis, who had been accustomed to *attribute indiscriminately all Avestan compositions to Zoroaster himself* and who never approached their own sacred books with a historical perspective.

"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 "*Râzeng*" or "mystic words" or "*Guzera Senghôngho*" "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 as 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 principii* 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 considerably supplement the Gathas. To declare the ceremonial observances taught explicitly in the so-called Later Avesta as 'an exuberant *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 Yaçna, 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 Parsis 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 Yaçna, 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, Yaçna 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 "*Vispé sravâo 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!

CHAPTER IX.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I. GATHAS.—

- (i) *Kathâ ashôî drujem dyâm zastayo,
Ni him merânzdyî thwahyâ mânthrâish senghahyâ,
Emaraitim sinîm dâvoi dregrasu,
Ā-ish dvařsheng mazdâ anâshê ânstânschî.*”

—Ha XLIV; 14.

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

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

- (ii) “*Atchâ yadâ aeshâm kêna jamaiti aenanghâm,
At mazdâ taibyô Khshathrem Vohu Mananghâ roividâiti,
Aeyibyô saste Ahura yoi ashîî daden jastayo drujem.*”

—Ha XXX; 8.

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

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

- (iii) "Yadâ ashem zevim anghen mazdâoscha ahurâongho,
Ashichâ ârmaiti vahishtâ ishasâ mananghâ,
Maibyo Khshathrem aojanghvat yehyâ veredâ vanaemâ drujem."
—Ha 31; 4.

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

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

- (iv) "Yâ râonghyen sravanghâ vahishtât shyothnât maretâno,
Aeibyo mazdâo akâ mraot yoi geush morenden urvâkhsh-ukhti jyotum,
Yâish gerehmâ ashât varatâ karapâ khshathrenchâ ishanâm drujem."
Ha 32; 12.

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

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

- (v) "Tat thvâ percâ eresh moi vaochâ ahurâ,
Katha drujem nish ahmat â nish-nâshâma,
Teng-â avâ yoi asrushtoish perenâongho,
Noit ashahyâ âdivyeinti hachemnâ,
Noit frasayâ vangheush châkhnare manangho,"

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

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

(vi) "Adâ-zi avâ drujo avo baraiti skendo spayathrahya,
At asishâ yaojente â-hushitoit vangheush manangho,
Mazdâo ashakhyâchâ yoi zazenti vanghâu sravahi,"

—Ha 30 ; 10.

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

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

(vii) "Khshathrâish yâjen karapano kâvayaschâ,
Akâish shyothnâish ahum merengeidyâi mashim,
Yeng khê urvâ khæchâ khraodat daenâ,
Hyat aibi-gemen yathrâ chinvato peretûsh,
Yavoî vispâi drujo demânâi astayo,"

—Ha 46 ; 11.

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

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

(viii) "Yezi addîsh ashâ drujem venghaiti,
Hyat ânsashutâ yâ daibitânâ fraokktâ,
Ameretâiti daevâishchâ mashyâishchâ,
At toi savâish vahmem vakhshat Ahura."

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

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

(ix) Atchâ ahmâi varenâi mazdâ nidâtem,
Ashem suidyâi thaeshâi râshayenghe drukhsh,
Tâ vangheush sare izyâ manangho,
Antare vispeng dregvato haklmeng antare-mruye."

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

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

“*Râshayenghe dregvantem savayo ashavanem i. e., the wicked is for destruction, the holy one is for the benefit.*”—

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

(x) “*At ye mâ-nâ marekshsaite anyâthâ ahmât Mazdâ,
Hvo dâmoish drujo hunush, tâ duzdâo yoi henti,
Maibyo zbayâ ashem vanghruyâ ashî gat te.*”

—Ha 51; 10.

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

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

(xi) "At dush-khshathreng, dush-shyothneng, duz-vachangho,
 Duz-daeneng, dush-manangho, dregvato,
 Akâish kharethâish paiti urvâno paityeinti,
 Drujo demâne haithya anghen astayo."

—Ha 49; 11.

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

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

(xii) "Noit urvâthâ dâtoibyaschá karapano vâstrât arem,
 Gavoi âroish âsendâ khâish shyothnâishchá senghâishchá,
 Ye-ish sengho apemem drujo demâne adât."

—Ha 51; 14.

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

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

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

II. VENDIDAD.

- (i) "*Aat yezi-shé barât aevo yat iristem upa va nasush raethvât naonghanat hacha, chashmanat hacha, hizumat hacha, paitish kharenadh fravakhshat hacha, frashumakat hacha, aeshâm paiti-struye aasha drukhsh ya nasush upa-dvânsaiti.*"

—Fargard 3; 14.

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

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

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

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

- (ii) “*Yat ahmi nmané yat mazdayaçnoish nairika dakshtavaiti unghat, yat vâ skendo aipi-jato pishtro, aipi irito gâtush. Actada actahe aste stairishcha barezishcha ham-varenaonte vispem á ahmât yat hamcha zasto frinë vizbarat.*”

—Fargard 5 ; 59.

