

# Little Gems of Khshnoom

Curset M. Patel

## Reincarnation Time

Usually we hear from many quarters that when a person dies, he gets reborn somewhere else at once. Even many Zoroastrians believe that when a child is born in the family if he/she looks like some uncle or aunt or grandfather or grandmother etc., the dead relative is believed to be reborn.

The facts are far from these conjectures. According to our Mazdiyasnī Zarthushtri din one life cycle of a person is known as “Thvashe Khodate” as mentioned in our prayer “Jasme havange Mazda”. The span of time spent on this earth from one such round is much less, (very roughly say 1/3rd) then what one has to spend above after our physical death on this earth. In a nutshell after a person dies he has to purify his “Kerdar”, which is formed according to his thoughts, words and deeds during his life time on earth. For this the minimum period taken run into 144 years but that is only for Ashvans and far far advanced souls. (In the present century, in the known world, one cannot find such a one even in a million).

For a Zarthushti who follows the tenets and canons of the law of ‘Asha’ — and is able to progress even a little bit towards Ashoi may take about four five hundred years. Whilst, those like us who are orthodox, recite there Avesta Mathra daily, don the Sudreh and Kusti and believe and try to follow as much as he can all the ‘Tarikats’ of ‘Asha’ — the time taken may be around six hundred to seven hundred years. It will be around 900 years for that Baste-Kustiyan, who is born a Zoroastrian, but elbows out all rituals and law of Ashoi and leads a bad life.

It is said that for a Zoroastrian, maximum nine rounds of “Thvashe Khodate” are there. Ustad Sahib Behramshah had three such left.

## TARO

Out of many “Tarikats” to be performed by a Baste-Kustian Zarthushti in order to progress on the path of “Ashoi”, one of the important ‘tariket’ is that of taking ‘Taro’ (Bulls urine) and applying to all the open parts of ones body — after reciting the “Sakaste Sakaste Satan” as soon as one rises from bed, in the morning. Unfortunately, in present times, without understanding the great implication behind these rituals, over 90% of the Zoroastrians have stopped practising it, which is a pity, as this tarikats is the foundation for the purification of oneself.

We will not touch here Tara’s superlative spiritual importance nor its consecration done by the ‘Nirangdin’ ceremony, for changing it into what is known as “Nirang”, as much has been written and spoken about the same even by wondering European scholars. Here we will only discuss in brief about the ordinary ‘Taro’ namely the urine of Varsiaji, Bull or cow.

Parsees need to think why from all the herbivorous animals only the Bull, cow, goat are selected. For example like cow, buffalo also gives milk, and eats hay then why not an ox or a buffalo? Herein lies the rub! and herein comes the beauty of “Kshnoom” knowledge which alone can answer this question.

The Varsiaji, the Bull and cow’s urine is being used, because on their genital organs the influence of planet Jupiter, which is a Zarthushti’s Planet (𐬔𐬀𐬎𐬌) is much more than on any other ‘Gav’ animals. When they pass the urine it is full of magnetism and charged with Jupiter currents and hence we Zarthushtis have been enjoined to utilize ‘Taro’ whose purifying effect remains for 72 hours from the time it is taken. Taro is rightly called ‘Ab-i-Zar’ or ‘the Golden Water’.

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It would not be amiss to mention here of an incident which took place during Ustad Sahib Behramshah time.

Scientifically it is proved that 'Taro' contains abundant amount of Carboic acid. Hence, one Parsee once said to Ustad Sahib that in olden days the idea of using Taro must have started because it contained carboic acid. To-day we can get carboic acid, and have ready made soaps etc containing Carboic acid hence it seems it is not necessary to use 'Taro'.

Ustad Sahib without explaining to him any of the above given details said, 'Let us take your point for argument sake. Tell me, would you prefer fresh vegetables taken from a tree or vegetables lying for three to four days (likewise fresh meat or frozen meat of days)? Naturally the former, came the reply — fresh vegetables/meat

because it would have more power, more 'advantageous, fresh things have more 'life activity'. That's it, said the Ustad. Your Soaps containing carboic acid are prepared in a factory — then passed on to wholesaler, retailer and then you use them. In short, in a soap you have stale carboic acid whereas in Taro it is fresh.

