

A not-so-brief history of Time

And the Earth

Ervad Marzban Hathiram

Being mortal, the question of time is on every person's mind at some point or other. In today's hurried life, we never seem to have enough time to complete all our work or do justice to our various responsibilities. Time seems to be the only constant in this ever-changing world. Yet, time itself seems to pass by at its own speed, without waiting for anyone. The seconds turn to minutes; minutes turn to hours, hours stretch into days, weeks, months and years. Years stretch into centuries and centuries pass into ages. Each age shows its distinctive character, bringing fame and glory to some; misery and defeat to others. Once mighty dynasties vanish, while slaves turn to kings. Thus we may compare time to a river, ever flowing, rapid in some parts, slow in others. Just as a river moves, sometimes imperceptibly, to its ultimate destination – the sea or the ocean, so also time passes us by. But what is the source of time? How do we measure it? What is its primary motive and what is its eventual end? These questions have occupied the minds of thinkers and philosophers for centuries, and various theories and philosophies have evolved out of these ponderings.

The rapid advances made by various disciplines of science have enabled us to peer back into time and make some estimations of the history of the world. Based on these discoveries, the history of the Earth has been divided into several ages, such as the Stone Age, Bronze Age, Neolithic, Palaeolithic, etc. through which man is supposed to have passed at different points of time. Science also claims to have traced the pattern of evolution whereby different species evolve up a ladder, man having evolved out of primates. Similarly there are various theories regarding the creation of the Earth, though there is still considerable debate over which theory is right. One of the fundamental premises on which modern science has based these theories is that time is linear, that is, it moves in a straight line, from one end to another.

The *Zoroastrian* religion, and many other religions, does not share this view of modern science. The time line suggested by modern science is in conflict with several historical sources as well as what the scriptures say. It also brings into question the date of the Prophet

Zarathushtra – always a controversial subject. This has caused confusion in the mind of several devotees. Who is right? Our essay attempts to present the Zoroastrian view of time with special reference to the Earth, and takes the reader through the history of the Earth, from the remotest past to the present day, looking both at historical and scriptural references as well as examining the inner exposition, the *Taavil*, as revealed by *Khshnoom* - the ecstasy-bringing knowledge which will be presented to the world by the *Saoshyants* – the great Restorers of the Faith. A miniscule part of this wisdom was revealed, under exceptional circumstances, to our Master, *Ustad Behramshah Nowroji Shroff*, over a hundred and thirty years ago, and put in written form by his disciple *Dr. Framroze Sorabji Chiniwalla* during the period 1912-1962.

The Zoroastrian revelation depicts *Zravan*, time as one of the most significant creations of *Ahu* – the Imperceptible Lord. Time was one of the first three entities that emanated out of Him to further his Master Plan – the *Yatha Ahu Vairyo*. Time is that which takes one away from *Ahu*, as well as returns one to Him. Thus the significant difference between the Zoroastrian concept of time, and time as understood by modern science is that time is not linear, but cyclic. Zoroastrian revelation explains that since some cycles of time can be really very long, they seem to be a straight line, but in reality they are but a small part of the arc that forms the great cycle. For example, the earth is round, but because of its great size, when we traverse the earth, it seems we are moving in a straight line. This is why the ancient explorers used to be wary of sailing too far away in the ocean. They believed the Earth was flat and if one sailed too far, one would drop off the edge. It was only later that people realised that the Earth is a globe and not a plain. In the same way, since our limited intellect does not let us comprehend the great expanse of time, we believe it to be linear, but in reality it is cyclic. This is the essential key to understanding Zoroastrian time.

Another key fact to appreciate is that there are various cycles of time, all running concurrently with each other. If we take one point as the centre and using different radii draw circles around that centre, the circles will never touch each other, but will be concentric or contained one within the other. The Avesta explains that the centre point of all time is the Supreme Lord *Ahu*. Based on the needs of the Master Plan of *Ahu*, called the *Ahunavar* or *Yatha Ahu Vairyo*, the various assistants of *Ahu* draw different cycles of time. Each of them has the centre as *Ahu*, and hence each will lead one closer and closer to *Ahu*. Each of these cycles or circles can be measured and quantified, though some amounts are beyond human

comprehension. Among these various cycles, three are key to our understanding. These are mentioned in the Avesta as *Zravane Akarne*, *Zravane Daregho-Khadata* and *Zravane Thwashe-Khadata*.

Zravane Thwashe-Khadata (literally, the Speedy Time) is each man's individual, personal time. It stretches from the time of his birth, to his final death. As we know, this cycle is different for each person. Within each such cycle, man tries to follow the path of his religion, and advance closer to God, and ultimate salvation. He may or may not succeed in that particular cycle, in which case another cycle is drawn out for him.

Zravane Daregho-Khadata (literally, the Long Time) is the Earth's personal time. It stretches for a period of 81,000 years. During this period, the earth also evolves in much the same manner as man. There are ages when good holds sway, and the earth and man both progress. There are years when evil rules supreme, and the good are trampled. Different empires rise and fall, civilizations flourish and disappear. At various points of time, Prophets descend on the earth and reveal their respective faiths. At the end of the 81,000 year cycle, the levels of evil rise to such an extent that it seems difficult that the earth will be able to survive. At this point, the ultimate saviour of the world, known in the Avesta as *Saoshyant* – The Teacher and Interpreter of the Religion, appears, and gathers some of the best people and creations of God, and takes them to a secluded place. After this the waters rise and the earth is destroyed in a deluge. But the ones taken by the Saviour survive in their secluded place. The earth is now immersed in water for a period of time extending to nearly 25,000 years, during which it is systematically rinsed of its accumulated evil. Then the waters recede and the descendants of the survivors of the past deluge come down from their secluded place and start life once again. This marks the beginning of the next *Zravane Daregho-Khadata*.

Innumerable such *Zravane Daregho-Khadata* cycles pass, and collectively form what is known as *Zravane Akarne* – Endless Time. It is denoted as endless since its quantity is beyond human comprehension. But it does have a limit. Each such *Zravane Akarne* forms a tense, or an eon. There are seven such Eons, giving rise to the seven tenses in the Avesta.

Table 1: The Seven Tenses in the Avesta

ZA No.	Tense	Avesta term
1	The Past of the Past	Para, paurva
2	The Past	Taro
3	The Present	Aonghairya
4	The Present of the Present	Daedoisht
5	The Future	Apemem
6	The Future of Futures	Aparo Asti
7	The Remotest Future	Aparatemo

The entire creation will progress through these seven Eons, and ultimately reach perfection and be reunited with the Supreme Lord.

Thus to understand the history of our Earth, we need to understand the detailed working of the Zravane Daregho-Khadata cycle, and the various sub-cycles within it. We all seem to be controlled by a force greater than ourselves. Despite our best efforts, sometimes, things just don't happen the way we would like them too. At other times, things just fall into place so easily that we are left wondering whether we had some help from an unknown force. We call this mysterious force Fate. Why man, some mysterious force governs even the great oceans. The tides flow in and out based on some inexplicable connection with the phases of the moon. Activities on the surface of the sun cause things to go haywire on the earth.

The Zoroastrian religion explains that the heavenly bodies are but physical manifestations of certain spiritual entities that work in association with Ahura Mazda and His associates to further the plan of Ahu. Each of these bodies exerts influence on man and the earth in such a way as to further the Master Plan. Zarathushtra understood the intricate workings of this Master Plan and gave man the key to unravelling the mysteries. This key is contained in the scriptures, which we shall try to comprehend.