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

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

- (iii) “*Imé acté vacha yoi henti anghrahe mainyeush snathem ; imé aete vacha yoi henti aeshmahe khravim draosh snathem ; ime aete vacha yoi henti mǎzainyanâm daevanâm snathem ; ime acté vacha yoi henti vispanâm daevanâm snathem. Imé acté vacha yoi henti avainghao drujo avainghao nasâvo hamaestârem yo hacha irista upa-ꞥantem upa-dvansait.*”

—Fargard 10 ; 16, 17.

“*These words are meant for a weapon against Anghra Mainyu, against Aeshma of cruel spear, against the creators of Mǎzayini-Drujih, and against all daevas or producers of all kinds of Drujih ; these words are also meant as weapon against the Druj-i-Nasu that rushes from the dead on to the living.*”

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

"*Y.azad to m.ashy ti aipi zanthe n vahishtâ.*"

(iv) "*Sraosho ashyo drujim aperesat, apayukhtât paiti vazât, drukshsh akhathre averezike, tum zi aeva vispahe angheush astvato anaiwi-yâsto hânchi.*"

—Fargard 18; 30.

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

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

III. Yashts

- (i) “*Visânstacha imao namenish parshatascha pairi-vârascha visente, pairi mainyaoyât drujat varenyayâtcha dravânithyât ziziyushatcha kayadhât vispo-mahrkâatcha pairi dravatat yat anghrât mainyaot; manayen ahe yatha hazanghrem narâm oyum narem airvia-khshayoit.*”

—Hormazd Yasht § 19.

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

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

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

—Hormazd Yasht § 28.

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

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

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

- (iii) "*Yâ-tu zi Zarathushtra vanat daevo mashyo ko nmânahe bâda Spitama Zarathushtrâ, vispa drukhsh janâiti, vispa drukhsh nâshâiti yatha haonaoti aeshâm vachâm.*"

—Haftan Yasht; Supersection.

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

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

- (iv) "*Garô-nmânem nereyo asti ashâvaoyo; naechish dravatâm ayene paitish garô-nmânem, ravohu ashâyaonem chithrem Ahurem Mazda.*"

—Ardibehsht Yasht § 4.

"*The highest heaven Garô-nmân is the goal for holy men; none of the Dravants or practitioners of Druj can proceed towards Garô-nm in the joys — the abode of holiness, the source is a. Ahura Mazda.*"

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

(v) "*Apa-nasyât dрукhsh, nasyat dрукhsh, dvarât dрукhsh, vinasyât, apâkhedhre apa-nasyehe, mâ merenchainish gaethao astavaitish ashah.*"

—Ardibehsht Yahst § 17.

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

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

"Pâta-no thishyantat pairi, mazdaoscha armaitishcha spentascha! nase daevi dрукhsh! nase daevo-chithre! nase daevo-frakarshite! nase daevo-fradâite! apa-dрукhsh nase! apa-dрукhsh dvara! apa-dрукhsh vinase! apakhedhre apa-nasyehe! ma merenchainish gaethao astavaitish ashah."

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

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

(vi) *“Yo aesham daevanâm hazanghrâi hazanghro paitish, baevârâi baevano, ahânkhshtâi ahânkhshtyo paitish, nâmeni ameshanâm spentanâm haurvatâto zbayoit, nasum janat, hashi janat, ghashi janat, saene janat, buji janat.”*

—Khordâd Yasht § 2.

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

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

(vii) *Kâmchit thwâmcha drujemcha haithyo-ayanâm hentûm; kâmchit vâ aipyacnâm hentum; kâmchit vâ raethwanâm; kâmchit thwâmcha drujemcha airyâbyo pâdaeyibho janâni, thwâmcha drujemcha bandâni, thwâmcha drujemcha nighne, thwâmcha drujemcha nizhbarem drujemcha.*

—Khordâd Yasht § 5.

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

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

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

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

—Srosh Yasht Hadokht § 3.

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

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

(iv) “*Yo vanano kayadahe, yo vanano kâidyehē yo janta daevayâo drujo, ash-aojangho ahum-merencho.....Yo vispâish ayâncha khshafnascha yuidyēiti mânznyacibyō hada daevacibyō.*”

—Srosh Yasht Hadokht § 10, 12,

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

“*Yo akhshtishcha urvaitishcha drujo spasyo.*”

—Srosh Yasht Hadokht § 14.

“*Who watches against the Druj one in peace and friendship with him.*”

“*Yim dathat Ahuro Mazdâo ashava aeshmabe khravi-draosh hamaestârem.*”

—Srosh Yasht Hadokht § 15.

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

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

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

(x) "*Imem thwâm tuirim yânem haoma jaidyemi duraosha, yatha aesho amavao thrafedo, frakhshtane zema paiti tbaesho-taurvâo drujem-vano.*"

Hom Yasht the Major § 20.

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

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

(xi) "*Merenchaite vispâm dainghom mairyo mithro-druksh.*"

—Meher Yasht § 2.

