
The Mess and Maze of the Western Studies; Ilm-e-Khshnoom, the Only Key to Come Out.

Holy Scriptures are Manthra - Compositions with Levels of Mystical and Coded Meanings and Messages.

The Parsi race, in order to survive is required to preserve and protect its Din and its spiritual Institutions, and to be vigilantly aware of its culture and history. We have failed in both. Our glorious historical culture is a sealed book for many of us. All the spiritual Institutions of our Din are in grave jeopardy. Few of us know the significance and effect of Sudreh Kushti, Manthra Prayers, Atash-Parasti, Kriyakaam and how they are the spiritual exercises for generating subtle energies within us. Good thoughts, words and deeds are not easy to understand and follow. Good is defined by the Prophets and Saints. They have warned that human mind is inclined towards evil. Religious disciplines, tarikats and mental frame are required to be imbibed in day to day life. Life is a religious Path to God.

Why have we failed? What is the cause of our present day plight? Why could our ancestors, right upto the end of the 19th century stick to the Din? They had invincible faith in all the ingredients of our Din. As the articles on pages 6 and 10 points out, our faith started to collapse as the paradigms of modern science and the Western Zoroastrian Studies (WZS) invaded our psyche.

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We ask is there a remedy, still? The answer is - Yes. **Ilm-e-Khshnoom**. Our readers are aware about the source of Ilm-e-Khshnoom, and its amazing mystical content. Baheramshah Shroff brought this Knowledge, to a small extent, from the Zarthoshti Nar and Nari Ashavans, who have their secret orbital abode in the higher dimensions around the Holy Mount of Daemavand in Iran. Khshnoom is a divine

gift from those Aabeyds, the Holy Saints of high spiritual levels. We have today tremendous material and huge data on this mystical Science and the beautiful art of life it pictures.

In 1908 Baheramshah was made to face a band of Parsi scholars, well versed in the Western Zoroastrian Studies. Many of them were wonder struck at the Knowledge and Practice of Zarthoshti Din he presented to them. Khurshedji Cama, Khodabux Poonegar, Sohrab Bulsara, Rustom Dastoor Meherjirana are a few names. Framroze Sohrabji Chiniwalla was ordained to write the Khshnoom teachings. He wrote out about 50000 pages, a large part of which is published. There are still many unpublished writings. He has translated all Gathas, Khordeh Avesta, Vendidad, Yazashney and written marathon commentaries on them.

You will observe that the Western paradigms narrated in the article on page 10 are exercises in confusion. They create several doubts in our minds. At several places they sound inconsistent with the Parsi life we lived in India. All of them are faith-braking. Even from the scholastic point of view, a general current of incompatibility is running in them.

ALL IS ONE WHOLE.

The Khshnoom writings of Framroze Chiniwalla have an answer to every doubt and every inconsistency of the WZS paradigms. The whole Avesta, Gathic as well as non-Gathic, all the holy Books and Scriptures of the Din, all the Pahalvi writings, have a well defined

consistent current of the mystical Science and the practical doctrines of the Zarthoshti Din. There is no three cracked fragmentation of the pre Zoroastrian "magi," the Gatha" and the "later Avesta of the later priests." This is a self neutralising paradigm. There is no conflict between the Gathic Avesta and non-Gathic Avesta. There is no 'contrariwise' in the Gathas and non Gathic Scriptures. The divine message of Asho Zarathushtra is one whole.

HOLY BOOKS ARE MANTHRA COMPOSITIONS.

IIm-e-Khshnoom points out that the holy scriptures are not the pieces of literature. They are Manthric compositions of the Prophet and His Disciples and Deputies of high spiritual status. Their primary foundation is to generate divine vibratory formulations in Nature and within Man. The formulations help nature in its goal to lead the whole Creation to Ahura and help Man to tread the Divine Path towards Him, which is Man's bounden duty - Dharma. The holy Scriptures of any Religion are Mantra's intended to create divine effects out in the Creation and within Man, by reciting them, pronouncing them, singing them, meditating on them

MEANINGS AND MESSAGES IN MANTHRA.