Zoroastrian revelation explains that at any point of time, three heavenly bodies influence the life of both earth and man. Each influence is of a different intensity. We may call these influences as the Primary, Secondary and Tertiary influences. We may compare them to the three hands of a clock. The shortest hand denotes the hour, the middle hand denotes the minute and the longest hand denotes the second. In the same way, three celestial bodies exert their influence. The Primary or macro influencer (also known as the *Shahenshahat*, or Kingly influence) has the predominant overall influence. Within this influence, exists the Secondary

or micro influencer, (also known as *Vazirat*, or Prime Ministerial influence) which acts on man and earth, but under the overall constraints put down by the Primary influencer. Within these two influencers exists the Tertiary or nano influencer (also called *Kotwali*, or Chieftain's influence), which exerts the last influence, which is felt most, but yet under the overall constraints of the Primary and Secondary.

According to the Zoroastrian religion, the following celestial bodies exert influence on man and earth. Out of the 81,000-year cycle, each celestial influencer has a reign of a particular number of years, as depicted below.

Table 2: The Seven Celestial Influencers and their period as Primary Influencers

English name	Persian name	Hindu name	Reign in years
Jupiter	Burjis	Guru	11,000
Mars	Hasham	Mangal	17,000
Sun	Khur	Ravi	4,000
Venus	Nahid	Shukra	9,000
Mercury	Tarad	Budh	13,000
Moon	Dae	Chandra	12,000
Saturn	Kaiwan	Shani	15,000
		Total	81,000

Within each Zravane Daregho-Khadata cycle the planets exert Primary and Secondary influence as shown in the table below.

Table 3: The Primary & Secondary Influencers during the Zravane Daregho-Khadata cycle of 81,000 years

Primary	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn
Secondary							
Jupiter	1,494	2,309	543	1,222	1,766	1,630	2,037
Mars	2,309	3,568	839	1,889	2,728	2,519	3,148
Sun	543	839	198	445	642	592	741
Venus	1,222	1,889	444	1,000	1,444	1,333	1,667
Mercury	1,765	2,728	642	1,444	2,086	1,926	2,407
Moon	1,630	2,519	593	1,333	1,926	1,778	2,222
Saturn	2,037	3,148	741	1,667	2,408	2,222	2,778
Total	11,000	17,000	4,000	9,000	13,000	12,000	15,000
						Grand total	81,000

Similarly, in each reign of a body as the Primary influencer, the other planets exert their Secondary and Tertiary influences as shown in the table below.

Table 4: The Secondary & Tertiary Influencers during the Primary reign of Jupiter of 11,000 years in the Zravane Daregho-Khadata cycle

Secondary	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn
Tertiary							
Jupiter	203	313	74	166	240	221	277
Mars	313	485	114	257	370	342	428
Sun	74	114	27	60	87	80	100
Venus	166	257	60	136	196	181	226
Mercury	240	371	87	196	283	262	327
Moon	221	342	80	181	262	242	302
Saturn	277	427	101	226	327	302	377
Total	1,494	2,309	543	1,222	1,765	1,630	2,037
						Grand total	11,000

Having taken a brief look at the celestial influencers, we turn back to our main topic – the history of the Earth. The objective behind taking the astrological detour was to underline the fact that despite man’s best intentions and most strenuous efforts, sometimes the influences of the celestial bodies may be so strong that they may bring his efforts to ruin. Let us now get into the Zravane Daregho-Khadata cycle in greater detail and then recount the history of the current Zravane Daregho-Khadata cycle.

The central theme of the universe is the fight between good and evil. This fight occurs in various ways at different parts of time, with diverse actors. On this earth, the fight ensues between those that follow the good path, known as the *Mazdayasni*, and those that choose the wrong path, known as the *Daevayasni*. *Mazdayasni* does not mean Zoroastrian. It just means those that follow the generic good path. *Daevayasni* has nothing to do with the Hindu *Daevas*, whose derivation is entirely different. It merely means those who follow the path of one who does not know where he is going. The eternal fight between these two camps forms the bedrock of the history of the earth. The total march of civilization and the progress of man have to viewed in this context.

As we have seen earlier, during the last few years of each Zravane Daregho-Khadata cycle, evil in the world reaches astronomical levels. The very existence of the earth is threatened.

Man descends into a form of near animal existence, driven purely by basic instincts. At this time, the final saviour called *Astvat-Ereta* in the Avesta descends on the earth. He collects the best specimens from each of God's creations, and takes them to a part of the world where the impending deluge can't reach. This secluded place is called *Airyana Vaeja* in the Avesta, and exists near the North Pole. Now the polar icecaps melt and the deluge begins. Soon all creation is wiped out and the earth is completely submerged, save for the secluded *Airyana Vaeja*. The earth now receives a spiritual bath, a *Nahn*, in which all the accumulated evil is systematically cleansed. While this is going on, the survivors of the deluge practice their own high spiritual kinetics, producing offspring better than the parents. A period of nearly 25,000 years passes in this process. We now come to the beginning of our current *Zravane Daregho-Khadata*.

The current *Zravane Daregho-Khadata* cycle began approximately 14,633 years ago, that is, in 12,630 BC. The primary, secondary and tertiary influencers at the beginning of each *Zravane Daregho-Khadata* are always Jupiter-Jupiter-Jupiter. The waters began receding and the descendants of the survivors of the deluge, who still resided in *Airyana Vaeja* around the North Pole, got ready to descend onto proper earth. We may imagine the scene in our mind's eye, as the survivors made preparations to leave the rarefied environs of their beloved *Airyana Vaeja* and embark on their great journey. Water all around, but patches of land appearing rapidly. It is pertinent to point out that we must not take these survivors as primeval or primitive man. These were the *Mai-Abadians*: the Great Survivors of the Deluge, whose ancestry had been purified over those 25,000 years of spiritual cleansing. They were as perfect as man could get, and very near to the *Yazatas* in stature. They spoke no human language but communicated through a sort of telepathy, known as the *Asmani* language. They descended onto the proper earthly part of the *Airyana Vaeja* and established the first *Mazdayasni* dynasty, known as the *Mai-Abadian* dynasty. Thus were passed the first 203 years of the Jupiter-Jupiter-Jupiter phase of the current *Zravane Daregho-Khadata*. (See Table 5, ref. A in column 1).

The tertiary influencer now changed to Mars. The configuration read Jupiter-Jupiter-Mars. At this time the slow forces of nature began to act. The first souls with traces of *Daevayasni* tendencies began to descend on the earth as the offspring of the *Mai-Abadians*. As they grew, their tendencies became projected in their behaviour. Soon the peace was disturbed and the first disputes began to arise. These disturbers of the peace were known as the *Divans* – the

(spiritually) mad ones. As their numbers grew, the Divans began to move into the lower latitudes (the Mai-Abadians were still at the North Pole) and occupied the deserted cities of the previous Zravane Daregho-Khadata. They thus became the aborigines – the basic dwellers of the old places. As man’s spiritual prowess began descending, the climate of the earth too began changing. The sylvan climate of Airyana Vaeja began to get colder, and soon the snow started gathering on the North Pole. The Mai-Abadians could not stay on the ice pack, and hence began their great migration. The order of their migration is mentioned in the first Frakart (chapter) of the *Vendidad*. As time passed, three more dynasties arose: the *Jiyanians*, the *Shaeonians* and the *Yasanians*. These events brought the year to 11,876 BC (see Table 5, ref. **B** in column 1)