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

"*Razisitem pantâm dadâiti âtarsh mazdâo ahurahe yoi mithrem noit aiwi-druzinti; Ashâunam vanguhish surâo spentâo fravashayo dadâiti asnâm frazaintim yoi mithrem noit aiwi druzinti.*"

—Meher Yasht § 3.

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

“*Āhmâi naemâi uz-jasâiti mithro granto upa-tbishto, yahmâi naemanâm mithro-drukhsh; naeda mainyu paiti-pâité.*”

—Meher Yasht § 19.

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

“*Tum ana mithro-drujâm masyânâm avi khaepaithiaose tanvo tharyâm ava-barahi, apa aeshâm lâzvâo aojo tum granto khshayamno barahi; apa pâdayâo zâvare, apa chashmanâo sukem, apa gaoshayâo sraom.*”

—Meher Yasht § 23.

“*Also thou bringest terror on to the bodies of the men themselves who commit the Mithra-drujih, thou takest away, vexed and ruling, the strength of both their sides, the power of both their feet, the lustre of both their eyes, the audible power of both their ears.*”

“*Para kameredâo spayeiti mithro-drujâm masyânâm; para kameredâo vazaité mithro-drujam masyânâm.*”

—Meher Yasht § 37.

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

“*Yoi paurva mithrem druzinti, avashamcha patho pâonto yim isenti mithro-drujo haithim ashava-janascha dravanto.*”

—Meher Yasht § 45.

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

“*Yahmi soire mithro-drujo aipi vithishi jata paurva masyâkâongho.*”

—Meher Yasht § 80.

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

“*Kada-no fraourvaesayâiti ashahe paiti pantâm, drujo raesmend azemnâm.*”

—Meher Yasht § 85.

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

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

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

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

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

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

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

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

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

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

“Yezi nâirika vohunîsh aiwi-vaenât yat he thrâyo khshafna sachâonte **âirime-gatum**, he nishhidaeta vispem â'ahmât he chathvâro khshafna sachâontê.”

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

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

“Dâtare gaethanam astavaitinam ashaum, yat ahmi nmâne yat mazdayaṣṇo nâirika chithravaiti dakhshtavaiti vohunavaiti nishhidât, kutha te verezyan yoi mazdayaṣṇa. Aat mraot Ahuro Mazdâo aetadha ahe aete mazdayaṣṇa panta vichinaeta pairi urvarabyascha varcdabyascha aesma-yeibyo kishku pânsnu gatu nidayaeta fratura hacha nmâna verezyân.

Dâtare gaethanâm astavaitinâm ashâum, chvat drajo hacha âthrat; chvat drajo hacha apat, chvat drajo hacha baresmana frastâiryât, chvat drajo hacha nerebyo ashavabyo.

Aat mraot ahuro mazdâo, pancha-dasa gâim hacha athrat, pancha-dasa gâim hacha apat, pancha-dasa gâim hacha baresmana frastâiryât, thri-gâim hacha nerebyo ashavabyo.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Aat mraot ahuro mazdâo thri gâim avahishtat aesha yo nairikayâo chithravaityâo dakhstavaityâo vahunavaityâo kharethrem frabarât ; chinem kharethrem frabarât chinem yaom frabarât ; ayanghahenem va srum va nitem khshathra vairya."

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

—Vendidad XVI; 6.

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

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

"*Homanat anshutâ va kalbâ nasâi gerântar rimanîh-i-dashtân nishman paidâk freh min si-gâm; pavan vinashn zanashnih dash-tân nishman val padyavi chem zinik chiharik dobârestan-i-nasush madam dashtân nishman, pavan nasushhomand vinashn-i-zak nishman barâ ayâftan-i-val padyâvi; zesh didar akârih-i-padyâvi avash chigun levatman dâm padirak a vât-i-khâr mâd-i-gand sukhtar val vinik barâ ayâftan i min padirak va kûn vât-i-shekaftarach gand.*"

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

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

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

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

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

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

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

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

Again on p. 362 under the heading—

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

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

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

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

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

- (i.) “*Ahurem Mazdâm raevantem Kharenanghantem yazamaide.*”
 “*We attune ourselves with Ahura Mazda full of spiritual light and aura.*”

—Hormazd Yasht.

- (ii.) “*Ughrem Kavaem Khareno mazda-dâtem yazamaide, ash-randrem, thamnanghuantem, varechanghuantem, yaokhshtivantem, taradatam anyâish dâmân,—yat asti ahurahe mazdâo—yat asti ameshanam spentanâm,—yat asti mainyavanâm yazatanâm gaethianâmchê,—yat asti airyanâm dakhyunâm zâtanâm azâtanâmchê, yatcha ashaono Zarathushtrahe—yat upanghachat Kavaem Haosravanghem—yat upanghachat ashavanem Zarathushtrem—yat upanghachat saoshyantâm verethrâjanem.*”

“*We attune ourselves with the lofty Mazda-created ‘Kyân-Khoreh’—success-procuring, working in ascendancy, health-giving, glorious, nimble, superior to other created objects—which belongs to Ahura Mazda—which belongs to Ameshâspends—which belongs to the spiritual and corporeal yazatas,—which belongs to the born and the unborn of Arya countries, which belongs to holy Zarathushtra—which devolved upon Kae-Khosru—which descended upon holy Zarathushtra—which came upon Kae Vishtaspa—which devolved upon the victorious Saoshyants.*”

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

- (iii) “*Âat yat hvare-raokshni tâpayeiti, dat yat hvare-raocho tâpayeiti hishtenti mainyavâongho yazatâongho satemcha hazanghremcha, tat khareno hâm-bârayeinti, tat khareno nipârayeinti, tat khareno bakhshenti zâm paiti ahura-dâtam.*”

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

—Khorshed Yasht § 1.

