

# **New light on the history of Iran**

## **How Ilm-e-Khshnoom reveals the origin of history from the functioning of the 7 celestial influencers, and the role of the Mazdayasnis therein**

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### **Part 1: General Introduction**

The future of any community depends on the present generation being in touch with its history. A community, which has no sense of its roots, its origins, and its days of glory as well as decay, cannot survive for long. The history of various peoples, constructed through the toil of thousands of historians spread over many centuries, gives those people an opportunity to understand their glorious heritage. Many races are fortunate enough to have their entire history preserved in a reasonably accurate state. However, some, like the Parsis, are not so fortunate. The repeated destruction of Parsi history, scriptures, secular writings, scientific and legal works, and vast tracts of literature through various marauders and the fine-grinding wheels of time has left the community in a state of vulnerable despair. The persecution of its members has reduced the community to a mere handful, and Iran, their beloved motherland yearns for the return of her lost sons, their majestic culture, and pre-eminent spiritualism. Of course there does exist a significant volume of Iranian history for which the community has justifiable pride and from which it has drawn much inspiration. Yet, there remains a nagging feeling of inadequacy, an unquenchable thirst, and a very deep longing for a more plausible explanation of the reasons why things happened the way they did.

### ***Modern history & a critique of its paradigms***

Modern history may be defined as the study of the facts and occurrences of the past giving us a totality of all such known prior-period events. The science is built around the gathering of diverse sources such as testimony from living witnesses, narrative records, memoirs, letters, and imaginative literature; the legal and financial records of courts, legislatures, religious institutions, or businesses; and the unwritten information derived from the physical remains of past civilizations, such as architecture, arts and crafts, burial grounds, and cultivated land. All these, and many more, sources of information provide the evidence from which the historian deciphers historical facts. Yet the diversity of sources, their sometimes

contradictory and fragmentary nature, the presence of culture, linguistic, religious or sectarian biases all lead to a situation where the historian has to function more often than not as a detective, weeding out unreliable or untrue testimonies, going over all sources with a critical eye and arriving at a plausible and provable version of what may have actually happened. These characteristics have caused historians to function in a manner, which gives rise to certain fundamental paradigms, which we have commented on below.

### ***The arrogant breath of materialism & the paradigm of linearity***

We live in times of rampant materialism, and it is to be expected that history shall also be written and analysed in a material style. We believe that the same set of factors, which influence us, the same catalysts that propel us, and the same issues that repel us, would have had a similar influence on our ancestors as they have on us today. That our ancestors would have behaved in the same way as we do today causes great injustice to the correct interpretation of history. The arrogance of today's so-called enlightened age makes it impossible for the modern historian to believe that man could have had better control over his faculties hundreds of years ago than he has today. Despite the glaring living examples of super engineering of ancient structures such as the pyramids, which seem impossible to recreate today, we still believe that our ancestors were primitive.

It is this arrogance, which leads historians into the greatest paradigm of linearity. We have neatly characterised the time on earth into precise brackets, which show how man 'evolved' from being a primitive, half-naked hunter to somehow managing to cultivate land, settle down near sources of water and start the first civilizations. The questions about how such a primitive culture could produce scripture, literature and philosophical writings of the highest calibre, construct grand edifices, have superior administrative and legal faculties remains unanswered. The thought that time is linear, moving from the 'dark ages' to today's age of enlightenment is the fundamental stumbling block to correctly analysing history. Even a cursory look at the scriptures of various religions shows, consistently, that man's normal age in those times was in hundreds of years. The age of biblical greats like Moses and Abraham, the ages of heroes of the Shah Nameh such as the Jamshid and Rustam, the ages of the Rishis of ancient India all go far beyond today's average life expectancy of around 70 years. Yet we conveniently put it down to 'exaggeration' or 'inconsistency'. Could all scriptures be wrong and only we are correct? Moreover, if people of those days, without access to super-speciality hospitals and innovative research could live so long, while we continue in our search for

products to make us look younger than we are, which civilization is primitive, and which modern? We ridicule the fantastic accounts of warfare in ancient epics as ‘mythology’, we rubbish the detailed scientific construction methods of the ‘*Vimanas*’ in Hindu culture as ‘outlandish’ and denigrate several instances of humans using air (or even space) travel as ‘visions of a fertile imagination’. Yet we fail to realise that our descendants, maybe a thousand years from now would find it impossible to believe that man in the 21<sup>st</sup> century, holding an instrument as large as a playing card could communicate with another holding the same device (what we call the mobile phone today) thousands of miles away, without any wires or connections. Indeed, we may go so far as to say that if time is linear, then it is in linear regression and not in linear progress.