The influencer configuration now changed to Jupiter-Jupiter-Mercury. (See Table 5, ref. **C** in column 1) The Yasanian dynasty ended and a new king ascended the throne. He was *Gayomard* (Avesta *Gayamarethana*) and he started the *Peshdadian* dynasty: the first Law Givers. Now the beloved Airyana Vaeja was forever gone, buried under the fast gathering ice. The intense cold made the Peshdadians move even further south, establishing *Eranvej*, a poignant reminder to their buried Airyana Vaeja. As they advanced, they faced resistance from the Divans, who had earlier deserted Airyana Vaeja and taken over the old cities of the previous Zravane Daregho-Khadata. Thus started the first of the wars between those who belonged to Airyana Vaeja – the Aryans and those who did not: the Un-Aryans, the Divans. The Divans possessed great prowess in material and physical sciences. With the strength of these scientific advances, the Divans gave tough competition to the Aryans, who relied on the power of the Mazdayasni Manthras. The war took its toll. Gayomard was inflicted and *Shiamak* was killed. But the Peshdadians resisted with the illustrious reigns of *Hushang*, *Tehmurasp* and then *Jamshyd*. The reign of Jamshyd introduced the state of paradise on earth. There was no death, no hunger, and no pestilence. The material sciences advanced. Earth, man and time, all progressed. Soon the configuration turned to Jupiter-Mars-Mars. It was 10,036 BC. (See Table 5, ref. **D** in column 1)

The sinister influence of Mars, both as secondary and tertiary now began to be felt. King Jamshyd, who consorted with the Daevayasni tribe in order to take their material knowledge and apply it for the good of his people, became tainted with this association. Just as the best perfumes of the world cannot overcome the stench caused by human refuse, so also the best intentions of Jamshyd could not overcome the stench of the Divan’s evil. Thus began the fall

of Jamshyd, and the rise of *Zohak*, one of the worst people the earth has ever seen. The reign of *Zohak* completely wiped out the advances made by Jamshyd and his predecessors. Evil had a free reign, the holy were oppressed. The *Daevayasnis* now took possession of most of the earth. Just as man has 16 divine energy receiving, processing and transmitting centres in his body known as *Chakhras*, so also the earth. These *Chakhras* of the earth, which drew sustenance from the workings of the *Yazatas* and holy men on the earth, were now infiltrated by the *Daevas*. They were now turned into centres of evil, causing great grief to the Aryan populace as well as to *Geush Urva* – the Soul of the Earth. Yet nothing is ever one-dimensional in nature. Against the evil caused by *Zohak*, there existed the heroics of the brave *Keresaspa*.

The configuration now changed to Jupiter-Mars-Sun. It was 9,438 BC. (See Table 5, ref. **E** in column 1) This time now saw the rise of the mighty *Faridun* who was destined to end the evil reign of *Zohak*. Soon the valiant *Kaveh* arose in revolt against the excesses of *Zohak* and aided by *Faridun* and his hidden Masters, *Zohak* was overthrown and exiled to the foot of Mount Demavand. But the damage was done. The *Chakhras* of the earth were infested by the *Daevas*, and although *Faridun* could keep them in check, he could not eradicate them. The reign of *Faridun* was marked by peace and prosperity. Once again good triumphed over evil. As *Faridun* got old, he decided to carve out his empire between his three sons *Irach*, *Salm* and *Tur*. While *Irach* got Iran and India, *Salm* was allocated Byzantium and all the lands west of Iran, while *Tur* got the regions of Turkistan and China. As time flowed, evil reared its ugly head again. The *Divans* instigated *Salm* and *Tur* against *Irach* and *Faridun*. Soon the discord between the brothers and the father was out in the open. *Irach* was murdered by his brothers, and this laid the foundation for the never ending wars between Iran and the evil *Daevas*, now led by *Tur*, *Salm* and their descendants.

At the same time, the brave Paladin family was arising. The valiant warriors *Nariman*, *Sam* and *Zaal* now came upon the scene. As the monarchy was rocked, *Minocher*, *Nauzer*, *Zu*, and *Keresaspa* played their part. But the *Daevas* were in for the shock of their lives, because unknown to them, a new star was rising on the firmament. That star was *Rustam*. The configuration was now Jupiter-Mars-Jupiter. It was 8,043 BC (see Table 5, ref. **F** in column 1). What can be said about *Rustam*? This most noble of warriors is one of the principal forerunners of the Prophet Zarathushtra. He single-handedly began the process of gathering the *Daevas* and packing them off. The recounting of his valour in the *Shah-Nameh* must be

understood in the divine sense, as the process by which the mighty spiritual warrior prepared the ground for the advent of the Prophet. He was helped in his mission by the curious play of *Afrasiab*, the cunning. Afrasiab was destined to play a unique role. While outwardly appearing to side with the evil ones, he would prepare the ground in such a way that one by one, the Daevas began getting exterminated by Rustam. But just as Jamshyd had suffered from his close proximity to the Daevas, so also Afrasiab. He paid the price. The reign of the Peshdadians now came to an end. Rustam in his role as the new King Maker discovered *Kaikobad*. A new era was about to start. The secondary influence of Mars ended, and it was now the turn of the Sun. The configuration was now Jupiter-Sun-Sun. It was 7,727 BC. (See Table 5, ref. **G** in column 1)

Kaikobad ascended the throne of Iran and established the *Kyanian* dynasty. It was indeed a devious time. On one side was Rustam with his amazing exploits. On the other side, for every Daeva Rustam destroyed, a new one seemed to spring up. The wily Afrasiab, now under the influence of the Daevas, managed to escape his arrest and death a number of times. Soon Kaikobad passed away and the crown passed to *Kaikaus*. Despite Rustam's many entreaties, Kaikaus tried to conquer the Daevas of *Mazandran*, whom no one had been able to subdue. Kaikaus was captured and imprisoned under miserable conditions. It was then that Rustam passed the Seven Trials (*Haft Khan*), each more difficult than the preceding one. After a long struggle, Rustam freed Kaikaus. Yet the happiness was short lived. Soon Kaikaus came under the influence of the Daeva machinery and began to go astray. It was time for one of the cruelest episodes in history to take place. The fight between Rustam and his son *Sohrab* remains one of the most poignant chapters of world history. The cry of the fallen son and the wail of the heart-broken father still echo in the heavens above and in the hearts and minds of the faithful till today. As if that was not enough, the murder of *Siavaksh* was another blow to the Mazdayasni side.

Soon Kaikaus passed away and his place was taken by the most holy *Kaihusraw* (Kaikhushroo). It was Kaihusraw who finally managed to ensnare the wily Afrasiab and give him his just reward. The reign of Kaihusraw saw more fighting between the Mazdayasni and Daevayasni sides. Slowly but surely, evil began to gain the upper hand. Kaihusraw nominated *Kai Lohrasp* to the throne – a fact not liked by the Paladin family led by Rustam and Zaal. This slight misunderstanding was pounced upon by the Daevas, who created more bad blood between the monarchy and the family of Zaal. With his advanced spiritual strength,

Kaihusraw saw that the damage had been done. The configuration of planets takes its toll. No one is above their influences. He therefore advised Zaal and his family to rest in their family kingdoms near Afghanistan, and maintain a distance from the court of Kai Lohrasp in Iran. Both sides agreed, but the rift had started. As the time grew more crucial, and evil started gaining the upper hand, Kaihusraw made the ultimate sacrifice. He retreated from the outside world and disappeared in the icy heights of the mountains around Iran, performing various spiritual kinetics to keep the Daevas in control. Till this day, it is believed that this mighty spiritual warrior is alive, ever combating the evil and hence his name is recited in every *Tandarosti* prayer. .