### GOD'S GRACE

Sickness is an illusion, even as health is an illusion. The Reality is the Spirit which transcends both health and sickness, **TAT twamasi!** That art thou !

Man does not live by the beats of his heart.

He does not live by food and fire.

He lives by the grace of God !

# LITTLE GEMS OF KSHNOOM

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## Gatha

Many a Scholar and even lay personalities have emphasised that in Avesta Scriptures, "Gathas" only are important, as they belonged to Prophet Zarathushtra. The rest is all made up subsequently. Paigambar Zarthusht's Gatha were of "Fshusha Manthra" only, hence the question arises — the existing "Gathas" which we possess are they of "Fshusha Manthra"?

Our Manthra are divided into (i) Fshusha Manthra, (ii) Manthra Spenta and (iii) Saoshyanto Manthra. The 4th Manthra "Agha" belongs to the dark side.

**Fshusha Manthra** are very powerful, so much so that every word has its "Kehrp" and its intonation forms "Kehrprup" image which, is beheld by the like of us, can remove the vices of lust, anger, desire etc. "Kshnoom" teaches that some portion of this Fshusha Manthra Gathas of Zarathushtra are with the Demavand Koh Magav Sahibs — while the entire Avestic Scripture lies with the "Masters of the unseen World" — "Chaichast-na-Sahelbo".

**Manthra Spenta** are those Manthra which the Prophet of Prophets Zarthusht made his disciples re-write in less potency from the Fshusha Manthra.

**Saoshyanto Manthra** are those Manthra which from time to time saoshyants and Raenidars give to the world by the rights vested in them based on the types of souls emerging during that period.

**Agha Manthra** are those Manthra which are utilised by the Black side of nature. They are evil.

The present day Gathas which we possess are very beneficial, and of great importance which no one can deny but they are of "Saoshyanto Manthra" like the rest of the Avesta, (and not fully of Fshusha Manthra) given to us by the last Raienidar Adarbad Maraspend Sahib (during the reign of Shapoor II). Albeit these Gathas are from the original source of Fshusha Manthra only but in a diluted form. In technical terms they are referred as "Gatha-Mat-Azaintish".

## BOON/AODAN

The most precious thing a man possesses in his body is his "Semen". Whatever a man eats, the essence of it goes to build up his bones, flesh, blood and finally after many complex processes for about 49 days, his Semen which is known as "Boon" is formed.

In the "Boon" there is another small particle named "Bunak", which is also known as "Sarosh's Seed".

This Bunak contains the essence of different characteristics of a man. In a lifetime a man's "Boon" contains about 40,000 'Nar' but during this century Ustad Sahib Behramshah could hardly find a person who had preserved even 20,000 'Nar' in him.

To-day also in all Zoroastrian men (born of both Parsee Zarthushti parents)

the seal of the Mazdayasni Din is there together with "Parsi Panu". In a female's "Aodan" there is nothing like a small seed 'Bunak' although it does contain 40,000 eggs. Now, when in a female Zoroastrian 'aodan' the Bunak of a male Zoroastrian goes, the "Soil" is suitable to the seed and it nurtures and nourishes further the seed, but if the same seed is planted in the juddin female's Aodan, the Mazdayasni characteristics contained in the Boon, not only do not get the particular nourishment it requires, but it loses its lustre.

In short, when a particular type of seed requiring a particular type of soil is planted elsewhere, then it won't give the standard crop required. This is one of the main reasons why Mixed marriages are tabooed in Zarthusti Din, or for that matter in any other five main religions of the world (namely Zoroastrian, Hinduism, Judaism, Christianity and Islam).

Truly, he is an unfortunate man, who goes and gives away his 'Nar' to a juddin female. He would never dream of doing this if he really understood the untold harm he creates on his soul.

The child born out of the mixture of a Zarthusti Male and Juddin female is by Boon a Mazdayasni but he is not accepted in the Mazdayasni fold because the "Atashe Mino-Karko" in this poor child is extinguished.