### ***The paradigms of dateability, provability, and placeability***

A corollary to the fundamental paradigm of linearity is the triple paradigms of what we call ‘dateability, provability, and placeability’. Historians are obsessed with dates. An apt example is the controversy surrounding the date of the Prophet Zarathushtra. Several historians put him around 6500 BC, while a large majority veer around 630 BC. Some go so far as to propose that he never existed! Similarly, a debate rages as to the exact location of his house and ministry. Where are the modern-day whereabouts of the ‘*Airyana Vaeja*’ where he is supposed to have been celebrated? Historians have tied themselves up in knots trying to geographically locate the various places mentioned in the Avesta. That kings from different dynasties spread over thousands of years took similar sounding names creates great and unimaginable difficulties in chronology, leading to an absurd situation where the estimates of even the Prophet’s date vary over 5000 years.

However, we ask some fundamental questions: does it really matter when and where the Prophet lived? Does it in any way change our impressions of him? Does it dilute the message he brought? How would it matter, if we show *Airyana Vaeja* to be in central Iran or in the Arctic Circle, or in another dimension altogether? Yet a modern historian would ridicule our claims since it goes against the paradigms of dateability, provability, and placeability.

### ***The paradigm of physicality & experientialism***

Similarly, history is obsessed with hard facts, which can be physically verified, or matters that can be experienced. Yet much of history is based on soft factors or matters that fall outside the purview of the physical senses. For example, we see the sun everyday as it ‘rises’

and 'sets'. That is a physicality we experience through our physical senses. However, the reality is that the sun is constant and it is the earth, which is moving, causing the sun to *appear* to be rising or setting. We analyse the sun to be a burning mass of gases. Yet the Avesta and many other scriptures ascribe divine attributes to the same sun, as well as other planetary bodies. Historians may present this as an example of linearity, explaining that the 'primitive' people did not understand the true nature of the sun and hence ascribed 'divine' qualities to it. As man 'progressed' and science 'understood' what the sun is, there is no real reason to ascribe any divine qualities to a decaying star. Yet we present a totally different view, *that the Hvare Khshaeta revered in the Avesta has nothing to do with the physical sun, which is but a physical apparition of a divine entity far removed from it. It is the divine entity, which causes the sun to exist which is revered, not the sun itself.* Hence, modern history sets serious limitations on its truth unravelling qualities when it succumbs to the paradigm of physicality and experientialism.

### ***The paradigm of incomplete exactness***

Historians hold some very rigid views regarding several civilizations. It is today believed that the foundation of great philosophical thought originated in ancient Greece, that the alphabet was first invented by the Phoenicians and that paper was first used in China. Yet these assertions are based on the paradigm of incomplete exactness. Everyday, newer facts come out which bring several such theories into question. The dateline of ancient Iran as believed today is in great turmoil because of recent discoveries in archaeological finds in Iran. Every such new dig threatens to push back further the date of the origins of the Iranian civilization. Yet until such 'conclusive evidence' is found and properly presented, historians will continue to use (and invariably imprint in the minds of fresh history students coming out of university) the same old timeline which can barely stand up to close scrutiny. Thus the use of the paradigm of incomplete exactness causes historians, and through their writings, the common person, to believe that what is written today is the gospel truth even though it is based on incomplete and inadequate evidence. When a view point contrary to this paradigm is presented (as will be in this series of essays), it will be psychologically difficult for those used to the old history to revise their opinions.

### ***The 'winner takes all' paradigm***

It is an acknowledged fact that history is written by the victors. Analysing history written over various ages, we realise that the winning side very often writes history which can be at

significance variance to the reality. In fact, we do not even need to go further than this century itself. The reporting of the ongoing so-called ‘war on terror’ being waged by America and a few allies itself has been severely criticised for its glaring biases. It seems improbable that in a world where information is accessible at the click of a button, a great segment of the world’s population (including Americans to a large extent) is fed a view of history being made which is being continuously exposed as narrow, biased, or downright untrue. The same is true of accounts of World War II, which differ greatly depending on their country of origin – witness the controversy over Japan’s glossing over of its war time atrocities in its textbooks. Closer home, a debate rages over the ‘saffronisation’ and subsequent ‘de-saffronisation’ of history textbooks.