- (iv) “*Ashim-vanghuim yazamaide, khshoithnim, berezaitim, amavaitim, huraodâm, khaparâm, khareno Mazdadâtem yazamaide, savo Mazda-dâtem yazamaide, parendim roratha:m yazamaide, airyanem Khareno mazda-dâtem yaza-*

maide, ughrem, Kavaem Khareno mazda-dâtem yazamaide, ughrem akharetem Khareno mazda-dâtem yazamaide, Zarathushtrahe Khareno mazdadâtem yazamaide.'

—Siroja Yasht II § 25.

"We attune ourselves with the good Ashi, shining, lofty courageous, beautiful, beneficent ; we attune ourselves with the Mazda-created aura ; we attune ourselves with the speedy Parendi ; we attune ourselves with the Mazda-created Arya-aura, with the bold Mazda-created Kyân-aura, with the overpowering Mazda-created Akharetâ-aura, with the Mazdâ-created aura of Zarathushtra."

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

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

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

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

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

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

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

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

§ § 27-32.

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

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

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

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

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

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

*“Vispé dravanto tanu-drujo yoi adereto-tkaesha,
Vispé adereto-tkaesho yoi asraosho,
Vispé asraosho yoi anashavano,
Vispé anashavano yoi tanu-pereto.”*

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

—Vendidad XVI; 18.

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

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

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

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

- (vi) The term "Drujih" implies a collection of unseen unmicroscopic germs, bacteria, becelli, or microbes which are very destructive to the "Khoreh" or pure magnetic aura.
- (vii) The high level of purity of "Khoreh" is very essential for the fulfilment of the goal viz Spiritual Unfoldment, for without the required point of the subtlety of the aura, the "Kehrpa" cannot be sensitive enough to saturate the "Staota" or vibration-colours of the Avesta Manthra which serve as the ultimate spiritual nourishment of the Urvan or soul.
- (viii) The principle of Ashoi implies 72 canons of strict rectitude and purity—physical, mental, moral and spiritual, by the observance of which all the various species of "Drujih" are to be shun viz., *Mithra drujih* (auric contagion arising from falsehood, breach of promise, insincerity, and unscrupulousness); *Nasu-drujih* (auric contagion arising from any animal body detached from vitality or any dead matter); *Hikhar* or *Heher-drujih* (auric pollution caused by the hair and nail, detached from the body and also coming in friction with the surrounding atmosphere); *Buji-drujih* (bad magnetic current produced during the menstrual period in the case of females, during seminal discharges of males, and during masturbation, sodomy, adultery and all other sexual sins), *Saene-drujih* (the destructive magnetic vibration-current accumulation of very bad thoughts continuously dwelt upon); *Hashi-drujih*, *Ghashi-drujih*, *Paesish-drujih* which are all ignominious abominable possible extremes of immorality.
- (ix) All the Bajs and Nirangs or Chants or short formulae are given for the defence of the practitioner thereof against the attacks of Drujih-currents in accordance with the laws of Staota and Mithra or vibratory colours of Word-sound and Thought-force.

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

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

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

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

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

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

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

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

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

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

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

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

(iv) **Another Avesta and Pahlavi Scholar Ervad Shehriarji Dadabhai Bhroacha writes in his book,—“ A Brief Sketch of the Zoroastrian Religion and Customs”—**

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

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

CHAPTER X.

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

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

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

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

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

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

(i) *Zarathushtrēm vispahē anghēush astvato ahumcha ratumcha paoirimcha tkaeshem Yazamaide, hātām hudāstemem, hātām hukhshathrotēm, hātām raevastēm, hātām kharenanghastēm, hātām yecnyotēm, hātām vahmyotēm, hātām khshnaothvotēm, hātām frasastotēm, yo nā ishtascha yacnyascha vahmyascha vaoché yathana kahmāichit hātām ashāt hacha yat vahishtat.*⁵⁵

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

- (ii) *" Yat upanghachat ashavanem zarathushtrem, anumatéé daenayái, anukhtéé daenayai, anvarshtéé daenayái; yat. as vispahe angheush astvato ashem ashavastemo, khshathrem hukhshathrotemo, raem raevastemo, khareno kharenanghastemo, verethra verethravastemo."*

—Jamyad Yasht § 79.