The little 'Bunak' therefore plays important part in a man's life; and "Bunak Pasbani" meaning preservation and purification of the 'Boon' is vital for superior progeny. As the Gujarati adage runs

" meaning the son should be more exalted than the father, for herein lies the nobility of the father; he has taken his "Bunad" one step further.

### Zarthusti Din is the Mother of all Dins.

It is a common practice of some heterodox Zoroastrians to run down those who speak in favour of seclusion, non-mixing of blood, status of Zoroastrian religion, etc. by labelling them falsely as those few who think themselves to be too superior, and other men and their races inferior. This is purposely done by them in the absence of any strong argument in papers and periodicals of other community to make the orthodox look like fanatics, who are out to denounce other Religions. Far be from this. In reality, the Zarthusti Din being the oldest in the world, has served as the Mother in protecting other religions of the World. History also proves this to be true.

Taimur the Lame has written in his historical notes that "When I attacked the city of Kapila (modern Kasi or nearby) the Hindus tried their best to protect their 'Mandirs, but together with them I found those who tie the girdle on their waists and worship fire, fighting bravely and fiercely — to match their strength I had to call upon my reserve troops of Tartars and Huns — to massacre them."

In olden days certain communities believed in erecting their holy places only near Agiary or Atashbehran.

When the Christians were prosecuted, and fell back in retreat from Europe right upto Constantinople, they had no place of their own. It goes to the credit of Cyrus the Great, that he gave them shelter. The Bible acknowledges the same, and gives testimony when it says "Here is thy footstool, rest thy feet".

The three wise man of the East-Magi "They saw the star at Bethleam and knew that Lord Jesus has been born" — The three were none other than Persians Magi whom we call Magavs.

There are number of such instances not only centuries back but even to-day also the tradition continues — the family of Cawsji Nuserwanji Adenwalla has large tract of lands for their salt works. From one place an idol was found which the locals revered greatly together with the piece of place from where it was found. People desired to have the idol for general worship. It goes to the credit of Mr. Cawsji Adenwalla who readily gave away the idol and even that piece of land from where it was found! Not only that, but he even built for them a small shrine/mandir from his own money for the same.

It is truly said 'Respect all Religions, but follow your own'.

### Mode of Conveyance

Many of you may wonder from the title, as to what religion has to do with one's mode of transport, but one must not forget that the Zarthusti Din touches all that is required in one's life time.

Spiritually, the best mode of transport, after walking, is a bullock cart, or a horse, as in olden days. In ancient Iran every Zarthusti child, be it male or female, was taught how to ride a horse. In the present age of machine and electric power-driven vehicles; this would seem too remote or far-fetched to an individual, but it should be known that **all moving wheels produce, due to friction, red Staota (vibrations), which are never in harmony with the body's magnetism.** (This should not prompt you to discontinue foolishly such travels in the present day world — for according to our "Qisas", we have to live with it. Here we discuss this only for the sake of our Religious knowledge). Even the wheels of a bullock cart produce such red **Statota** albeit in negligible proportions, but the

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magnetism flowing from the bull's tail reduces it and makes it harmless. Similarly, whilst horse riding whatever red Statote are produced by the friction of the horse's hoofs with the ground are cut off by the magnetism flowing from the horse's mane and tail. It is said that one does not waste one's breath by horse riding, however much one may ride.

Even to-day while taking the "Alat", like Atash Padsha from one place to another, we do not make use of any form of transport for the same reason of red Staota which would have an adverse effect on the aura/magnetism of the 'Atash Padshah'.

To-day in highly materialistic countries like America, the pollution from motor fumes, noise etc. have been so rampant that tackling it even on a war footing cannot solve the problem. The cry of frustration from some quarters has arose 'Back to Bullock-cart.'

## MOUNTAINS

As mountains contain a place in geography, so it has a place in Religion. When we talk of the Himalayas one of the things which comes to mind is of Rishis, Munis, of Hindus abiding there. Similarly Mount Demavand makes us think of Saheb-dilan Sahibs, Magavs. Pyrennes Mountains of Christianity Saints, Mount Sinai ..... etc.

