



KAI LOHRASPA SHAH KAI ARVAND. HIS SUBLIME SPIRITUAL STATURE AS DEPICTED IN HIS PICTURE.

Shah Lohrasp was one of those great Iranian Kings of Kayani Dynasty, who were not merely the rulers of a geographical kingdom, but also the attainers of great spiritual heights. They were advanced souls. In their own right and on their own achievement. Kai-Kobad, Kai-kaaus, Kai-Siavux, Kai-Khushro, Kai-Lohrasp, Kai-Vishtasp are few of the names of those illustrious Kings. The prefix 'Kai' Indicates that they were the possessors of "Kayan Khorah". This means that because of their high spiritual position, they could receive and store in themselves the currents of a particular kind of Divine Blessings which were reflected from the aura of their physical body in the form of a radiant shining light. The holy Avesta scriptures and our Manthra Prayers sing the praises and achievements of these Kings.

Shah Kai-Lohrasp was the father of the Shah Vistasp (or Gushtasp), who ruled during the time the Prophet Zarathushtra adorned our earth by his physical presence, and who was the first King to become the Prophet's disciple.

One of the fundamentals required to be grasped for understanding Religion and the mystic science behind it is that different times and different ages and different epochs have gone by on this earth and amongst its chief habitant, the humans. You can never judge a remote period by the standard of our present times. And the theory that humans have advanced progressively from a cave-man and forest-man to the present scientific times has proved to be a great illusion. Civilisations and cultures far greater and far more advanced than our own have lived and died on this earth. Each had a certain basic under current flowing through them. Some, had as their base the spiritual, and some, the material (as is our present so called 'scientific civilisation'.) Modern writings have started Indicating this. "The Mysteries of the Forgotten Worlds" by Charles Berlitz (the author of "The Bermuda Triangle") is one of the books giving a lot of materials and evidence for the past existence of better and saner civilisations than ours.

The Times before Prophet Zarzthustra

The time when Prophet Zarathushtra arrived on the earth was one of a great spiritual decline. A culture worshipping the evil forces was in vogue. Those forces were not merely vices in man, but they were living and powerful spirits and beings, ever ready to divert the humans from the Path of God. One of the divine missions of Zarathushtra was to defeat and destroy or convert those evil beings. But before he arrived, there were kings and warriors who tried to fight against the evil forces. The Kayan Kings and their Warriors Sam, Jal, Rustom, Kershasp etc. utilised their spiritual strength and power in trying to keep the evil within a limit.



When Kai-Lohrasp became the king, the evil forces had reached the climax of their triumph. The Good was defeated every where. The good humans were tempted towards evil. The mighty spiritual lords were falling. Even the King's family and His Court were not spared. Quarrels and strifes arose. Lohrasp with his divine insight could see what was to come. He was aware that Lord Zarathushtra was then due to arrive and his son Vishtasp was to be the Prophet's great supporter. Lohrasp, therefore, abandoned the throne and made Vishtasp the King of Iran. It is said that Shah Lohrasp then went into seclusion in some unknown cave or place. (The term used regarding his seclusion are 'Gofe-nashin' and 'Klnareh-Kush'.)

When Zarathushtra arrived, He bestowed certain divine powers on Shah Lohrasp and assigned certain work to him for the upliftment of mankind. Since then, Shah Lohrasp is doing the work.

Let us now turn to the Picture. It shows Lohrasp praying before a fire. The first striking feature is the circle of white light around his head. That is the external reflection of his Kayan Khoreh and indicates the Inherent divine Light vibrating in him. His eyes are full of devotion and radiate a glow which fills, the atmosphere with love towards Ahura. His long hair and beard show his Yogic strength. His full white attire Indicates that he is on the side of the white light of Ahura and not the darkness of 'Ahriman', the Lord of the evil. The bow in his left hand depicts him as the valliant for-Truth. In the mystic science of symbolism, a bow indicates the power of Truth and Justice, the divine quality of "Meher" and the King who holds the bow is depicted as having attained a certain high stage if 'Ashoi' - holiness.

The fire opposite to Shah Lohrasp is enthroned on a stand. The shape of the stand and the rectangle on its front wall, show that it is a consecrated Fire, purified to receive and emanate divine currents of Asha Vahishta, (a Channel of Ahura). The lines of the rectangle Indicate 'Karsh' i.e., orbits. The Fire has direct connection with the Divine Channels vibration in creation.