Kai Lohrasp now ascended the throne. A very advanced soul, Kai Lohrasp saw the writing in the wall. The influence of evil was getting out of hand. Every creation of Ahura Mazda cried out for a saviour. The valiant warrior tried his best to keep the influences in check. Soon he abdicated in favour of his son *Kai Gushtasp* and retreated to the fire temple in his ongoing Manthric fight against the Daevas. The situation was now totally out of control. With the Paladin family in Afghanistan, the Daevas had it easy in Iran. The load on Geush Urva was unbearable. But preparations were on in Nature. A soul was being prepared to descend on the Earth, a soul never seen before and never to be seen after. In every *Zravane Daregho-Khadata*, there is only one such soul who descends on the earth, one whose every thought, word and deed are of the highest inspiration (*Yaan*, see Yasna 28.0), who is worshipped by even the Amesha Spentas. That was *Zarathushtra* the Yazata, due to descend in a super-human form. The Daevas got wind of these preparations and were determined not to let the birth take place. Little did they know that the preparations had started ten generations before, as the family of *Spitaman* was primed and enhanced to be worthy enough to bear the Yazata *Zarathushtra*.

Even the configurations arranged themselves in the right order. It was Jupiter-Sun-Moon, the year 7,552 BC. (See Table 5, ref. **H** in column 1) As every creation cried out in ecstasy, as the very Sun stood still for three days, high in the house of his father *Pourushaspa* was born the Yazata *Zarathushtra*. At his birth the Daevas scampered, so effulgent was his glory. Right from his birth, the Prophet started his multiple divine missions. His first task was to check the progress of evil and repair the Chakhras of the earth where the Daevas had established their factories of sin. He did so, evicting the squatters, punishing those who dared stand in his way, converting those who accepted his radiance. As the Chakhras were cleansed and revitalised,

the Divine Energy of Ahura Mazda began flowing once again through the earth. Now Zarathushtra drew the boundaries around the earth, banishing the Daevas from entering its perimeter. He pronounced the *Vi-daeva-data*: the Law against the Daevas. He revitalised the Mazdayasni faith, superimposing it with the Zarathushtri seal. He made preparations for the faiths that were to follow him. He produced the 21 Nasks: *Staota Yasna*, *Fshusho Manthra*, and *Manthra Spenta*. In his final act, the Prophet took on his own supercharged body the collective evils gathered from the beginning of the Zravane Daregho-Khadata, called *Tur-bara-Tur*: the Evilest of all Evils. In one instant he destroyed this collective form that threatened to suffocate the earth, and in the same act, gave up his physical body, of which he had no more need, and ascended back to his rightful place in the assembly of the Amesha Spentas. He departed, but his work and the institutions he founded would remain, till the very end of the Zravane Daregho-Khadata.

The time moved forward, bearing out its influences once again. The saintly Kai Lohrasp was murdered, but then arose the mighty *Asfandiar*. Yet even one anointed by the Prophet fell prey to the influence of the planets. As the desire to ascend the monarchy blinded Asfandiar, he asked his father to abdicate in his favour, much as Kai Lohrasp had done for Kai Gushtasp. Yet Gushtasp knew, his son was never destined to sit on the throne of Iran. He thus sent him on impossible tasks, sure that he would fail. Yet Asfandiar succeeded. Finally Gushtasp commanded him to bring the valiant Rustam to his court, with his hands bound. Ever since the bad blood created with the nomination of Kai Lohrasp by Kaihusraw, the family of Rustam had retreated to Zabulistan. This angered Kai Gushtasp and hence he sent Asfandiar to get Rustam bound in chains to his court, promising him the throne on his successful return. Asfandiar set out on this mission and reached Zabulistan where he was received with full honour and protocol. As Rustam invited him to hunt with him and partake his choicest wines, Asfandiar repudiated Rustam's hospitality and insisted on taking Rustam bound to the court of his father. Despite the advice of all around him, Asfandiar persisted with insulting the best warrior of the world. Rustam begged him; he would willingly come to the court of Kai Gushtasp. He pleaded that he would walk holding the reins of Asfandiar's horse, but he would not be bound. The proud warrior had never been bound by anyone, and did not intend to be bound in his last days. Asfandiar would not agree. Either come bound in chains, or come dead, he insisted.

Thus the two agreed to fight. Asfandiar was protected by the powers of the Manthras given to him by the Prophet Zarathushtra, whereas Rustam was under the protection of the great bird *Simurgh*, a spiritual entity of the highest prowess. On the first day, the powerful Manthra filled arrows of Asfandiar tore apart Rustam's body, mortally wounding him and his brave steed Raksh. At the end of the day, it looked certain that Rustam would be defeated. As night fell, Zaal called for the aid of the great Simurgh. The great spiritual entity read the planets and realised that what was happening here was not an ego battle between two warriors. It was the fight of the celestial bodies, each trying to exert the maximum influence on the destiny of the earth and these two great spiritual warriors. With his miraculous powers, The Simurgh cured Rustam of his wounds and told him the secret of Asfandiar weakness. When Zarathushtra had blessed Asfandiar with being *Rooyintan* – he of the bronzed body, which no one could destroy, Asfandiar had closed his eyes. Hence the Prophet's Manthras did not protect his eyes. The Simurgh flew Rustam to that place where a particular tree grew, which had a certain two-forked branch. This Rustam fashioned into an arrow for use the next day. The wise Simurgh also warned Rustam that he who destroyed Asfandiar would never be happy after that, and would die a cruel death.

The next day, Asfandiar was amazed to see Rustam not only alive but in full form. Again Rustam begged Asfandiar to abandon this folly and accept a compromise. Yet the blinded Asfandiar refused. Praying for forgiveness, Rustam made the signal for the Simurgh to fly across the sky. As the great bird flew across, its wings covered the sky, causing momentary darkness. Asfandiar raised his eyes heavenward to see what was happening. At that very moment Rustam shot his specially designed arrow high in the sky. It flew high and then turned downwards, hurtling with the speed of the Manthras of Simurgh, into the upturned eyes of Asfandiar. As the arrow tore apart the eyes and body of Asfandiar, it also tore asunder his veil of ignorance. The haze lifted and the brave warrior realised his folly. Time had worked its grim magic once again. As Rustam rushed to Asfandiar, praying for forgiveness, the brave warrior lay on the ground, reciting his own Patet. He absolved Rustam and cursed the rotating heavens for their influence. There ended the life of Asfandiar and there ended too the days of Rustam. Gone were his honour and his fame. A broken man, Rustam retired, turning his attention to tutoring the son of Asfandiar, *Behman*.

But the prophecy of the Simurgh was to come true. The son of a Zaal through a slave girl, *Shahgad* was born under the most adverse planetary configurations. This accursed person

conspired with the King of Kabul to kill Rostam over the matter of paying tribute to Rostam as the overlord of the whole of Afghanistan. They dug trenches in the ground and placed cruel spikes in them. They then invited Rostam to hunt there. Ever eager for a good hunt, the ageing hero prodded his steed Raksh onto the minefield. The alert Raksh knew the ground was not safe and resisted. But the planets were intent on fulfilling the prophecy of Simurgh. As Rostam wildly whipped his steed to command him, the infuriated Raksh jumped into the pit with his master. The spikes transfixing them both and the haze lifted from Rostam's eyes. But he was not done in yet. As the gloating Shahgadh looked from behind an old tree some distance away, Rostam lifted his bow for the last time and fired an arrow with such force that it shot through the old tree and went clean into the evil Shahgadh's chest, killing him. Rostam gave up his life breath and with his death ended an era that would never be witnessed again.

The throne of Iran passed on to Behman. The configuration now read Jupiter-Venus-Venus. It was 6,646 BC (see Table 5, ref. **I** in column 1). The days of the Kyanian dynasty were numbered. We have no information regarding the kings that followed Behman, except for the fact that they were dealt crushing defeats by the Mazdayasni residents of the region of Hind, which today includes the region of Punjab and Baluchistan.