Although it is not in our religion to go on the mountains to lead a secluded life, as we are enjoined to lead family life and do our daily duties, and being in it we have also to advance spiritually. Yet, to be on a mountain is a pleasant experience, where one is likely to have thoughts due to the purer atmosphere, which is called "Vayu-veh" ( વયુ-વહે ) in Zarthusti Din, whereas on the plains it is "Vayu-Sarit" ( વયુ-સરીત ) due to mixture and close proximity of other individuals, where the Ushtan does not remain pure. This is the very reason why advanced souls of the religions prefer to make mountains their abode.

The various Tarikats given in the Zarthushti Din for laymen like us is for the very reason of removing the impurities of the 'ushtan'.

## DRUJI

Drujis are of two kinds 'Humrit' ( હુમરીત ) and 'Patrit' ( પતરીત ) and they are based on varying degrees of any kind of Pollution in Nature.

A woman in her monthly period or a male who has had a haircut is full of 'Humrit' Druji (direct contagion), and anyone they touch 'Patrit' Druji' (indirect contagion).

At present, almost all of us, are of 'Masavati' Kersas (Mix Karma good and bad). Hence someway or the other, we are contaminated with 'Patrit' Druji. Still, we have the most effective weapon against it in Avesta prayers, the 'Staota' — vibrations which are so subtle and powerful that they can nullify —

burn away not only 'Patrit' Druji but even 'Humrit'.

## DOUBLE SUN

We are aware of the incident, noted by History of the second sun shining in the sky during the time of Emperor Akbar the Great. It is said that a magician through his (Black) magical powers had sent up in the Sky a metal plate ( ધાતુ ) when the rays of the Sun fell on its smooth polished surface it blazed away like another Shining Sun. The king and the people were wonders'truck by this phenomenon but were helpless and unable to do anything against this. Then came Dastoorjee Meherjirana who through his power of prayers brought the plate down, and enriched the name of Parsees and their Religion. But how Dastoorjee Meherjirana could perform this feat? It is said that this might be, among other things, due to the 'Amel' of 'Vanant Yast' ( વાનંત યસંત ) of Dastoorjee.

At present also we are aware that Vanant Yast manthras are effective to fight against and break the spell, effect of Agha Manthra, evil, magic, Black magic, etc.

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fight as true warriors (Ratheshtars) to defend ourselves in this battlefield of Life. It is not going to be easy. But wherever a Zoroastrian may be; in India, Iran, Gulf countries or in the Western World — just anywhere, he can and he should adhere to a Zoroastrian way of life. What prevents him? There is no religious oppression in modern times and now when the trend is toward Spiritualism, it will be even more inspiring and significant to follow the principles of our Faith. We must be ready for these. "Times of Testing". We must be prepared for and pave the way for the coming of our Saviour, Behram Varjavand and be worthy of receiving Him. We must unite to relieve the glory therefore of the Zoroastrian Faith and hope and pray for the "Roshan Rooz".

## ZAL

The father of the Great Rustom-Ratheshtar of Ratheshtar was Zal the son of Sam. From birth, Zal had white hair (It is presumed he was like an Albino). Now white hair denotes old age weakness, and if it is there from birth it can be due to the effect of some malefic planet. But as Zal was destined to be the father of Rustom — this ill effect had to be removed and eradicated. Thus while he was an infant, Zal was given in charge of the bird “Simurg”. — “Khshnoom” teaches that “Simurg” was not really a bird but a far advanced sage — an Abed, who had the amal of Behram Yazad and who used to stay in retreat at that time. Zal stayed with “Simurg” for some years till he grew up to be a strong lad. At the time of parting “Simurg” had given Zal a Nirang (and a talisman i.e. feather) with which he could call him, for help in times of crisis or emergency. One knows that at the time of the battle between Rustom and Asfandiyar — when Rustom was injured, and even his “Babre-Biyān” (the talismanic Shield) shattered, Zal had sought the help of Abed Sahib “Simurg”. The rest is history.....

Khshnoom teaches that Zal had inexhaustible fund of Patience. He is called in Gujarati Saboori-na-Sahib. (સબૂરીના સાહેબ) In his lifetime he suffered much and faced many calamities. During his old age the king threw him in prison, and as the story goes ..... the jailer seeing him, took pity on him (remember he was all white from birth, and in old age his snow white long beard and flowing hair gave him a unique kind of personality), and said that he would keep the prison door open. So he could escape — Zal proved to him that he himself had so much power that if he wanted he could break open the bars of the prison (only by his Thought Force) but he wouldn't do that but

patiently bear with what had been ordained for him.