Above his head there appears a white shape of his own face, as if suspended in the clouds. This is the 'Keherp' or a mystical formation which has taken shape out of the Manthra prayers he is chanting and his own thoughts of Love and Devotion accompanying the prayers. Such Keherp-formations are seen in several cravings and pictures relating to ancient Iranian Civilization. When the, sage or the saint chanting Manthra is highly advanced, such Keherp-formations are formed and can be even seen by ordinary people like us. Sometimes such figures appear on the walls of places where Manthra prayers are continuously chanted by the Priests and common Parsis, for a long time. One such figure has appeared on the inner wall of the Atash Beheram at Navsari, opposite to the Sacred Atash Padshah.

On the upper right hand corner of Lohrasp Shah, a picture, a sun-like circle of light and the emanating rays are seen. This is an indication that Kal-Lohrasp has attuned himself with the Great Divine Power and Energy of the Sun and the source of that power, "Khurshid Yazad." Sun is not a mere thermo-nuclear reactor. Besides the physical spectrum, its light contains a divine and spiritual spectrum, the source of which lies in the unseen worlds. This is a chapter from the Zarathushtrain and Hindu mystic sciences.



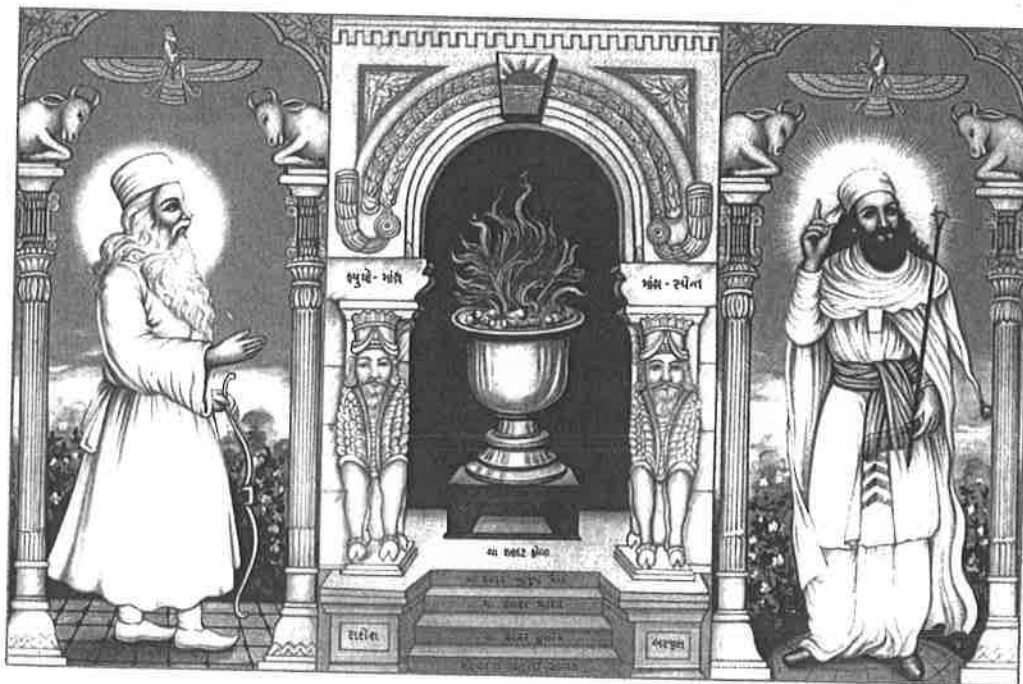
In the background of the picture, we see some clouds as also something like a stream of water with light falling on it. This shows that the Shah's Prayers have surcharged the whole atmosphere with Love and Devotion and are bringing down a stream of divine light on earth.

Why are we asked to keep a picture of Lohrasp with us?

Has he any connection with us? Has he any part to play in our lives?