The planetary composition now changed to Jupiter-Mercury-Mercury (see Table 5, ref. **J** in column 1). A new force was arising, not in Iran but in India. The great Mazdayasni followers of Hind clan now began getting active. These Mazda worshippers began preparations for a new era that was to soon begin. We have seen above that one of the missions of the Prophet was to sow the seeds for the birth of future religions. These seeds could grow only when the time was right. As the configuration moved to Jupiter-Mercury-Mercury, the next great *Avatar*, who was to found the Hindu faith was born in India. He was *Sri Krishna*. Under his reign the Hindu-Mazdayasni kings such as *Krishak* and *Rashnerish* flourished and dealt blows to the last of the Kyanian kings.

But within 100 years, a new dynasty arose in Iran, one whose name is not even known to modern history. This was the *Huafritan* dynasty. The reign of this dynasty started in the last 140 years of the tertiary influence of Mercury and extended over a period of 1,620 years (see Table 5, ref. **K** in column 1) and was the golden age of the Zoroastrian faith. The Daevas were now totally reformed; hence the negative context attached to them was removed. They actively aided the good side in establishing the new Hindu faith, which flourished in India.

The lost culture of the Iranian civilization reached its peak during the Huafritan dynasty. But nothing more has been revealed to us. This heyday of Iranian civilization, today buried in the ruins of undiscovered cities lasted till the end of the secondary influence of Mercury.

The influence matrix now changed to Jupiter-Moon-Moon. It was 3,416 BC (see Table 5, ref. **L** in column 1). The last kings of the Huafritan dynasty ruled, but then gave way to another new Zoroastrian dynasty, also unknown today. This was the *Kudarvan* dynasty. Less illustrious than their predecessors, the Huafritans, the Kudarvan kings nevertheless maintained the glory of the Zoroastrian faith. But the times were changing. The followers of the path of evil once again started getting active. As the dawn of the pre-historic period of modern historical studies started, the sun began to set on the days of glory of the Zoroastrian empires. Some residents of the province of Tajikistan were influenced by the prowess of the worshippers of evil, and crossed over to their side. Various animistic forms of worship began to creep into the Mazdayasni faith, which were to form the basis of the future bloodthirsty creed of Baal. The Kudarvan dynasty lasted throughout the secondary reign of Moon, stretching 1,629 years.

Soon it was 2,028 BC and the planets arranged themselves as Jupiter-Saturn-Saturn. (See Table 5, ref. **M** in column 1). The ancient capital of the Iranians at Nineveh was lost to the combined forces of *Ninus* and *Semaramis* who were half-Mazdayasni chieftains. The decline now became rapid. As the Zoroastrian Empire disintegrated into various principalities, even the Zoroastrian faith degenerated. Animistic and Idolatry forms of worship became common, giving rise to the primitive Assyrian and Babylonian pagan religions. The numerous principalities and chieftain groups, which are known by the generic name of the *Medes* in modern history, now began ruling over small parts of the once mighty empire. They could be broadly categorised into two camps. The first camp included those chieftains and principalities, which were faithful to the Zoroastrian faith and its tenets. These included the principalities of Susa and Armenia, which were now ruled by the descendants of the Kudarvan dynasty, who called themselves the *Kudiriyan*s. The second group comprised those who were unfaithful to the faith and were to turn into traitors later on. These included the principalities of Bactria, Assyria and Byzantium; and the Hittites, Phoenicians, Egyptians, Hyksos and Arabs. These two groups were engaged in constant internecine battles, depleting their wealth, and more importantly, their genetic uniqueness. As the tertiary rule of Saturn ended, both groups had nearly exhausted their resources.

The tertiary reign of Jupiter now started (Jupiter-Saturn-Jupiter). As the warring continued, this 276-year period was marked by the rising influence of the Egyptian civilization as well as the Hittites. The planets now changed to Jupiter-Saturn-Mars. It was 1375 BC (see Table 5, ref. N in column 1). As the Egyptian civilization reached its greatest heights, the nomadic tribe of the Hyksos was to become the cradle for the rise of the third great religion. The *Prophet Abraham* was born into the Hyksos tribe and laid the foundations of the Jewish faith. The Hyksos and the Phoenicians went over to that faith in natural progression from their animistic faiths. Meanwhile the two warring camps of the steadfast Zoroastrians and the traitors continued their wars. From these conflicts it was Assyria that came out trumps and established itself as the overlord of the others. The pro Zoroastrians finally got together and decided to the fight united under the flags of the Medes, under the leadership of a general called *Ardeshir*. But they lost and *Ardeshir* was killed. The forces rallied again, this time under the leadership of a general called *Dahaku* (*Zohak*) and met with some success, particularly against the Greeks. This state of affairs continued even under the tertiary influence of Sun (Jupiter-Saturn-Sun).

It was now 848 BC, and the planets arranged themselves as Jupiter-Saturn-Venus (see Table 5, ref. O in column 1). The seeds sown by Abraham were now fructified under the great *Prophet Moses* (840 BC) who firmly established the Jewish faith. Meanwhile the Medes consolidated their rule and once again resurrected the Zoroastrian faith. But the corrupt practices of idol worship continued in some areas of the empire.

As the planets turned to Jupiter-Saturn-Mercury, it was 622 BC (see Table 5, ref. P in column 1). Far away in India, the founders of the two great faiths within the Hindu faith emerged Lord *Mahavir*, and *Gautama Buddha*, establishing *Jainism* and *Buddhism* respectively. At the other end, the budding Jewish faith and the Greek worships amalgamated, and established the great library at Alexandria, where a large portion of the Pahlavi literature was also stored. In 558 BC, the great *Achaemenian* Empire was established by *Kurush* or *Cyrus II*, the Great, and further glorified by *Darius the Great* (521 BC). They were proud Parsi monarchs, bravely proclaiming that whatever glory they had achieved, was solely due to the blessings of the great Ahura Mazda. Their ideal administration and welfare state are models even today. Their postal service was the envy of many kingdoms, long after they had vanished. But time is the great equaliser, and soon the glory of the Achaemenians was laid to waste by the

plunderer - Alexander the Greek. The sun now rose on the Greeks and the Romans, as they began their days of glory.

The crumbling Iranian empire once again divided itself into various principalities, administered by the generals of Alexander, including the Seleucids. At the same time, one of the descendants of Achaemenian royal family called *Sasan*, in hiding in Punjab, made preparations to wrest back the control of the Iranian empire.

The influencers were now arranged as Jupiter-Saturn-Moon, and it was 296 BC (see Table 5, ref. **Q** in column 1). As the Seleucids, Cappadochians, Pontites and Armenians fought amongst each other and exterminated themselves, the Sasan and later the Askanian (Parthian) principalities emerged. The *Parthians* established themselves quickly in about 256 BC. Seeing the danger of infighting, the Parthians and the Sasan principalities aligned with each other and concentrated on defeating the Greeks and Romans. A few years later, as men fought over land and empire, three Zoroastrian Magi saw the sign in the sky and hastened their caravan to that small manger in Bethlehem where was born *Jesus Christ*, with his message of peace, love and compassion. The world's fourth great faith was thus established. Thus ended the reign of the planet Jupiter as the primary influencer.