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

- (iii) *" Adhát uiti fravashat yo Spitamo Zarathushtro, yo poiryo mashyáko, staota ashem yat vahishtem, yazata Ahurem Mazdam, yazata Ameshe Spente, yenghe zanthaecha vakhshaecha urvásen ápo urvaráoscha, yenghe zanthaecha vakhshaecha ukhshina ópo urvaráoscha."*

—Ashish Vangh Yasht § 18.

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

- (iv) “*Yehe zánthaecha vakhshaecha urvásen ápo urvaráoscha, yehe zánthaeche vakhshaecha ukshina ápo urvaraoscha, yehe zanthaecha vakhshaecha nimravanta vispao spento-dátáo damân.—*
“ Ušta no zátó athrava yo spitámo zarathushtro frá no yazáite zaóthrábyo stereto-baresma zarathushtro ; idha opám vijasáiti vanghui daena mazdayacnish vispáish avi Karshaván yaish hafta.””

—Fravardin Yasht §§ 93, 94.

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

- (v) “*Aem moi idá visto ye ne aevo sásnáo gushatá, Zarathushtro Spitamo ; hvo né mazdá vashti asháicha, Charekerethrá srávayanghe hyat hoi hudemem dyái vakhe-drahyá.”*”

—Gatha Hâ 29 § 8.

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

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

—Gatha Hâ 51 § 12.

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

- (vii) “*Yim ratum paiti-daemcha vispaeshâm starim fradathat Ahuro Mazdáo, yatha narâm Zarathushtrem, yim noit mereghente anghro mainyásh, noit yátavo pairikaoscha, noit yatavo mashyanam, naeda vispe hathra daeva maharkathâi upa-dareznaranti.”*”

—Tir Yasht § 44.

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

(viii.) “*Zorathushtrahe Spitâmahē ida ashaono ashimcha fravashimcha yazamaide—paoiryâi vohu mamanâi, paoiryâi vohu vaokushê, paoiryâi vohu vaverezushe, paoiryai athadrîne, paoiryai rathaestai, paoiryai vastryai fshuyante, paoiryai fravaedyai paoiryai fravaedyamnai, paoiryai hanghananai, paoiryai hanghanushe, gamcha, ashemcha, ukhdemcha, ukhdakhyâcha sraoshem khshathremcha vispacha vohu mazda-data ashachithra.*”

—Fravardin Yasht § 88.

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

(ix.) “*At râtâm Zarathushthro tanvaschit khakhayâo ushtanem, Dadâiti paurvatâtem mananghascha vangheush mazdai, Shyothnahyâ ashâi yacha ukhdakhyacha sraoshem khshathremcha.*”

—Gatha Hâ 33 § 14.

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

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

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

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

“*At é vaachat Ahuro Mazdâo vidvâo vafush vyânayâ,
Noit aevâ ahu visto naedâ ratâsh ashatchit hachâ,
At zi thvâ fshâyantaecha vastryâichâ thvovreshta tatashâ.*”

—Gatha Hâ 29 § 6.

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

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

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

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

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

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

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

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

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

" *Yoi noit Ashem mainyanta aeibyò duirè vohu as mano.*"

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

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

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

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

“the practical genius of Iran,” on p. 15, and

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

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

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

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

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

“There is much disorder in the world, and the situation demands the services of a great master-mind, a genius, a philosopher, nay a prophet.”

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

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

as quoted from Gatha 29 ; 8

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

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

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

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

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

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

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

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

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

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

(iii) On pp. 195-196 he says—

“The Gathas and the Younger Avesta speak of the prophet’s conferences with the Ameshaspends, or archangels, and his communing with them.”

(iv) On p. 22 it is stated that—

“Ormazd confers with them (i.e. the Ameshapends) in regard to creating Zaratusht on earth, and they help the godhead in this great work”—

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

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

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

(vi) On p. 42 he says that—

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

as quoted from Gatha 43 § 9.

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

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

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

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

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

(viii) Similarly on p. 27 we find—

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

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

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

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

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

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

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

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

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

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

1. *“Yo paoviryô chakhrem urvaesayat daevitcha haotât mashydatcha; yo paoviryô staovish astraithyio staota ashem nâist daevo, fraorenat mazdayacno Zarathushtrish vidaevo ahura-tkaesho.”*

—Fravardin Yasht § 89.

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

2, "Yat hê tûm us-zayangha, tum erezvo Zarathushtra nmanahê pourushaspehê vidævo ahura-tkaesho; sruto airyane vaejahi tum paoiryô Zarathushtra ahunem vairim frastâvayo viberethwantem âkhtuirim aparem khraozdyehê frasruiti, tum zemara-guzo akerenavo vispe daeva Zarathushtra, yoî para ahmât viro-raoda apatayen paiti âya zemâ,—yo aojishto yo tanchishto, yo thwakhshishto, yo asishto, yo ashverethrajânstemo abavat mainivâo dâmân."

—Major Hom Yasht or Yacna Hâ IX §§ 12, 13.