Kai-Lohrasp is described as "**Saheb-e-Mithra.**" It means the Lord of Thought. Our religion has taught us that Lohrasp can be a thought guide for each of us. Whenever our thoughts go astray, whenever we are inherently Invaded by bad thoughts of falsehood or carnal passion, or anger jealousy or greed or pride, we can bring Lohrasp's picture before our mental eye and the bad thoughts will vanish. That is his power which works even today. Many have experienced it, Lord Zahathushtra thought us to dip our mind in good thoughts, **Shah Lohrasp is the remedy for driving away the bad thoughts.** It is said that he is the greatest Reader of thoughts. He can read thoughts not only of humans but also of animals and vegetations etc. Think of him and be sure that he has caught your thought. If you call him whenever there is an invasion of bad thoughts on your mind, he will respond. The response will be slow at first, but as you do it often, you will feel his presence. At times he will be felt even before a bad thought arrives in your conscious mind.

Friends! This is our Zarathushtrian Faith and this is the radiant light of our Religion, and these are the gems of Reality.





The Antiquity of the Mazdayasni Zoroastrian Religion and the Divine Plan laid by Ahura Mazda



The celebration of the Pak Navsari Anjuman Atash Bahram's 250th year is a momentous occasion as it is the second Holy fire of the Parsis of India. The place where the Pak Atash Bahram Saheb rests today is also the place where the Pak Iranshah had been installed before the great fire was shifted to Bulsar in 1740 CE and thence to Udwada in 1742 CE. Soon after the Iranshah was shifted to Udwada, the Navsari Bhagaria Anjuman decided to establish another Atash Bahram fire in the same place. Thus where the palatial building of the Atash Bahram of Navsari stands today, has special holy significance in our religious history as there is no other place in the world, where two great fires have over time been installed in the same place. It is fitting that I should say a few words here about the establishment of the Pak Navsari Atash Bahram.

In 1142 CE (511 A.Y.), Rōz Dīn and Māh Tir, a priest named Zarthosht Mobed came to Navsari from Sanjan, accompanied by his two sons, Kāmdīn and Mobed and a few Parsis. This group of Navsari priests, under Zarthosht Mobed, established a place of sanctity as a temporary Agiary, where rituals could be performed and in course of time it was called Vadi Dar-i-Mihr. The institution of the Vadi Dar-i-Mihr became the focus of all religious activities and in time, the Bhagaria priests derived their authority from it but it had no ever burning Fire. The priests brought embers for the daily rituals from the Zoroastrian homes nearby.

Sometime after the invasion of Sanjan by Mehmud of Begada, the Pak Iranshah Fire was shifted and installed in Navsari. Navsari became the religious epi-centre of the Parsis especially of Surat and Bharuch who visited the Padshah Saheb regularly. The Sacred Fire was revered by the various priestly groups as well, who lived harmoniously in Navsari for nearly two hundred years. But growing prosperity led to ecclesiastical disputes, over how to share the ritual work. Owing to these disputes, the Sanjana priests left Navsari and took with them the Holy Iranshah Fire. It was then that the Bhagaria priests felt the need to install an Atash Bahram Fire of their own.

From Khurshedji Desai's own records it has been authenticated that the Atash Bahram was consecrated in 1765 CE under the leadership of Khurshedji and was established with the liberal help of the Parsi community of Navsari. The Dastur who performed the first boi ceremony ie the offering of fragrance to the sacred Navsari Atash Bahram fire, was Dastur Sohrabji Rustomji Meherjirana. He took his Barashnūm in the Vadi Dar-i-Mihr. Khurshedji Desai and the scions of the Sheth family of Surat, contributed generously towards the preparation and maintenance of the Atash Bahram. Over time Navsari became a bastion of priestly learning and rituals and many manuscripts belonging to priestly families were donated to the First Dastoor Meherji Rana Library which has one of the largest depositories of Zoroastrian manuscripts. Thus Navsari had three institutions of great religious significance viz. the Vadi Dar-i-Mihr, The Navsari Anjuman Pak Atash Bahram and the First Dastoor Meherji Rana Library.



The history of the Parsi priests in India is inextricably linked with the Fire Temples established in India and the manuscripts which were brought down from Iran, and copied by copyists, at various points in time, for the use of the learned priests of India. It is from these manuscripts that we are able to have a glimpse of the antiquity of the Zoroastrian religion and the divine plan of Ahura Mazda, the Lord of Wisdom.

The Divine Plan of Ahura Mazda, the Lord of Wisdom.