Thus, the paradigm of ‘winner takes all’ presents a grossly misrepresentative view of certain events when viewed from the coloured lenses of the victor. This dangerous paradigm is responsible for many of the viewpoints held by historians today and more so in the case of the history of Iran, which is greatly based on the accounts of several Greek historians whose bias is apparent.

### ***The colonial paradigm***

Much of the modern history of the ancient world was written mainly during the colonial era, an age when the colonial powers assumed an aura of intellectual, moral, religious and cultural superiority over the rest of the world, whose populace was described as ‘native’, who had to be ‘educated’, ‘reformed’, and ultimately ‘redeemed’ through the Christian God. The biases of such scholars seeped through in their writings, which form the bedrock of modern history. The colonials found it difficult to accept that civilizations could display such maturity when their own forefathers were still indulging in savagery. They could not digest the fact that the idea of one God was present thousands of years before Christianity. It seemed improbable to them that the natives had a much higher sense of culture and ethics, that their civilizations could produce engineering feats they could not duplicate even today, that the very ideas central to their own faith were but borrowings from faiths established centuries ago.

Several scholars succumbed to this paradigm and made conscious efforts to gloss over such important details. Of course, many scholars presented the facts in their true light. But even then, it was a grudging acceptance. Despite clear scriptural evidence showing the omnipotence of Ahura Mazda, early scholars defined the Zoroastrian faith as a system of

dualism. The *Amesha Spentas* became 'Arch Angels'. The Avesta root 'yaz' 'to attune with, to join, to worship' was convoluted to mean 'sacrifice', allegorical references were twisted to show that the Zoroastrian faith condoned the bloody killing of thousands of sheep and cattle, a mystical reference to the ultimate union of souls ('*Khaetwodath*') was explained as the terrible practice of consanguineous marriages between brother and sister, father and daughter, mother and son. These faith-shattering observances were presented to a gullible Parsi population, (which even sponsored their publication) steeped in the colonial era, where everything the white man said had to be true. We do not, for one second, belittle the enormous effort put in by scholars to collate, translate, and print the extant scriptures of the Parsis. Nevertheless, at the same time we cannot ignore the great disservice that they have done to the faith of the ordinary man.

### ***An introduction to real history***

We have seen that modern history is the study of the facts and occurrences of the past giving us a totality of all such known prior-period events. However, history cannot be a dry listing of what happened when and in which place. The real historical study is in analysing *why* things happened the way they did. Why did an army of a few hundred soldiers defeat an army nearly a thousand times larger? Why did certain historical figures behave in a way different from how they generally did at the most crucial moment of their lives? Why did all things fall into their perfect place at a certain time to help one with the least chance of winning to do so? How different would the world have been if a certain general did or did not take a particular decision? And why did he do so? These are the questions that every student of history would have asked at some time or the other. The answer to these questions lies in understanding how nature functions, and the only way to understand how nature functions is to delve into mysticism.

The working of the entire universe is governed by a set of principles, which are followed by diverse cosmic agencies to further the ultimate objective – salvation – *Frashogard*. On earth, the key principle, which governs life, is the Cause and Effect relationship, which is described below.

### **The Cause–Effect conundrum [The *Illat* and *Malul* Principle]**

Nature never functions in a haphazard manner. One of the building blocks of nature's mysterious functioning is the Cause-Effect conundrum. No result arises without a cause and

every cause is a culmination of some earlier effect. To illustrate with an example, let us take the case of a carpenter, who has been commissioned by a sponsor to fabricate a table. The cause-effect conundrum can be illustrated as under:

*[Read the table as follows: ‘In one part of the world, procreation, acting as a cause works on the sponsor’s parents, giving effect to the sponsor. Subsequently, the sponsor, acting as a cause works on a job giving rise to the spending capacity...’]*