The primary influence now passed onto the war like Mars. It was Mars-Mars-Mars in 10 AD (see Table 5, ref. **R** in column 1). The Romans overran the principalities of western Iran, gaining control of the Euphrates and the rich countries of Syria, Palestine, Arabia and Egypt. The Tigris now formed the border between Iran and Rome. Despite several tries, the Romans could not overcome the might of the combined Parthian empire and Sasan principality. The united Parthian empire remained so for some time, but soon bickering started. After they split for some years, they united once again, till finally in 226 AD *Ardeshir Papakan* united the warring factions and established the *Sassanian* Empire. As the years passed, the monarchy changed hands from Ardeshir to *Shahpur I*. But even as the glory of the Sassanians grew, a new dragon was rearing its head in the form of *Mani* the self-proclaimed prophet, who founded Manichaeism – an eclectic mix of the Zoroastrian, Buddhist and Christian faiths. After being hounded out of Iran, Mani spread his message amongst the countries of Europe and Asia Minor. The throne now passed on to *Hormazd I* and then to *Behram I*, *Behram II*, *Behram III*, and *Shahpur II*, the Great.

The growing clout of the Christian faith now began to affect the Zoroastrians of Iran, particularly in the Armenian parts of the empire. Given the sad state of the faith, many of the faithful began to cast doubts on their Prophet and His message. It is at such times that certain highly evolved souls, called *Rainidars* – the Restorers of the Faith, emerge amongst the faithful, and after proving their exalted state through the performance of miraculous feats, repair the disturbed state of the religion. So it was in the reign of Shahpur II, the Great that emerged the great Rainidar *Adurbad Mahrespand*. He passed the test of molten metal mentioned in the Gathas (*ayangha khshusta*, Yasna 51.9), by pouring molten bronze on his chest and escaping unscathed. Thus proving his divine stature, the wise Dastur started the process of cleansing the faith of the various malpractices that had crept in. Keeping in mind the calibre of souls that were to be born during his spiritual reign, Dastur Adurbad re-organised the Avesta prayers and also started the process of collecting and collating all the scattered fragments of the Avesta into a fresh set of 21 Nasks, called *Saoshyanta Manthra Spenta Nasks*. The Zoroastrian faithful were thus re-energised by the appearance of the Rainidar, and the Zoroastrian religion was refurbished.

It was 398 AD and the planets were aligned as Mars-Mars-Sun (see Table 5, ref. **S** in column 1). The Sassanians continued their rule under *Artakshir II, Shahpur III, Behram IV, Yazdegard I, Behram V, Yazdegard II, Hormazd III, Piroj I, and Palash*. The project to collect the scattered remains of the Avesta and Pahlavi Nasks continued during this time. The monarchy passed onto *Kobad I, Jamasp* and Kobad I again. It was in the reign of Kobad I that another self-proclaimed Prophet Mazdak pronounced the second great heresy. The world's first communist, Mazdak preached common ownership of all goods, and women. He advocated the breaking of all rules of society with respect to seniority and merit. The preacher disparaged the essential doctrine of Zoroastrianism, which was based on the evolution of different grades of souls. Kobad came under the influence of the communist and emptied the royal granaries. But the King's son, *Khusro* had more sense. Envisaging trouble in the future, Khusro publicly denounced Mazdak and defeated him in debate. Mazdak and his followers were put to death.

The planets now shifted to Mars-Mars-Venus. It was 488 AD (see Table 5, ref. **T** in column 1). A few years later, the wise Khusro ascended the throne as Khusro I, *Anosharavan*, more popularly known as *Noshirwan-e-Adil*, the Just. Despite his enlightened rule, the damage caused by Mazdak had taken its toll. The supreme advisors of the King were the Magi – the

most highly evolved of Zoroastrian priests, who were in constant harmony with nature. These souls, not to be mistaken for common priests were the descendants of the Prophet Zarathushtra and possessed intense wisdom and spiritual powers. When Mazdak pronounced his heretic doctrine, the King did not listen to his advisors and severe damage was done to the nation. These wise souls saw the future, and realised it was not bright both for them as well as for their beloved faith. In order to discharge their function as the custodians of the faith, it was evident that they would have to retire from public life. They thus made preparations and in around 550 AD, the cream of the Zoroastrian magi retired from public life to a secluded location near the Caspian Sea, called *Chaechast*. After about 50 years, in around 600 AD, a group from Chaechast left to found a second secluded place, which they called *Firdaus* – Paradise. This valley was near Mount *Demavand*, near Tehran. The *Magavs* of Demavand and Chaechast took with them the cream of Iranian civilization, which they had accumulated and treasured over the centuries and established these bastions of seclusion, where no normal man could go. They now continued their spiritual kinetics from these two locations. The head of these secluded bastions are called *Sraoshavarez* – The Co-Worker of Holy Sraosha. These most highly evolved souls guide the destinies of the Zoroastrian faith and overlook their followers, wherever they may be on the Earth. The first such leader of Demavand in 600 AD, was *Sraoshavarez Nauzer*.

After the departure of the Magavs, Iran faced a series of most dreadful epidemics in which a large part of the population died due to plague, cholera and influenza. Meanwhile, after the death of Khusro I a steady line of ineffectual Kings came to the throne. Weakened by inter-community marriages and busy in wining and fornication, those were dark days for the monarchy. The sun was setting on the Sassanian Empire. Another sad incident was the banishment from Iran of a very saintly and pious Magi, called *Dastur Dinyar* in unfortunate circumstances. There are no accidents in Nature, no coincidences. As the planets took their course, in 570 AD the Prophet of the fifth and last great faith – *Muhammad* was born at Mecca, where a few years later arrived Dastur Dinyar, guided by his destiny to train the young Muhammad into the mysteries of the universe.

As the last Zoroastrian monarch *Yazdegard III*, son of *Shaharyar* ascended the throne in 632 AD, the influence of the Arabs was increasing under their newfound religious zeal. In a series of battles, the mighty Sassanian Empire was defeated, both by its own weaknesses and the play of the planets which would just not allow an Iranian victory. Hounded by defeats at the

battles of *Qadisiyya* in 636 and *Nehavand* in 641, the unfortunate emperor wandered for ten years from place to place, never giving up hope, or his practice of the Zoroastrian faith. At last he went to *Marv* and took refuge in a flourmill. As *Khusro*, the miller inquired of him and offered some food, the devout Zoroastrian king asked the miller to get the *Barsom* twigs, so that he could pray the *Baj* before taking food – a practice followed by priests and Kings. The suspicious miller realised who it was and informed the local chieftain. Greedy for the King's jewels, the crafty miller returned and killed the King, took off his robe and valuables and dumped the naked body into the river. It was only next day that the floating body was retrieved by the Christian monks nearby, washed and disposed off reverently. Such was the end of the Sassanian monarchy, and its last King. Truly the Zoroastrian empire was now gone forever.

The planets aligned themselves as Mars-Mars-Mercury. It was 688 AD (see Table 5, ref. U in column 1). The remnants of the Zoroastrian Empire now existed as small principalities in *Tabaristan* who called themselves *Sipahbad* – the commanders. But by 730 AD even they were finished. In this overall gloom, preparations were on for greater things. The Zoroastrian faith could not be finished off so easily. Indeed, it had to exist till the very end of the *Zravane Daregho-Khadata* cycle. It was merely 13,000 years into the 81,000-year cycle. The secluded Masters of the Zoroastrian faith in *Chaechast* and *Demavand* were making preparations. From among them they selected a wise Magav, adept in all the sciences and a master of the *Manthras*. His name was *Nairyosangh Dhaval*. The wise Magav collected the best of Zoroastrian stock, over 2000 of them, and under the guidance and directions of the Masters of *Demavand* and *Chaechast*, the group left the shores of Iran from the Port of *Hormuz*, in order to establish the foundation for the future Zoroastrian empire. This group of prime Zoroastrian followers landed on the shores of *Diu* and stayed there for 18 years, and from there sailed to *Sanjan* where they finally settled. These were not refugees, nor were they running away. They were the Protectors of the Faith. They were the chosen ones, who had consciously decided to give up their motherland and establish base in a sister country with long ties, in order to safeguard the spiritual institutions of their forefathers. They came with the sole motive of protecting, preserving and perpetuating their faith and religion, which was handed to them by the Prophet *Zarathushtra* many thousands of years ago, and which had seen great days of glory and grandeur. Now although they had no empire of their own, no King, they did not falter. Never one to look back, their sights were set firmly on the future, to that day when the Zoroastrian monarchy would once again be established. For that to happen they knew that

the life breath of the monarchy – their religion and all its long-standing practices and precepts needed to be safeguarded, without any dilution; their Manthras handed down without changing a single word. In order to remind future generations of their solemn duty, and in order to be one with nature and be able to catch the Divine Blessings from the 16 Chakhras of the Earth as well as from the rotating heavens above, these pioneers, under the spiritual leadership of Dasturan Dastur Nairyosangh Dhaval established the *Iranshah* – the Blazing Emperor of their hearts. Meanwhile the leadership of Demavand passed to the second *Sraoshavarez Marzban* and from him to the third *Sraoshavarez Kaaran*.