The meaning and message of these Manthric compositions are secondary. Not that they have no meaning and no message. They have that, intended to teach Man the divine truths and practice. But their main foundation being Mantric, special rules and technique are needed to understand the teachings contained in them. The technique is the subject-matter of a branch of mystical Science called the IIm-e-"Staota Yasna". The grammar and etymology invented by WZS may help, but not beyond a limit. The reason is that many words in the Avesta

Scriptures are technical terms. To understand them, it is necessary to know certain related mystical terminology. For example, "Nar Ashavan" does not just mean an Asho i.e. pure holy man. It is a technical term denoting a very high spiritual level. In Khordad Yasht three kinds of Nar-Ashavans are mentioned : those of three 'Karsh's, six 'Karsh's and nine 'Karsh's. Karsh means an orbit in the ordinary sense. Here 3, 6 and 9 'Karsh's are the measures of certain spiritual levels.

"Vohu-Man" does not mean just good mind. It means the second of the seven Ameshaspends denoting the Divine Consciousness of Ahura Mazda. It does not refer to the good mind of an ordinary man. His mind is the mixture of good mind and evil mind (Ako man), swinging more towards the latter. He has to alchemise the evil in his mind to good, gradually and painstakingly, until he reaches the ultimate Vohu-Man of Ahura Mazda. Therefore, "decide by your good mind," is contradiction in terms nullity. How can I decide, when my mind is not good, when the 'Aka', the evil, is sitting there and staring at me with vengence and drags me away from good? Therefore in Kemnaa Mazdaa Prayer, we pray: oh Mazdaa! who, except Thee, will save me when the enemy (Ako-man) stares at me attackingly (Gatha 44-16).

"Hafta Keyshwar" does not mean seven continents of the earth. They are seven regions in the higher dimensions. Those ARZ Advertising Religious Zealots are making a big and good fool of themselves.

INSOLUBLE DIFFICULTIES IN AVESTA GRAMMAR

The Western Studies have exerted a great deal to evolve a grammar of Avesta. Numerous

difficulties arose in this hard task. Many of them have not been solved yet. There was a great debate as to whether Sanskrit should be taken as the only foundation. Should the Pahlavi writings be called for to understand Avesta? One of the greatest Scholars, Karl Geldner warned not to be too confident in translating Avesta. In an article written in Zoroastrian studies in Honour of Peshotan Sanjana (1904) he enumerated several linguistic, philological etymological and grammatical obstacles. He went to the extent of saying that those perplexing difficulties would perhaps be **solved only by the coming saviour!**

THE SACRED AND CODED WORDS

Another glaring feature of reading, translating and interpreting of the holy Scriptures of any Religion, is that their Mantric compositions are deliberately made in secret and coded language. As the great Hindu saint Aurobindo Ghosh pointed out, Sacred Writings are secret, at times allegorical, at times symbolic and at times too secretive to be deciphered by mere linguistic exercises. We find references to cows and herds and horses and animals. They have special spiritual and mythical content which can be opened only by the spiritually qualified and authorised Masters. Only Eastern Saints can say so. The Western "critical" studies are lost in this maze of secrets.

A fine example is of Max Muller, the great scholar. the editor of the Sacred Books of the East (SBE). He wondered how these holy Eastern Scriptures express some excellent noble thoughts and then suddenly switch to crude ideas and absurdities about animals and jungles and things meaningless. This, Max Muller said, was a riddle for him defying any solution.

LEVELS OF MEANINGS

A further perplexing feature of a Holy Book is that its content does not have only one meaning. There are levels of meanings. The Sufi Saint Poet Jalalludin Rumi has expressed this beautifully. He says that the surface meaning of the Holy Quran looks simple like man's body-organs, but each of the organs has "its soul hidden." The demons saw only clay in Adam's body. But there is something hidden in it. There are seven levels of meanings in each word, line and passage. At the fourth level, highest wit is dumbfounded says Rumi, and there are still three further secret levels! Some Sufi Quran-devotees have said, there are a thousand levels.