<b>No.</b>	<b>Cause</b>	<b>Works on</b>	<b>Giving effect to</b>
<i><b>In one part of the world</b></i>			
1.	Procreation	Sponsor’s parents	Sponsor
2.	Sponsor	Job	Spending capacity
3.	Spending capacity	Sponsor	Desire for table
<i><b>In another part of the world</b></i>			
1.	Procreation	Carpenter’s parents	Carpenter-to-be
2.	Carpenter-to-be	Skill development	Carpenter
<i><b>In yet another part of the world</b></i>			
1.	Procreation	Seed	Sapling
2.	Sapling	Natural growth	Tree
3.	Tree	Man’s greed	Tree felling
4.	Tree felling	Trader	Sells wood
<i><b>At the same time and place</b></i>			
1.	Desire for table	Sponsor	Employ carpenter
2.	Carpenter	Business development	Job with sponsor
3.	Need for wood	Carpenter	Buy wood from trader
4.	Wood	Carpenter’s skills	Creates table for sponsor

As is apparent from the table, any object, animate or inanimate can be either cause or effect or both at varying points of time. Each such relationship gives rise to numerous sub-relationships, which spawn their own further permutations. Keeping track of these relationships is one of the keys to understanding why history unfolded in the way it did.

## **The 4-fold nature of every Cause–Effect relationship: [The Principle of *Tarikat - Marefat - Hakikat - Vahedanyat*]**

However, a simple cause and effect relationship is not the entire reason for the unfolding of history. Zoroastrian mysticism reveals that every cause-effect relationship has four aspects, two of which are visible, but the other two remain veiled. The four stages of natural progress are described as:

1. *Tarikat*: the stage of conceptualisation, or the methodology to be used for attaining an ultimate goal. This stage is visible and experiential.
2. *Marefat*: The Implementation process, the means, or toolkit that brings one closer to attaining the ultimate goal. This stage is visible and experiential.
3. *Hakikat*: The inherent truth, the pedagogy, or the acquisition of knowledge, which gave rise to the *Tarikat* and *Hakikat*. This is not always visible or apparent to man.
4. *Vahedanyat*: The ultimate goal, the be-all, and end-all of the entire exercise, the reason why nature created the cause-effect relationship. This stage is forever veiled.

The stages are immutable and every cause and effect relationship has these four facets. While the *Tarikat* and *Marefat* stages are visible or can be experienced by the human mind, the *Hakikat* and *Vahedanyat* stages are beyond human comprehension. To take an example from history, the cause for two countries to go to war and the various methods they use to fight with each other are known and distinguishable. However, the *Hakikat*, the inherent natural truth, the intrinsic cosmic reason why the countries went to war is a mystery, as also is nature's ultimate objective – the *Vahedanyat* behind the battle. To take another example, a lioness gives birth to a cub. The *Tarikat* stage is the actual intercourse between the lion and the lioness, the *Marefat* stage would include the natural growth of the foetus inside the womb, taking help of various bodily systems within the lioness to ultimately be born. But the *Hakikat* – the intrinsic truth – why only during a particular sexual encounter did the process of insemination begin, why were earlier instances not fruitful, how did nature arrive at the delicate balance and precise engineering through which the foetus grew in a particular way – these and other such questions forming the *Hakikat* stage remain unanswerable to normal man.

The *Hakikat* stage is the most crucial to understanding the mysteries of nature. It is the Cause of all Causes, the '*True Inwardness of Things Manifest*' and unravelling its mysteries forms a

whole branch of knowledge, which is unknown to modern man despite all his so-called advances. Yet this knowledge was available with our primitive forefathers, and was technically known as *Ilm-i-Kimyavi*, from which different branches of practice emerged as astrology, divination, numerology and other esoteric disciplines. Today these disciplines are regarded as ‘mumbo-jumbo’ as they are not empirically provable, although an overwhelming majority of the world’s population still believe in them. It was only after unravelling the Hakikat of every relationship or incident through the application of *Ilm-i-Kimyavi* that the Vahedanyat – nature’s real motive and ultimate goal behind that act or incident could be revealed to the true seeker.