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

3. Vaenemnem ahmat para daeva patayen; vaenemnem mayâo frâvoit. Vaenemnem apara karshayen jainish hacha mashyakacibyô, âat tào snaoghentish gerezânâo hazo nivarezayen daeva. Aat té ævo ahuno vairyo yim ushavanem Zarathushtrêm frastâvayat viberethwantem akhtuirim aparem khraozdyehê frasruiti zemara-guz avazat vispe daeva ayeenya vahmya."

—Jamyad Yasht §§ 80, 81.

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

4. Uiti darata ho yo duzdâo anghro mainyush pouru-mahrko—noit mâm vispe yazataongho anusement fraorechinti, âat mâm ævo Zarathushthro anusement apayeiti;—jainti mâm ahuna vairya avavat snaitthisha yatha asma kato-masâo; tapayeiti mâm asha vahishta manayen ahe yatha ayokhshustem; raeko me hacha anghâo zemat vangho kerenaoti yo mâm ævo jamayeiti yo Spitamo Zarathushthro."

—Ashish Vangh Yasht § 20.

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

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

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

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

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

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

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

5. "Paiti ahmâi avashat yo Spitamo Zarathushthro—hâvanacha, tash-tacha, haomacha, vacha mazdo-fraokhta—mana zaya asti vahisstem; ana vacha vanâni, ana vacha apayasâné ana zaya hukeratâongho, ai duzda anghra mainyo; dathat spento mainyush, dathat zarune akarane, fradathen ameshâo spentâ hukshathrâ hûdâongho."

—Vendidad XIX; § 19.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

on the authority of the Pahlavi Dinkard.

- (ii) on p. 237 that

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

from the same Pahlavi Dinkard.

- (iii) on p. 177 from the Avesta Yaçna—

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

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

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

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

"Ahura Mazda advises Zarathushtra to invoke them (the Ashâunâm Fravashinâm) whenever he finds himself in danger."

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

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

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

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

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

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

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

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

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

“Hakhshya azem-chit yo Zarathushtro fratemân nmânanâmcha, vis-âmcha, zantûnâmcha, dakhyânâmcha, anghào daenayào anâmatayaecha, anukhtayaecha, anvarshstayecha, yâ Ahvirish Zarathushtrish.

Yatha no aonghâm Shâto-manâo, Vahishto-urvâno, Khathravaitish-tanvo hento vahishto anghush, âkîoschoit Ahvire Mazda jasentâm.

Asha-vahishta, Asha-sraeshta, daresâma thwâ, pairi-thwâ jamyâma, humem thwâ hakhma.”

—Yacna Hâ 71.

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

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

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

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

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

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

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

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

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

CHAPTER XI.

Miscellaneous.

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

(A) Reform Movement and Progress.

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

"The reformers now argued" on p. 344.

"The reformers pointed out" *ibid.*

"The reformers further said" on p. 345.

"The reformers urged" on p. 346.

"The new school said" *ibid.*

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

"The new school assailed" on p. 349.

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

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

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

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

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

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

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

“*Ye nâo crezush savangho patho sishoit,
Ahya angheush astvâto mananghâscha,
Haithyeng â-stish yeng â shaeti Ahuro,
Arcdro, thwâwâns, huzentushé, spento, Mazdâ.*”

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

“*Dâyào me dtarsh puthra Ahurahe Mazdào,
Yâ me anghat afrasaonghào nuremcha
Yavaechatâite vahishtem ahum ashaonâm raochanghem vispo-
khâthrem.*”

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

—Yacna Hâ 62 or Atash Nyaesh.

“*Chithrâ moi dâm ahumbish ratum chizdi,*”

“*Point out to me an original wise guide for both the existences.*”

—Gatha 44 § 16.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“*Ashoi*” = CENTRE; “*Râzeng*” = RADIUS; “*Yacna*” = CIRCUMFERENCE.

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

(iv) Then on p. 31 he says—

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

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

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

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

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

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

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

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

1. The Four "*Âlam*" or Planes of the Universe viz. "*Minoi*," "*Jermâni*," "*Arvâhi*," "*Jesmani*"—the Spiritual, the Luminary, the Ultra-physical and the Physical.
2. The "*Zravân Akarna*" i. e. "the Boundless Energy," of "*Athro Ahurahe Mâzdâo Puthra*," the Fire-energy on the ninth heaven of the Minoi Alam.

3. The "*Zravân Dregho-Khadâta*" i. e. "the Self-asserting Long-enduring Energy," of *Atash-Berezo-savangh*" the Fire-energy on the eighth heaven of the Minoi Alam.
4. The "*Thwâsha-Khadâta*" i. e. the "Self-asserting firmament-energy" resulting from the revolution of the Seven Heavens of the Jermani Alam.
5. The Seven "*Jirms*" or Luminaries on the heavens of the Jirmâni Alam viz.
 - "*Kaevân*" i.e. Saturn with the Fire-energy "*Atar-Khordâd*" of the First Order.
 - "*Barjis*" i.e. Jupiter with the Fire-energy "*Atar-Frobâ*" par excellence.
 - "*Hâsam*" i.e. Mars with the Fire-energy "*Atar-Gushasp*" of the First Order.
 - "*Shams*" i.e. Sun with the Fire-energy "*Atar-Burzin-Meher*" of the First Order.
 - "*Nâhid*" i.e. Venus with the Fire-energy "*Atar-Gushasp*" of the Second Order.
 - "*Târad*" i.e. Mercury with the Fire-energy "*Atar-Khordâd*" of the Second Order.
 - "*Dae*" i.e. Moon with the Fire-energy "*Atar-Burzin-Meher*" of the Second Order.
6. The "*Akla*" or Conscious Intelligences and "*Urvan*" or Souls on each of the Nine Heavens, viz. —