According to the manuscript of the Dēnkard, Ahura Mazda fashioned the fravashi of Zarathushtra long before He gave shape to the seven physical creations in the spiritual world. Zarathushtra's link with the Mazdayasnan Zoroastrian Religion, was established in the divine world when Ahura Mazda gave Zarathushtra the status of a true prophet and made him the saviour of the Iranian world. The Fravardin Yasht (para, 87) states that Ahura Mazda created the material world with Gayōmard as the first mortal man. Gayōmard thus became the first man to be linked with Ahura Mazda.

According to the 2nd chapter of the Vendidād, even before Zarathushtra, the great prophet of the Iranian world was born, King Jamshid of the Pēshdādian dynasty, was divinely inspired to rule the world in accordance with the will of Ahura Mazda. Yet again the Dēnkard states, that before Zarathushtra's advent into the physical world, the tenets of Zoroastrianism were handed down by the divine beings at different times to the kings and sages of the Pēshdādian and Kayānian dynasties, Gayōmard, the first mortal man, and Mashya-Mashyāna, the first couple from whom the human race began, the great kings and sages viz. Hushang, Tehmurasp, Jamshid, Faredun, Minocheher, Uzav, Sam, Kaikobad, Kaikaus, Aoshnar, Kai Syavakhsh and Kai Khusro, were all recipients of some form of teachings of the Mazdayasnan religion.

In the Denkard it is stated, that when the Iranian world was in a state of conflict and chaos, the Iranian people in despair turned to Ahura Mazda and asked for a saviour to be sent to rescue them from the forces of evil. Ahura Mazda turned to the Amesha Spentas, Ashavahishta (Best righteousness) and Vohu Manah (Good Mind) and asked them to identify from among the thousands of fravashis in the spiritual world, the fravashi of a person who was righteous and unafraid and who would agree to fight the forces of evil on earth. The Amesha Spentas, Ashavahishta and Vohu Manah chose the fravashi of Zarathushtra Spitaman.

It is said, that Zarathushtra was born during the reign of Kai Vishtasp and as per the divine plan of Ahura Mazda, the 21 nasks or volumes which form the foundation of the Zoroastrian faith were obtained by Zarathushtra from Ahura Mazda and were made known to the physical world. Ahura Mazda, through His omniscience and divine power, produced the 21 nasks from these 21 words of the Yathā Ahū Vairyō prayer which is the most sacred and powerful prayer of the Zoroastrians. The All Knowing, Wise Lord, Ahura Mazda, created chapters from words, and books from chapters, in other words all knowledge came from Him and all knowledge was based on the 21 words of the Yathā Ahū Vairyō Prayer. According to the Dēnkard, these 21 nasks of Zoroastrianism formed nearly a thousand chapters. In the Ohrmazd Yasht, Ahura Mazda is praised and reverentially remembered for revealing, reciting and declaring the rich treasure of knowledge hidden in these books.

The Scattered State of Zoroastrian Religious Literature

According to tradition, centuries after the ascension of Zarathushtra to heaven, the Achaemenian Kings made two copies of our sacred scriptures and had them written on cow hides and preserved in the library of the



Navsari Atashbehram & Vadi Daremeher Trust Fund

"stronghold of Writings" (Diz-e Nibisht) and in the library at "The Royal Treasury" (Ganj-e Shasabīgān). When Alexander conquered Iran in 330 BCE, his soldiers burnt down the Diz-e Nibisht which was 'the strong place of writing' housed in the palace of Persepolis. The great scholar Harold Bailey, quoting the Artāy Virāz nāmak writes of the books deposited in the Ganj-e Shasabīgān, that Alexander the 'ill-fortuned adversary carried off and burnt' these books. According to tradition some books were carried away to Greece where they were translated into the Greek language.

Valakhsh I, the Parthian Emperor (51-78 CE), made an attempt to revive Zoroastrianism. During the reign of the Parthian Kings (248 BCE to 226 CE), the 'Parsis' from the province of Fars continued to adhere to the teachings of Zoroastrianism and to preserve its institutions. (An inhabitant of the province of Pars (Fars) is called a Parsi.)

It is because of this reason that the Sasanians found it relatively easy to strengthen the foundation of the religion and enrich its literature as well as its institutions. Dastur Tansar was a Dastur of simple means in the court of Ardashir Pāpakān (226-240 CE) the founder of the Sasanian Empire. With Tansar's help, Ardashir collected all the religious literature scattered throughout his Kingdom and a standard edition of 21 Nasks was produced. Thereafter, during the reign of Shapur II (309-379 CE) the Avestan Nasks were translated in Pahlavi along with commentary by Ādarbād Mārespand and other scholar-priests.