Thus, our forefathers made attempts to understand the true intrinsic causes for all occurrences in order to align their own actions with nature’s mysterious direction. It is this characteristic, which set them apart from us: they were not content with knowing only the why and wherefore, they were not satisfied with the way things appeared to their physical senses. They aimed much higher than we did, attempting to unravel the true reasons for various happenings and deriving great spiritual pleasure and content in doing so. Yet today we call them ignorant and primitive. This is the deadening effect of intellectual arrogance, which makes modern man’s mind intolerant of all ideas that are not in consonance with his paradigms. Be that as it may, we shall adopt the methods of our forefathers and try to analyse history from these four facets, using the tools given to us by the Zoroastrian mystic revelation. We shall analyse the written history of Iran, available from various sources, although primarily from the accounts of Greek writers, and apply the tools of Hakikat revelation as known to us. We shall be in a position to report the accurateness or otherwise of each such account, to determine whether it was truly written, or coloured by the various biases we have discussed above. We shall go behind each major event in Iranian history and try to look beyond the obvious. In doing so, we shall come to several conclusions, which may be at total variance with the accepted history today – weakened by the paradigm of incomplete exactness, and put before the world the true and accurate account of what really happened. We are able to do so only because of the intercession of our Master, *Ustad Saheb Behramshah Nowroji Shroff*, who revealed to us the Hakikat mysteries in a limited manner.

## **The origins of Time: an introduction to Zravan**

History is linked to time, which is commonly known as ‘Zravan’ in the Zoroastrian religion. Yet, the word Zravan has a far greater resonance than merely time. A better meaning could be denoted by the use of the word ‘energy’ or ‘motion’. But where did Zravan originate from? The Zoroastrian mystic revelation has shed great light on the origins and creation of Zravan, which we shall very briefly analyse here.

In Zoroastrianism, the Supreme Creator is known as *Ahura Mazda*, ‘The All-Knowing Lord of Existence’. Hence, one of the fundamental qualities or emanations of Mazda is the fact that He is ‘All-Knowing’. This ‘all-knowing’ emanation of Ahura Mazda is not just an adjective or a praiseworthy term. The Zoroastrian mystic revelation explains that the ‘all-knowing’ quality of Mazda is an actual living, working divine entity, which is known as Zravan. Zravan works along with another divine entity called *Uru* – the Divine Order. The combination of Zravan and Uru gives rise to *Staota* – divine invisible colours that arise from any kind of vibration – form the grossest to the most sublime. This *Staota*, which is also known as the *Ahunavar* (Avesta *Ahuna Vairya*) – ‘the Will of the Lord’ is the origin of all creation. It is from this fundamental building block that the entire creation of the Immortal Universe (*Hasti*, Av. *Haithyeng Asti*), the Mundane Universe (*Nisti*) and our Earth (*Geti*) will emanate, which is why the Ahuna Vairya is taken as the first word of the Universe, the Logos.

Thus the Creator Mazda is in constant deep thought (Av. *Manta*) and through his living thought entities, Zravan (‘time’) and Uru (‘Divine Order’), and their companion *Staota*, He moves the entire creation forward. This is done through a three-fold process: firstly, taking each element of creation down the road of evolution (*moving further from Mazda, in order to reform*), secondly, bestowing it with the necessary tools (‘Time’, ‘Divine Order’, and ‘Energy’) and then finally, once the process of reform is completed, drawing the element back towards Him. This constant three-stage process is done through the working of the Ahunavar, or the *Staota* – the Complete Plan of Creation. It is from this *Staota*, that the Prophet Zarathushtra created the 21 *Nasks* (volumes) of Avesta called *Staota Yasna*. Therefore, when later texts mention the famous maxim: ‘*hich chiz nist ke andar Avesta nist.*’ (‘There is nothing which is not there in the Avesta’), it is not poetic exaggeration, but a Divine Truth. Since the Avesta is derived from the *Staota Yasna*, which originates from the Ahunavar, which emanates from the All-Knowing Lord Mazda, there can be no type of knowledge, which is not contained in the Avesta.

Thus the Original Thought and Deep Meditation (*Manta*) of Mazda became the Most Supreme Cause (*Illat*) giving rise to (the effect, *Malul*) the creation of the various Spiritual Entities like the *Amesha Spentas* and the *Yazatas* – which form the core of the divine apparatus working for the salvation of the entire universe. The Spiritual Entities thus became the cause, giving rise to the creation of the Immortal Universe (*Hasti*). *Hasti* then became the cause, giving rise to the creation of the Mundane Universe (*Nisti*). *Nisti*, in turn, became the cause, giving rise to several celestial bodies, known in the Avesta as *Asma* (‘heavens’, later ‘Asman’). These celestial bodies thereafter became the cause, giving rise to *Geti*, our earth. Thus the history of the earth (and therefore, also the history of Iran), which we are trying to analyse, has its origins in the Cause and Effect (*Illat-Malul*) relationships described above.