To-day also if one is in need of patience — to bear life's blows and troubles one has to truly remember Zal the Saboori-na-Sahib whilst lighting a Diva in his name and one will experience the reward of the flow of Patience in one self.

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### Avesta was never a spoken language

It surprises many even to-day when we affirm that Avesta was never a spoken language, because Sanskrit was a spoken language, and is, at present. Similarly Arabic, Hebrew, and Latin were and are spoken languages. Even a scholar like Bal Gangadhar Tilak once came to inquire from Ustad Saheb Behramshaji as to whether Avesta was a spoken language any time in history. The Ustad's reply was an emphatic 'NO'.

Avesta was given to us by Vakshooray Vakshooran Asho Spitman Zarthusht Sahib, based on the Laws of Vibrations — (Staota Yasna). It is said that 'Kyan' language which was derived from the language spoken by those persons who came down to earth from the Aiwi Thrishwa after the deluge (at the starting of the 81000 years cycle — Zarvaney Darego Khadat). Their language was the language of Staota Yasna.

The Staot Yasna has been called Farhangaan-e-Farhang (the knowledge/science of all sciences). This Farhangaan-e-Farhang has many branches which contain all the knowledge and Science about the art, culture, civilisation, etc. not only of the material world during the various aeons, but also of the ultra-physical worlds. These branches were 21 in all, called Nasks.

This staot yasna was created by Holy Prophet Zarthusht, based on the original Staot Yasna of Nature.

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The 21 Nasks of Paighambar Zarhust was called **Fshusho Manthra**. To make this understandable to human beings, the above-mentioned **Staat Yasna Farhang** was prepared by the Prophet. This also comprised 21 Nasks. With the help of these, his chosen disciples prepared the 21 Nasks of **Manthra Spenta**.

On the basis of these Nasks, the saviours who come after Zoroaster (Raenidars) prepare their own Nasks according to the time and era in which they live.

Thus, our Avesta (literally meaning that knowledge which is without limit) is the creation of the last **Raenidar Dastur Aderbad Marespand**, who had the Divine Authority to recompose the Manthra according to the materialistic time in which we live.

**Avesta**, therefore, has always been based on **Staat Yasna** and used for **Manthra** only. It was never a **spoken language**.

# LITTLE GEMS OF KHSHNOOM

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## JIRAM

The chapter of Jiram is a closed one. Ustad Sahib Behramshah has explained only its outline, which for the present is sufficient for those followers of Khshnoom to understand its purport and importance, but here also it was enjoined that all that was taught was not to be made public as the subject was delicate. Hence, here we will only take up a point or two in order to peep into the subject of 'Jiram', so the reader will know as to what it means when he comes across in course of his reading, the word 'Jiram'.

The word Jiram ordinarily means a Planet but in Khshnoomic parlance it also means the religion followed according to the planet. For example :-

Jiram Bhrespati — Jupiter = Zarathushtra and Zoroastrianism

Jiram Budh — Mercury = Shri Krishna/Vedic — Hindu Religion and all its sects — Buddhism, Jainism etc.

Jiram Mangal — Mars = Mohamed and Islam.

Jiram Shukra — Venus = Moses and Judaism.

Jiram Shani — Saturn = Christ and Christianity.

The argument given in favour of not keeping open the topic of Jiram is that according to Ahunavairya materialism has also its place in evolution due to which chaos and Sins and evil arise. If the Chapter of Jiram is kept open, there will be no materialism while certain type of evolution of the world can take place only through materialism.

The full knowledge of Jiram is known to Saoshayants and certain advanced souls known as Dinbordaran (दीनबोर्दाराने)

Every individual is connected with Jiram, and each climbs its staircase class by class, some get double promotion also, while some, according to their sins, are demoted. Few even have not reached its staircase they are said to be in Zero Jiram. Even in the Arvahi aalam and in animal, vegetation, and mineral Kingdoms, the law of Jiram prevails.