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

7. The Constituents of the Arvâhi Alam viz.

Three "*Zreh*" or ocean-like receptacles by name —

"*Varkash*", "*Frâkhan-kart*" and "*Puitik*".

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

"*Aivi-dakhyu*, *Antare-dakhyu*, *Â-dakhyu*, *Upairi-dakhyu*, *Adairi-dakhyu*, *Pairi-dakhyu* and *Aipi-dakhyu*."

8. The transition stage of the soul from the Arvâhi to the Jermâni Alam, and the station overseered by "*Behman-Shâni*" i. e., Co-adjutor of Behman known in Avesta as "*Khratu-kâto*" or Pahlavi "*Kâr-i-Kherad*" i. e. Wisdom-Activity where the grand achievement of "*Khaetvadatha*" or Union of Spiritual Masculinity and Spiritual Femininity is necessarily carried out, and this station is dominated by "*Atar-Mino-Karko*" or Fire Energy of Spiritual Causation, where both the energies of "*Geush Urvan*" and "*Geush Tashan*" go on in their ceaseless activity.9. The Four Planes of "*Akhshichân*" i. e. Ultra-physical elements of matter viz.

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

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

"*Kurrat-ul-Mâ*" i. e. Plane of Ultra-physical Water-Element with the Energy "*Atar-Urvâzishta*" of the first order.

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

10. The Six “*Keshvar*” or Regions for the Passage of the Soul through, in its Unfoldment March viz:—

“*Vidada-fshu*” “*Frâdada-fshu*,” “*Savahi*,” “*Arezahi*,”
“*Vouru-Zareshti*,” “*Vouru-Bareshti*.”

11. The stations for the Soul’s sojourn, according to the resultant “*Kerdar*” of its Life-Account in the physical world, after its departure therefrom, viz.—

“*Var-i-Jam-Kard*,” “*Dâdâr-i-Gehân*,” “*Vahishtem-Ahum-Ashaonâm*,” “*Kang-dæz*,” “*Ganjish*,” “*Apâkhtara*.”

12. The constituents of the “*Jesmâni Alam*” or the Physical Plane, known by the name “*Khanirath-Bâmi*” and regarded as the seventh “*Keshvar*.” This includes “*Mavâlid-i-Salâse*” or the three offspring of the Earth i. e. the three Kingdoms viz., “*Haévânât*” i. e. the Animal Kingdom with its two branches of “*Nâtek*” i. e. mankind having articulate speech, and “*Motlak*” i. e. dumb brutes; “*Nabâtât*” i. e. the Vegetable Kingdom, and “*Jamâtât*” i. e. the Mineral Kingdom. The “*Haevânât-i-Nâtek*” possess the Fire Energy “*Atash-Vohufryân*” of the first order with its four concomitant Energies viz. “*Atash-i-Dârâ*,” “*Atash-i-Nairyosang*,” “*Atash-i-Khoreh*,” and “*Atash-i-Frâh*.” The “*Haevânât-i-Motlak*” possess “*Atash-i-Vohufryân*” of the second order. The Fire Energy of the “*Nabâtât*” is the “*Atar-Urvâzishta*” of the second order and that of the “*Jamâtât*” is the “*Atar-Spenishta*” of the second order.

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

14. The Functions of all “*Amesha Spend*” and “*Yazad*,” “*Gatha*,” “*Mino*,” “*Daé*” and other Intelligences in the grand administration of the Entire Universe.

15. All the processes of attunement with the Staotic Currents through the Medium of the greatest Angel "*Sraosha*" both during the soul's short sojourn here by a life of strict Ashoi, and after the soul's departure by means of the various rituals viz., "*Vendidad*," "*Nirangdin*," "*Yzashne*," "*Bâj*," "*Afringân*," etc., etc.
16. The most majestic medium of ritualistic attunement between this physical world and the unseen world is known as "**Atash-Varhârân**" or "**Atash Behram**." This venerable Fire Energy *Atash-Behrâm* is specially prepared with a laborious and elaborate ritual, and when finally made ready it possesses the power of attunement by means of Staotic Laws with all the 15 Fire Energies enumerated above, viz., two of the Minoi Alam, four of the Jirmâni Alam, four of the Arvahi Alam and five of the Jesmani Alam. The "*Ushtânâ*" or Vital Energy of these Fifteen Natural Fire Energies is accumulated into the Artificial Ritualistic Venerable Fire "*Atash-Behram*," and this Sixteenth Fire "*Atash-Behram*," serves as the Ushtanic Battery for the transmission of the aggregate, Staotic effect of the rituals of the Zoroastrians to the unseen world, and of the Staotic currents from the unseen world to the physical world for the prosperity and happiness and peace of the Zoroastrians in the physical world.