In effect, time may be defined as *the road or path; which every individual or object has to take; to go from his/its present position (which is away from his Creator) to his/its ultimate position (merged with the Creator).*

### **Understanding the Hakikat mysteries: the effect of celestial bodies [*Tasir-e Afsungari-e-haft rang-e-zaman*]**

The Zoroastrian mystical revelation explains that the Hakikat for all incidents primarily lies in the influence certain celestial bodies exert upon the earth at any given time. It is widely accepted today that the varied celestial bodies in our universe such as planets, stars, gases etc. exert some influence on the earth and its residents. The study of such objects and their influences (called Astronomy), was widely prevalent even in the years associated today with pre-historic time. There are diverse cosmic entities, positioned at different places in the universe working cohesively and collectively to further the salvation of the entire creation. Each of these bodies exerts influence on man and the earth in such a way as to further the ultimate Vahedanyat of salvation. The physical planets that we see are material ‘shadows’ of the cosmic entities, which are located in a different dimension altogether. Hence when we say that ‘*Jupiter exerted its influence*’, we do not refer to the physical planet Jupiter (which of course does have its physical influence on earth too), but rather we refer to *Burjis*, the spiritual entity which is the cause for the presence of Jupiter in our solar system.

The Zoroastrian mystical revelation explains that at any given point of time, *three celestial 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 and can be compared 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, the three celestial bodies exert their influence. The Primary or macro influencer (known as the *Shahenshahat*) has the predominant overall influence. Within this influence, exists the Secondary or micro influencer, (known as *Vazirat*) 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 (known as *Kotwali*), 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. There are precise methods to calculate which of these bodies is working as the influencer and at which level at any given point of time.

Persian name	English name	Indian name
Burjis	Jupiter	Guru
Hasham	Mars	Mangal
Khur	Sun	Ravi
Nahid	Venus	Shukra
Tarad	Mercury	Budh
Dae	Moon	Chandra
Kaiwan	Saturn	Shani

It is important to reiterate that the names of the celestial bodies should not be confused with the physical planets we see. Those are physical manifestations of a Spiritual Being far removed from them. *The influence is exerted by the Spiritual Being, not by the physical mass of the planet.* It is also relevant to note that each of the celestial bodies exerts its influence in a way different from the others. The influence of Hasham ('Mars') is mostly of a bloody or gruesome nature, whereas the influence of Burjis ('Jupiter') is of a spiritual or benign nature.

### **The various types of time in the Avesta**

There are three different types of time denoted in the Avesta as *Zravane Thwashe Khadata* ('the short time'); *Zravane Daregho Khadata* ('the long time'), and *Zravane Akarne* ('endless time').

Every person or object, animate or inanimate has his or her or its own personal time, which is called *Zravane Thwashe Khadata*. Hence, the time from the birth of a person to his death is his own personal *Zravane Thwashe Khadata*. A vegetable's time from its germination to final decay is its own personal *Zravane Thwashe Khadata*. The actions of a man during his lifetime give rise to energy or a motion, which can also be called *Zravan*. For example, the man

uttered a word. There was some energy present within the man, which caused the syllable to be uttered. This motion interacted with the air around the person, causing a vibration, which was transported as sound waves to the ears of the listener as a word. In the same instance, the vibration also gave rise to a colour (called *Staota*), and simultaneously a form or shape (called *Tassavar*) which we do not perceive. Thus, every thought, word, or action produces:

- i. A motion or an energy (*Zravan*)
- ii. An invisible colour (*Staota*)
- iii. An invisible formation or shape (*Tassavar*)

Thus, every person has his own time; every object, even a speck of dust, has its own time; our earth has its own time; the entire creation has its own time.

The sum total of all the thoughts, words and deeds of any person, or object, gather collectively to form what are known as a *Gubars*, or Activity Clouds. These Activity-clouds merge into the *Zravane Thwashe Khadata* of the person, and according to the *Law of Cause and Effect (Illat-Malul)* bring a reaction onto the person throughout his life. Similarly, the collective actions of a family; a city; a community; a race; a country or the whole world form a collective Activity-cloud, which then brings a collective reaction upon the unit.