The law of Karma or Kesas is connected with the topic of Jiram, and the rules relating to gaining 'Aspandi'.

It is said that a Zoroastrian following the tenets and rituals of other religion in certain respectable limits will have to face some difficulty at the time of death, but those who have crossed the bounds of limit probably in next birth will be out of Zoroastrian Religion.

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## ASPANDI

Just as we have different kinds of measurements for various things in the world, we have a measure in spirtual matters termed "Aspandi" — the measure of unit for the Soul. Each individual differs in these marks confirmed upon him by Almighty. Ordinarily it runs from 0 to 90 and according to Jiram its slabs are also fixed — 0 to 18, 19 to 36, to 54, to 72-90.

Khshnoom teaches that the 'Aspandi' gained by an individual never decreases — Hence, many a times a pertinent question is put forward; "If this be so, there should be no harm in conversion?" In order to understand this, let us take an example: A Doctor or a lawyer sometimes, because of misdemeanour or malpractice is ordered by the medical board or court of law to stop practising in his profes-

sion. Here a doctor or a lawyer is being stopped from utilizing the knowledge, but the knowledge already gained or achieved by him cannot be taken away from him. This remains with him. Similarly, with 'Aspandi' the marks gained by the soul remain with the soul but it may fall from one class to another, from one Jiram to another.

For a Zoroastrian, not only by conversion, but also by putting his faith in other religion and following its tenets and practices, he changes the channels in Nature through which he gets his life breath — 'Ushtan', and ultimately Nature demotes him in that Religion/Jiram.

One must note that there are five main Religions of the world (the rest are sects derived from a main religions) namely Zoroastrian, Hindu, Islam, Judaism, Christianity.

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# LITTLE GEMS OF KHSHNOOM

CURSET M. PATEL

## Prarabdh (Destiny)

Prarabdh (પ્રારબ્ધ) is of two kinds. Dhradh Prarabdh and A-Dhradh (અડ્રાધ) Prarabdh. Prarabdh loosely means, destiny, which can be (i) changeable and (ii) fixed. Now, Dhradh Prarabdh means fixed destiny, which no one can change, but A-Dhradh Prarabdh can be changed or altered depending upon one's way of life, power of his prayers, Ustad/Guru giving one Nirang/Isam, etc.

What a great boon Nature has endowed upon us that, to a certain extent (about 1/3 of one's destiny), one can change one's destiny through power of prayers etc. Truly it is said "Bandagi do bakht ast" (બંદગી દેા બાકત અસત) meaning prayers can create another destiny. This is as far as A-Dhradh Prarabdh is concerned, where in troubles, difficulties etc as the famous Gujarati adage says...." Soolinoo Vaghan Kata eh Jaie". (સુલોનુ વઘન કાટા એ જાએ) But, Dhradh Prarabdh let alone men, even angels can't change! It is fixed. Thus each one of us will have to bear his own cross.

Some people have the habit of blaming, and crying over destiny for every thing. This is not correct, for destiny does not compel men to sit with folded hands. That would be fatalism! Efforts of the individual — Pooroosheth (પુરુશથ) in the righteous directions by thought, words, and deed, is of the utmost importance.

## Name of Prophets

The Zoroastrian Religion is the oldest religion in the world. Many savants have admitted that. Yet, controversy reigns supreme over its date, ranging from 9000 B.C. to 600 B.C. In a Zarvanay Darego Khadat i.e. in 81,000 years cycle of time, which starts sometime after the world deluge, begins with Gayomard — the father of the Aryan race. Around 5000 years

after King Gayomard during the reign of King Gustasp Zarthusht Sahib's birth takes place who was the first Prophet who paved the way for other prophets, of other five main Jirams. Hence, he is rightly called Vakhshuray Vakhshuran meaning "Prophet of Prophets".