The planets now rotated to Mars-Mars-Moon. It was 1008 AD (see Table 5, ref. **V** in column 1). As Iran suffered under the onslaught of religious zealots, the pioneers and their descendants continued to progress in India. In Demavand, the fourth *Sraoshavarez Khodadad* and the fifth *Sraoshavarez Saarvaar* guided the destinies of the Zoroastrians in Iran and India. In Iran, the scattered remnants of the Avesta and Pahlavi Nasks were being reorganised and resurrected. Yet much was irretrievably lost to time.

As the year 1319 AD arrived, the planets arranged themselves in Mars-Mars-Saturn (see Table 5, ref. **W** in column 1). The Parsis in India maintained their low profile, served their adopted country well, and soon established a reputation for truth and fair dealing, which arose out of their practice of the Zoroastrian religion. In an unfortunate incident, the spiritual monarch *Iranshah* was shifted, in the face of advancing enemies, and thereafter began a sorry march over parts of Western Gujarat. The spiritual strength of the monarch was severely damaged. It was the dark ages in Iran as persecution continued. In Demavand, the sixth *Sraoshavarez Nauzer* and after him the seventh *Sraoshavarez Khudamurad* watched the play of the planets and continued their divine task of being the hidden bulwark of the Zoroastrian faith, practicing their intense spiritual disciplines and preparing for the advent of the *Promised One*. Soon it was 1680 AD.

As the planets configured to Mars-Mars-Jupiter, (see Table 5, ref. **X** in column 1) changes began happening speedily. The arrival of the western explorers to India was to change the face of history once again. The traders soon became invaders, and the suzerainty of India passed onto the British over a cup of tea. The Parsis now began spreading out towards other parts of Gujarat and Mumbai. With their honesty, they soon won the trust of the new rulers and were shortly in a position of great influence. Yet with advancing prosperity and

Anglicisation, the revered practices of the Zoroastrian faith began to be doubted. Those same old practices which had enabled the Parsis to survive, a mere handful in the severely dissolving sea of India over the many centuries were now put to the side. It became more important to ape the European tradition. Against the 10,000 year tradition of covering the head at all times, Parsis began doffing their caps at ladies, and removing them in the house. In place of the Baj before taking food, and observing silence, Parsis began enjoying large banquets and mixed lunches. Gone were the venerable beards, and the knee length Sudreh. Both men and women gave up observing the strict laws of ritual purity around the house.

But the worst was yet to come. The invaders now became the scholars. The study of Avesta and Pahlavi scriptures commenced. The early savants made tremendous efforts to collate all the existing manuscripts and take out a standard version of the scriptures. These efforts deserve the highest praise. But soon problems arose. Ignoring the translations of the Pahlavi Masters, the long-standing traditions of the Parsis, as well as the internal evidence within the scriptures, some misguided so-called scholars now started conjecturing. Theories about the origin of the scriptures were concocted. Later Avesta and Younger Avesta became fashionable. Praising just the *Gathas* and running down of the Vi-daeva-data, the same law brought down by the Prophet Zarathushtra to control the rampant evil in His time became common. These translations, which did no justice to the scriptures broke the faith of the religious minded Parsis, who for hundreds of years had steadfastly believed that all Manthras had beneficent powers, the translations being secondary. As this decline started, so did the decline in standards of morality and honesty. The first enclosure to consign bodies of Zoroastrian prostitutes and persons not having proved to have followed the Zoroastrian faith came up in Mumbai. In Iran, the Dark Ages continued.

In Demavand, the eighth *Sraoshavarez Nauzer* and after him the ninth *Sraoshavarez Marzban* took charge. As the Chief Custodian of the Zoroastrian faith, Sraoshavarez Marzban made preparations to stem the tide. As the planets arranged themselves properly around 1875, an ordinary boy with a stammer and barely enough education left his house in Surat after a dispute and managed to reach Peshawar. As per plan, the boy was guided to the caravan of the Magavs of Demavand, which had camped at Peshawar to buy some essential items not procurable in Demavand as well as to collect the more precious cargo. It lay in the destiny of this lad to set his eyes on the great Sraoshavarez Marzban, not only that, but to stay in the paradise of Demavand for three and a half years. Under the guidance of the Sraoshavarez and

other teachers, the stammering lad evolved into *Ustad Behramshah Nowroji Shroff*. He was imparted and entrusted to take the message of the Magavs of Demavand to the Parsis of India. He returned, and after nearly 25 years of silence, started conveying the message of the Masters of Demavand to the Parsis, who listened, first in disbelief, then in astonishment, and then with respect as the venerable Ustad gave them the message of the Masters, and opened their eyes to *Khshnoom* - The Ecstasy-giving knowledge promised by Zarathushtra in the Gathas; the same knowledge which will be taught by the Saoshyants – the great Restorers of the Faith.

The Ustad reminded the Parsis of India of their solemn mission. They had come to India not to become great industrialists or traders or bankers or professionals. They had come to India with the sole mission of safeguarding their religion. And the Parsis were forgetting their mission. In their ever-increasing Westernisation, they were giving up all that had protected them over the years. Return back to the faith! – That was the clarion call of the great Ustad. But that was not all. Along with this message, the Ustad also brought some good tidings for the future. He informed the Parsis of India that the Promised One was soon to appear. The great repairer of the faith, mentioned in the scriptures as *Shah Behram Varzavand* was destined to be born soon and a few years hence lead the Parsis back to Iran and establish the Zoroastrian monarchy once more.

The Ustad passed away in 1927, promising that the major part of what he had to say would be published after his death. And so it happened. In one corner of the city, an amazing metamorphosis was taking place. An ophthalmic surgeon was evolving into one of the greatest writers of the religion. *Dr. Framroze Chiniwalla*, one of the closest disciples of the Ustad started writing, slowly at first and then in a flood. Over a period of over 40 years, he wrote more than 100,000 pages, of which over 50,000 have been published. Many more lie awaiting publication. This essay is taken from the *Khshnoom Nikeez-i-Veh Din*, (Exposition of the Good Religion) Volume I written by Dr. Chiniwalla in 1932.

As the planetary configuration changed to Mars-Sun-Sun and then Mars-Sun-Mercury (see Table 5, ref. Y in column 1), the message of the Ustad was almost forgotten by most Parsis. The rapid decline of the community, both in stature and in numbers drove Parsis even further away from the religion. The insidious logic of inter-community marriage as a solution to the community's dwindling numbers must be one of the greatest hoaxes perpetrated. The large-

scale migration of Parsis to other parts of the world in search of material benefits added to the problem. Outside the spiritual protection range of the Iranshah, these migrants fell prey to modern culture and ways of life. Fake Ratus have now begun recklessly changing words from the scriptures to suit their warped beliefs and started 'converting' any and everyone into 'Zoroastrians'. The fake gospel of 'Freedom of Choice' and the 'Enlightened (human) mind' is now being used to do as one pleases.