The second unit of time in the Avesta is known as *Zravane Daregho Khadata*, which is the earth's personal time, from creation to destruction. Each *Zravane Daregho Khadata* contains within it the countless *Zravane Thwashe Khadata* of various objects and individuals who made this earth their home during their lives. Yet even this long time is limited. The Zoroastrian mystic revelation explains that the life span of the earth runs in cycles of 81,000 years. Each such 81,000-year cycle is known as the *Zravane Daregho Khadata*, and during this period, each of the celestial influencers plays its role over a certain number of years, as the Primary (*Shahenshat*) influence as under:

English name	Persian name	Reign in years
<b>Jupiter</b>	<b>Burjis</b>	<b>11,000</b>
<b>Mars</b>	<b>Hasham</b>	<b>17,000</b>
<b>Sun</b>	<b>Khur</b>	<b>4,000</b>
<b>Venus</b>	<b>Nahid</b>	<b>9,000</b>
<b>Mercury</b>	<b>Tarad</b>	<b>13,000</b>
<b>Moon</b>	<b>Dae</b>	<b>12,000</b>
<b>Saturn</b>	<b>Kaiwan</b>	<b>15,000</b>
	<b>Grand total</b>	<b>81,000</b>

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

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
						<b>Grand total</b>	<b>81,000</b>

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 for the 11,000-year reign of Jupiter as Primary influencer.

#### Primary Jupiter

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
						<b>Grand total</b>	<b>11,000</b>

To clarify, we may compare these figures with our normal calendar as below:

Unit	Unit
30 seconds	= 1 minute
30 minute	= 1 hour
24 hours	= 1 day
365 ¼ days	= 1 year

The situation with regard to a Zravane Daregho Khadata cycle can be tabulated as below:

Unit	Unit
1 tertiary cycle of the 7 bodies (Kotwali)	= 1 secondary cycle (Vazirat)
1 secondary cycle of the 7 bodies (Vazirat)	= 1 Primary cycle (Shahenshat)
1 primary cycle of the 7 bodies (Shahenshat)	= 1 Zravane Daregho Khadata (made up of 81,000 years each of

	<b>365 ¼ days duration)</b>
<b>4 such Zravane Daregho Khadata</b>	<b>= 1 Mahin Charkha</b>
<b>Innumerable (but finite) Mahin Charkha</b>	<b>= 1 Zravane Akarne</b>

Thus the Zravane Daregho Khadata is not only the world's personal time, but is also the sum total of all the Zravane Thwashe Khadata periods of the various units on it. Just as a person's horoscope contains details of the positions of various planets and their influence on him through his life, so also the Zravane Daregho Khadata charts we have presented above show the effect of the seven celestial influencers upon the earth. We are aware that two persons born at the same time and at the same place can still have vastly different fates (one of the reasons used to discredit astrology). In the same manner, the planetary-influence charts of every Zravane Daregho Khadata cycle are the same. Yet, in each Zravane Daregho Khadata cycle, the occurrence of events is different. The history of every Zravane Daregho Khadata cycle is different, because the sum total of all the Zravane Thwashe Khadata cycles of persons born during that particular cycle are different. But at the same time, the analysis of the influence charts of the Zravane Daregho Khadata cycle give us an idea as to why the persons living at that time behaved in the way they did, or conversely, can give us an idea of how the real history would have played out, in the absence of any evidence available today.

We can therefore conclude by saying that:

*The interaction of the three governing celestial bodies working on the earth at any given point of time, with the Activity-clouds of various units (object, person race, community, country etc.) formed and present at that time, gives rise to the Origins of History.*

This is why we define History as:

- i. the study of the *Cause-Effect relationships*
- ii. formed by *diverse entities, animate and inanimate*
- iii. working under the overall power of the *seven celestial influencers*,
- iv. which enables us to comprehend *how*
- v. during this current *Zravane Daregho Khadata cycle*
- vi. the ultimate goal of creation – *Frashogard* – Salvation

vii. was affected by the *Divine Apparatus*

viii. lead by the All-knowing emanation of Mazda, i.e., *Zravan* – time.

This is how the Zoroastrian mystic revelation throws new light on the history of Iran, and the rest of the world, giving us a glimpse of the reality hidden within the paradigms of modern history. In the next issue, we shall trace the beginning of the current *Zravane Daregho Khadata* cycle and arrive at the definitive time line of the history of Iran.