Yet again, more explanations were added to the Pahlavi commentary during the rule of Khusro Noshirwan (531-578 CE). When the Sasanian Empire fell in 641, CE, Zoroastrians sought refuge in the mountainous regions and other safe places. When the magnum opus of Pahlavi literature, the Dēnkard, was compiled in the 9th century CE, by the two great scholar-priests Ādur-Farbag Farrokhzād and Ādurbād Ēmēd, they had before them the 20 Avestan Nasks as well as the Pahlavi translation of 19 Avestan Nasks to work with.

The Arab invasion brought in its wake unbearable persecution, torture and exploitation for our people and a large portion of our religious literature was destroyed. What remains today is the Vendidād in its entirety, Yasna and Visperad, which are liturgical texts, a few Yashts, plus sections of the Huspāram Nask called Hērbedestān and Nērangestān, and fragments of other Nasks.

The Mystical Preservation of Zoroastrianism- The Apocalyptic Tradition

In the light of these scriptures, one can see how things were ordained for the Good Religion. Accordingly, we are told that in the divine world, Zoroastrianism found its origin in Ahura Mazda and its manifestation in the physical world commenced with Goyōmard, the first mortal man. We are further told that to ensure its preservation in its complete form, the Creator has made arrangements for the safekeeping of the Good Religion in invisible hidden places. In the 9th Century CE, Dastur Manushchihir Gōshn-Jam, the High Priest of Pars and Kerman, wrote the Pahlavi text of the Dādestān ī Dēnīg. This was translated into English by E. W. West and into Gujarati by Ervad Tehmurasp Dinshah Anklesaria and Ervad Shehriarji Dadabhai Bharucha. In the last chapter of the Dādestān ī Dēnīg, Dastur Manushchihir describes seven immortals and states that within the highest peaks of Iran and Turan, the King of the Kayanian dynasty, Kai Khusro, is said to be living as the spiritual leader of the religion, looking after the divine glory of the faith, and the preservation of the spiritual Ātash Bahrām.



It further states that within these sacred places, our holy prayers are chanted continuously accompanied by the performance of religious rituals. According to the Dēnkard, Kai Khusro, who left his kingdom and his worldly goods and disappeared into a snowstorm never to be seen again, is living in an invisible place (rāz ī gyāg), he is immortal and as per the will of Ahura Mazda he will return as the helper of the future saviour at the time of the final judgement - the renovation (Av. Frasho-kereti).

In 1278 CE, Mobed Zarthosht Behram Pazdu, the inhabitant of the city of Rae in Iran, wrote the Zardusht Nāma in Persian verses. In it he states that Zarathushtra gave consecrated milk to Pēshōtan, the son of Gushtāsp, and Pēshōtan thus became immortal. Dastur Pēshōtan is said to be the High Priest of Kangdēz, a hidden mountainous region, where according to tradition, he with his 150 disciples are said to be guarding the Good Religion.

According to the Dēnkard, in Kangdēz, there is a fortified mountainous region (antare kangha - lit. inner fortified place) built by Shiāvax, where secrets of the religion as well as its divine glory are preserved and protected. It is said that the monarchy in Iran will be revived and the continuity of the Mazdayasni Religion will be maintained from Kangdēz - a fortified mountainous castle, built by Siyāwakhsh somewhere on the way to Khorāsān and situated in the central continent of Khwanirah. The immortal sages such as Kai Khusru and Peshotan are said to live here with the 150 disciples of Dastur Pēshōtan and they will preserve the Zoroastrian religion in its pristine purity till the time of Resurrection and Renovation. The immortals are invisible and their food is said to be spiritual. These are invisible hidden places where the Good Religion is being guarded and it is believed that when Renovation (Frashokereti) will take place, the Saoshyant and his divine immortal spiritual helpers will reveal all the hidden treasures of the faith.

It is the duty of every true Zoroastrian that one should have faith in the religion revealed to us by Zarathushtra and keep the Divine Plan ordained by Ahura Mazda in our minds and live life with courage, patience and hope in the fulfilment of the promise that the religion gives its followers, i.e. the establishment of the rule of Ahura Mazda upon this earth.