Even as the world appears on the brink of a major war, the planetary configurations have now changed to Mars-Sun-Moon in 2002 AD (see Table 5, ref. **Z** in column 1). This 30-year period of the tertiary rule of the Moon has been forecasted as the years in which the Promised One will make his appearance in public, and then take the Parsis back to Iran after establishing the Zoroastrian monarchy there. But before that can happen, there will many hardships caused to the Zoroastrian faith and its few remaining followers. In the words of the Ustad, only 11,000 Parsis will stick to the faith. The rest will be Parsis only in name.

Such is the not-so-brief history of the current Zravane Daregho-Khadata cycle. Over 14,633 years have passed since those Yazatic men first descended from the refined environs of Airyana Vaeja. We are the descendents of those splendid specimens of humankind. We are the descendents of those Mazdayasni followers who Prophet Zarathushtra blessed over 9,500 years ago. We are the descendants of those 2,000 brave men, women and children who were led by the great Nairyosangh Dhaval in preparation for the advent of the Promised One. We are the parents of those who may be lucky to see the Promised One. The question arises: Are we worthy of this honour? It is the bounden duty of every Parsi today to lay his hand on his heart and ask this question to himself. If the answer is no, then it is that Parsi's bounden duty to take steps to rectify his shortcomings. He will be able to do so only if he begins to imbibe the teachings of the Prophet Zarathushtra, preserved and passed down over these 14,000 years by the Masters of Demavand, which teachings we were fortunate to receive through the intercession of Sraoshavarez Marzban and his disciple Ustad Behramshah Nowroji Shroff.

May Parsis remain worthy of their name. May we be worthy to receive the Promised One in our midst soon.

Table 5: The current Zravane Daregho-Khadata cycle: Main events referenced to text

Ref No in Text	Primary planet & number of years	Secondary planet & number of years	Tertiary planet	Tertiary Years	Year of Zravane Daregho Khadata	Starting as per Christian year	Ending as per Christian year
The Zravane Daregho-Khadata begins					0	12633 BC	
A	JUPITER 12,640 years [* see note below]	Jupiter	Jupiter	203	203	12633 BC	12427 BC
B		2,594 years	Mars	313	516	12427 BC	12114 BC
B			Sun	73	589	12114 BC	12041 BC
B			Venus	165	754	12041 BC	11876 BC
C			Mercury	240	994	11876 BC	11636 BC
C			Moon	222	1216	11636 BC	11414 BC
C			Saturn	276	1492	11414 BC	11138 BC
C			Additional	1102	2594	11138 BC	10036 BC
D		Mars	Mars	484	3078	10036 BC	9552 BC
E	2,309 years	Sun	114	3192	9552 BC	9438 BC	
E		Venus	256	3448	9438 BC	9182 BC	
E		Mercury	370	3818	9182 BC	8812 BC	
E		Moon	342	4160	8812 BC	8470 BC	
E		Saturn	427	4587	8470 BC	8043 BC	
F		Jupiter	314	4901	8043 BC	7729 BC	
F		Additional	2	4903	7729 BC	7727 BC	
G		Sun	Sun	27	4930	7727 BC	7700 BC
G	1,081 years	Venus	61	4991	7700 BC	7639 BC	
G		Mercury	87	5078	7639 BC	7552 BC	
H		Moon	81	5159	7552 BC	7471 BC	
H		Additional	538	5697	7471 BC	6933 BC	
H		Saturn	101	5798	6933 BC	6832 BC	
H		Jupiter	74	5872	6832 BC	6758 BC	
H		Mars	112	5984	6758 BC	6646 BC	
I		Venus	Venus	135	6119	6646 BC	6511 BC
I	1,223 years	Mercury	196	6315	6511 BC	6315 BC	
I		Moon	181	6496	6315 BC	6134 BC	
I		Saturn	226	6722	6134 BC	5908 BC	
I		Jupiter	165	6887	5908 BC	5743 BC	
I		Mars	256	7143	5743 BC	5487 BC	
I		Sun	61	7204	5487 BC	5426 BC	
I		Additional	3	7207	5426 BC	5423 BC	
J		Mercury	Mercury	284	7491	5423 BC	5139 BC
K	1,766 years	Moon	261	7752	5139 BC	4878 BC	
K		Saturn	326	8078	4878 BC	4552 BC	
K		Jupiter	240	8318	4552 BC	4312 BC	
K		Mars	370	8688	4312 BC	3942 BC	
K		Sun	87	8775	3942 BC	3855 BC	
K		Venus	196	8971	3855 BC	3659 BC	
K		Additional	2	8973	3659 BC	3657 BC	

Ref No in Text	Primary planet & number of years	Secondary planet & number of years	Tertiary planet	Tertiary Years	Year of Zravane Daregho-Khadata	Starting as per Christian year	Ending as per Christian year	
L	JUPITER	Moon	Moon	241	9214	3657 BC	3416 BC	
L		1,629 years	Saturn	301	9515	3416 BC	3115 BC	
L		continues		Jupiter	221	9736	3115 BC	2894 BC
L				Mars	342	10078	2894 BC	2552 BC
L				Sun	81	10159	2552 BC	2471 BC
L				Venus	181	10340	2471 BC	2290 BC
L				Mercury	261	10601	2290 BC	2029 BC
L				Additional	1	10602	2029 BC	2028 BC
M				Saturn	Saturn	377	10979	2028 BC
M		2,038 years	Jupiter	276	11255	1651 BC	1375 BC	
N			Mars	427	11682	1375 BC	948 BC	
N			Sun	100	11782	948 BC	848 BC	
O			Venus	226	12008	848 BC	622 BC	
P			Mercury	326	12334	622 BC	296 BC	
Q			Moon	302	12636	296 BC	6 AD	
Q			Additional	4	12640	6 AD	10 AD	
R	MARS	Mars	Mars	388	13028	10 AD	398 AD	
S	[15,360 years]	1,931 years	Sun	90	13118	398 AD	488 AD	
T			Venus	200	13318	488 AD	688 AD	
U			Mercury	320	13638	688 AD	1008 AD	
V			Moon	311	13949	1008 AD	1319 AD	
W		* see Note below		Saturn	361	14310	1319 AD	1680 AD
X				Jupiter	261	14571	1680 AD	1941 AD
Y			Sun	Sun	9	14580	1941 AD	1950 AD
Y			91 years	Venus	21	14601	1950 AD	1971 AD
Y				Mercury	31	14632	1971 AD	2002 AD
Z			Moon	30	14662	2002 AD	2032 AD	

*** Note:**

The total reign of Jupiter is 11,000 years and that of Mars is 17,000 years. However, in the interaction with other planets, some years are either given up (for centripetal force) or taken on (for centrifugal force). These calculations (known as *Shumar-i-Falk*) are different for each Daregho Khadata and are worked out. Based on these calculations, for the current Daregho Khadata, 1,640 years were added to the reign of Jupiter and subtracted from the next reign of Mars. Hence in totality, Jupiter rules for 12,640 years instead of 11,000 years, while Mars rules for 15,360 years instead of 17,000 years. These additional years of Jupiter are distributed amongst the secondary influencers using a specific formula. These calculations are not known to us today, but have been taken from Dr. Chiniwalla's charts accompanying the *Nikeez-i-Veh Din* volume I book.