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

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

(C) Philology and the result of Avesta Studies.

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

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

(i) On p. 334 he says—

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

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

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

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

(iii.) Under the heading "Back to the Gathas was the war-cry of the new school" on p. 336 he continues—

"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 Zoroastrian teachings were reflected. The Later Avestan texts were declared to render nugatory the pristine purity."

(iv.) Then on p. 326 he says —

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"They also serve who only stand and wait."

EPILOGUE.



Our attempt to show the original genuine aspect of Zoroastrianism as taught by Zoroaster in a very faint outline, and to bring it to a marked contrast with the modern simple form of Zoroastrianism as required by the writer of Zoroastrian Theology being himself one of the representatives of the philological school of Avesta study, has by the grace of God been more prolonged than was intended. The reader ere now must have acquainted himself with the underlying motive of this book of review. In order to do justice to the writer of Zoroastrian Theology the reader is requested to go through the book itself or at least to keep it near at hand for a ready reference while reading this book of review. It must be clearly understood that this work has been undertaken with the most self-less and disinterested motive; and if at times the language is found to be very severe by the reader, the writer has to tender heartfelt apology for same, for he has been obliged to expose the unwarranted delusive statements of the writer of Zoroastrian Theology out of deep veneration for the most excellent teachings of Zoroastrianism. The writer has desisted from making any personal attacks on the writer of Zoroastrian Theology, for the underlying object of this book is not the proof of the superiority of the latter or of the former. The only pure object of the book of review is to place once for all before all the English reading co-religionists and even alien students of Zoroastrianism in a miniature, some faint likeness of what Zoroastrianism originally *is*, and to show how it is being painted in false colours by the modern philologist. No doubt it is very difficult, in this age of business bustle and commercial heat to observe all the tenents of Ashoi in everyday life or to profess Zoroastrianism as it *is* given by the prophet originally. But the Zoroastrian religion is for all times, and it lies in the hands of the careful and anxious follower of Zoroastrianism to adapt his circumstances to make them converge towards the principles

of his religion. It is a grave mistake on the part of the Zoroastrians of to-day who try their best to twist and turn the Zoroastrian principles to suit their favourite physical arrangements of ease and comfort.

If we are unable to observe truthfulness owing to our commercial object of enormous gains in this age, it is not therefore proper to say that Zoroaster has never taught truthfulness but that some later priests have preached this most impracticable lesson.

If we are incapable of self-control, and if under the stress of some untoward circumstances we are caught into the clutches of improper lust, it would not be scholarship for any one to say that Zoroaster has sanctioned the practice of keeping alien mistresses and has allowed initiation to such aliens and their issue.

If we are forced to go bare-headed with our Christian friends for sake of sham etiquette it does not follow that Zoroaster has not enjoined the necessity of covering the head.

If we are fond of flesh viands for food owing to lack of control of the five senses, it is very improper and blasphemous to say that Zoroaster has advocated slaughter of goats and fowls for purposes of our food.

If we are graduates of any modern university it is simply ridiculous to say that we are masters of all branches of knowledge, and that therefore the time-worn teachings of Zoroastrianism must be thrown to the dogs.

If we as houselords cannot spare separate rooms on the ground floor as menstruation-quarters for our ladies, if we are fond of the company of ladies all the days of our life, it does not imply that Zoroaster has not prescribed seclusion and isolation of woman in her menses.

Thus we see that it is very necessary now to draw a clear line of demarcation between what Zoroastrianism is originally,

and what it is moulded into during these fifty years of philology. He is a bad master who teaches to forget the ideal, because the learner is at a certain stage unable to practically realise it. The whole object of our life consists in our incessant attempts to adapt ourselves to the ideal and to ultimately reach the same. It is therefore a duty of all writers and preachers of Zoroastrianism to constantly place before their reader and hearer the ideal teachings of ancient Zoroastrianism which we are at present fortunate to come by through the help of the Gathic "*Khshnoom*." Let us all join hands therefore to acquire this genuine knowledge of the most ancient religion of Zoroaster, and let us all leave some glimpses of this ideal knowledge in black and white for the guidance of posterity. Let pride and prejudice give place to humility and earnestness. Let destructive activity of ignorant religious controversy die out so that the constructive energy of enlightened propaganda may begin to work for the future edifice of a glorious revival once more of all the most beautiful and most charming teachings of the Law of Zarathushtra!

Humbly offering thanks to the source, both immediate and remote, from whence I have received a faint ray of the original Zoroastrian Light, I beseech my God to send forth this book and to help it carry out its noblest object of spreading some light among the co-religionists of the—

"Greatest, Best and Most Excellent Mazdayacniam Daena which belongs to Zarathushtra of Ahura!"

Amen!