All Holy Books are the Word of God, not the babble of this mortal fly of a man. It cannot have just one meaning and one message. When you read or recite the Word - the Mantra, given by God to his Prophets and Avatars, you are in communication, nay communion with Him. He transmits, in your heart, just that meaning and message which is suitable, appropriate and effective at your level.

THE MESS AND MAZE OF THE GATHAS

WZS say that the Gatha, are the only genuine Scripture of Zoroaster and Zoroastrian religion. Yet they have, by their dry, philological and non-spiritual method, translated just the first level of the meanings and that too **in 45 different ways.** (45 is a conservative figure). They assign different "foundations" to their translations. In the first part of the 20th century Bartholomae's foundations were in vogue. Then, arrived Humbach who declared that Bartholomae's foundations were not correct. Insler, in his translations supported Humbach's view about the incorrectness of Bartholomae.

But Insler's foundations were different and divergent from Humbach! A veteran scholar Hans Peter Schmidt pointed out these divergencies in his weighty article in the Journal of Oriental Studies. Prof. Brown a renowned Iranian historian remarked to Dr. J. S. Taraporewalla that "all this is childish." By "all this" he meant the content of the Gathas. Dr. Taraporewalla was so pricked that he spent 25 years in translating the Gathas on the basis of his own Sanskrit and Vedic foundations. The Western Scholars hesitate to accept his translations; they are "subjective", they say Mary Boyce said so. Mary Boyce also wrote that the desire of the young Parsis to have the original Message of Zoroaster, is bound to remain unfulfilled. Today, if somebody talks of Gathas, a question is posed : Whose Gathas you are talking about? Bartholomae or Insler or Jafri or Palonji or Muncherji? Gathas are said to be "of Zoroaster," but today His alleged Message is to be understood by the name of a translator out of many. The great converter Shri Jafribhai said in the 1993 London Gatha Conference to the effect that there were as many Zoroasters as there were translators! The beauty is that he is one of them, his translation being a fumbling exercise on "conversion by free choice through Progressive Mentality" a raw, crude, immature pretense of a "philosophy".

So, this is the mess on the Gathas gifted to us by WZS, at the same time asserting that Gathas are the only genuine Zoroastrianism! So there are as many divergent 'Zoroastrianism's as there are translators! My reverend teacher Bapuji told me that he had seen a translation of the Gathas, wherein the main theme was narrated to be Vegetarianism!

Gathas constitute divine Mystical Scripture like Bhagvad Gita, the Holy Quran, Bible, Torah, Ved and Upnishads. It is not just a moral sermon or Zoroaster's war on 'daevas,' as WZS describe. As Khurshedji Camaji rightly asked, where is the inner mystic meaning as Baheramshah Shroff of Ilm-e-Khshnoom presented? The WZS Khichdi of divergent translations has given a bad name to the Gatha, and has taken out the name of Zarthoshti Din from the list of World Religions

The Khshnoomic translations of Framroze Chiniwalla present the mystical, spiritual and devotional essence of the Gathas. His is a marathon work. It has many distinguishing features entirely different from the WZS Khichdi.

Some day I shall give to my readers some idea of the mystical and devotional Wonderland of the Khshnoomic translations.

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MAX MÜLLER'S BOUQUET TO US.

"The ancient Persian religion is ascribed to Zarathushtra... But among the critical scholars Zarathushtra has long been recognised as a **purely mythical name** and all that the tradition tells us about him is now acknowledged to be of a very late origin..... We have no longer any right to call Zoroaster the author still less the writer of Avesta, not even of its most ancient parts, the so called **Gathas**, which, if prof. Damesteter is right, would in their present form not be older than the first century of our era.

Max Muller - Chips from a German Workshop - Vol. 1, page 477 (1914)

[Close down all your Gatha Workshops]