In spite of the above facts, some scholars and Students of Philology have usually blundered in the fixing of date, because they misguide themselves (among other things) by the name "Zarthusht". This is because after the advent of Zarthusht. Sahib, it was in vogue among Persians to keep the name 'Zarthusht' for their male child. Furthermore, European scholars take the date of Persian history from the reign of Cyrus the great, the king of kings, which goes back to only 2500 years. The reign from Gayomard to Gustasp is termed by them as pre-historic, and dismissed as fairy tales or legends. This is far from the truth. It goes to the credit of over 500 Arabic historians who though basically against Zoroastrianism, have considered Iranian history as beginning from Gayomard.

Our ustad Sahib has taught that the name Zarthusht of our holy Prophet is not randomly attributed. There is a force-energy in Nature which is called by the same name. Even in subsequent cycles of Zarvaney Darego Khadet the name of the Prophet will remain the same. This phenomenon occurs not only in case of our Barjisi Prophet but even for law-givers of other Jirams, whose names will remain the same like Christ, Mohamad, Moses only Hindus Tarad Jiram — which Ustad Sahib use to call sometime as "Ukardani Jiram", have as their head Lord Krishna in the present cycle of Zarvaney Darego Khadat, Whereas Ram was the avatar in the previous Darego Khadat.

Shakshpear's, what's but in a name..... does not apply to Prophets.

# LITTLE GEMS OF KHSHNOOM

## CURSET M. PATEL

### DOG

Seeing the above sub-title, one will wonder what a subject like this is doing in a religious magazine, but one faintly but surely knows that in our religion, on the occasion of death, a dog is brought near the corpse of the deceased from time to time, till it is taken to the Dokhma. A Zoroastrian will find in one of his sacred books, namely the Vendidad, number of injunctions given regarding this man's best friend. Here we are not talking about any of the numerous wonderful stories which are associated with this animal or its faithfulness, love and service to humanity at large, but about keeping a dog as a pet for which Parsees in particular do have a penchant, and for the final disposal of his body after death.

First, apart from being a hygienic point, a Parsee should not allow as far as possible, the saliva of a dog to touch his hand or body. Present day Parsees seem to be unaware of this and are not at all alert about this point. It is the duty of the elders to bring home this injunction to the children and instruct them to have a thorough wash, if by chance they come in contact of the same before touching anything else. It is said that Sarosh Yazad is displeased with the person who fails to follow thus.

Together with mankind, dogs are also the co-workers in bringing about the last day of Judgement.

One of the six Frado enumerated in Avan Niyasht, and Yasht is emitted from the dog's eyes which cuts the **druj-nasu** emanating from a dead body of a man. It is said that a dog is able to see the ultra-physical form, which a human eye cannot. A certain type of dog which has a certain mark between the two eyes known as "Aho-Chasam" dog is utilized in seeing the dead body of a Zoroastrian.

**The Vendidad Strongly enjoins a Zoroastrian**

never to bury a dog, and in Fargard 3, Ahura Mazda says to Lord Zarthushtra that mother earth is displeased of that spot of earth in which a dog lies buried for over a year, and that earth becomes lifeless and redundant, because dogs throughout their lives shun and keep the **druj** at bay. Hence, the **druj-e-nasu** attacks with double vigour and force, after death, and multiplies fast, living for a long period inside the dead body.

Again in Fargard 7, it states that it takes about 50 years, for a corpse to turn to dust, which is simply buried in the earth, and over 100 to 150 years if a body is placed in a coffin etc. In paragraphs 50 to 59 of the same Fargard, Prophet Zarthushtra further enjoins his followers to dig open such graves and expose the corpse to Sun's rays.

It is, therefore, apparent to note that the remnants of the dead dog should be taken to a distant place in the open, or left on a mountain hillock, and exposed to the Sun's rays, where if possible nature's scavengers like vultures, crows, Kites, Hawks etc., may dispose off the carcass.

One should not get discouraged by the above strictures and not keep a dog, for it's good to have a dog in the house. Believe it or not, it is desirable to have the presence of a dog whilst the family is having its meal. Our forefathers always used to take out first a small morsel by the side of the plate before eating, for the dog. (there is an explanation for this practice also but we will not enter into it here) All said and done, it is of vital importance to follow the teaching given in the Vendidad, and in no circumstances should a Parsee Zoroastrian bury the dog — living in the city cannot be an excuse. A Zoroastrian must think first before acquiring its faithful friend — the dog, and keep in mind the place, spot of his final disposal. Failing to do so will amount to a wrong done in Nature — a Sin for which one will have to pay.

\* \* \*

# LITTLE GEMS OF KHSHNOOM

CURSET M. PATEL

## UDRA/Otter

[In Dini-Avaz Vol. 11 No. 2 (issue of March-April '86) we mentioned something about the Dog and the connection it has with the Zarthushti Din, which was well received. Enquiries were made as to what other pets or animals have some connection with the white side of Nature. What comes to mind, in the list is Varasiaji, Sheep, horse, cow, rooster etc., Even the Lion who lives like a "Kharfaster" (killer) but still reveres "Gospandi" (who is Royal, Noble and Kills only when necessary etc.) It is believed that the roar of the lion brings rain, to the parched land. But here as the captioned sub-title shows we will talk about the unusual and not so familiar sea-animal Udra (ઉદ્રા) Otter, whose status in nature is even higher than that of the man's faithful friend — 'Dog'.]

Udra (ઉદ્રા) is a sea animal falling in the category of a dog. In vernacular it is called "Savan Jatinoo Prani" (સવાન જાતીનું પ્રાણી) In nature it is much more important than the dog. If Udra is killed, then it is termed as throwing a spanner in the evolution, of nature. Even in the philological translation of the 'Vendidad' there is a wonderful and strange talk about Udra and a long list of tips of repentance/Patet to be done in the event of killing the same. But one does not find specific details about Udra except from "Khshnoom".

In Vendidad, 49 paragraphs are taken on usefulness of the dog, and then from Pargard 13 the talk of Udra starts, reading which, one realizes, that in comparison of importance our poor Dog, stands no chance again Udra, which is also known as the sea-dog.

According to the explanation of "Khshnoom" the Ushtan of the male or female dog goes in the water and mixes with what is known as the Keharp of Udra living in the water. Like this one

thousand (1000) Ushtan of a male dog, and one thousands (1000) Ushtan of the female dog (bitch) make one pair of Udra. It is said, that the man who kills this animal, should be killed on the spot, because he would go mad and suffer more-seeing the calamity brought on the country on account of killing the Udra.

We are aware that in the world, we have 75% water, and 25% land only. We also know that Drug, evil is much in the world, and more so in the sea, almost three to four times, then on land. In the water, Khordad and Amardad Amshaspands work in harmony with Avan Yazad. Even Tir, Govad and Asho Farohars join them. Underneath water, there is again land Hence, Spenta Armaity's forces are also present. This all is due to the fact, that in water, the

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'Drug' force is greater then on land. In the circumstances, animals who fight the force of Drug in the water becomes more important then their counterpart who fight on land. Udra equals the work of 1000 dogs, because it eliminates 1000 time more 'Drug' then the Dog. Many unseen powers existing in the water like Aabe Suksham, Aabe Reva, Revay Mufarad, Aabe Mufarad, Goharay Mufarad, Frad. are kept by Udra, and if such an animal is killed its a great loss to the white side of nature, in the progress of evolution. The charateristic strength and faithfulness of a Dog depends upon this sea-dog, Udra. Dogs do sometime become slack in advancing the progress of Farhogard, when they contact rabies or when they, from their eight well-known characteristics, utilize only that which is weak. Such is not the case with Udra for it always remains vigilant by his proper senses (अहङ्कारेण) to help nature towards 'Farshogard'.

Dr. Faramroz Chiniwalla points out that the present English word 'Otter' probably is the corrupted word derived from Udra. Avesta and Sanskrit have utilized the word Udra for the animal which is like a sea-dog.

Otters were almost extinct in 1911 from the California sea. In 1938 a very small herd was sited. They are also found in Alaska. An Otter mainly swims on its back, and eats atleast 20 lbs per day, King Crab being their favourit food. They are seldom aggresive. The female is a devoted mother. They are wise, they use rock as a tool to break things, and come on shore to groom their furs. Because of their moustache they are welknown as "Old man of the Sea".

Vandidad paragraph 14 gives more details about Udra.

[Based on the Vernacular article of Mr. Savak S. Madon from Dr. Framroz Chiniwalla works]

