

# “JAM-I-JEHANUMA”

## THE MYSTIC TELESCOPE OF THE WORLD

[This interesting and informative article is reproduced from “A Manual of Kshnoom” written by P. N. Tavaría.]

\*Vide article (in Gujarati) headed “Jam-i-Jehanuma or Jam-i-Jam and Ilm-i-Zafar” by Dr. F. S. Chiniwala in “Ustad Saheb Memorial Volume” p. 182, seq, “Frasho-Gard” magazine Vols. 17-18.

There is a reference in Shah Nameh of the “Jam-i-Giti-numaye” or “Jam-i- Jehanuma”, the veritable telescope and X-ray combined penetrating the whole world, through which Jam (sacred mystic book) the glorified king Kae Khushrow (Yt. 19,74) spotted warrior saint Bizan in great distress in a deep cell in the Kargsar province of Turan.

Fully did our Master ustad Saheb, know the immaculate science of this “Jam-i-Jehanuma” but he carried its knowledge with himself, because, as he said, the modern Time was unsuitable for imparting it, and people did not possess the requisite mental equipment (maddo). The modern intelligentsia, he said, is advanced intellectually, but not spiritually. Consequently, even if one learns it, the natural circumstances of the modern age will not permit him to make use of it. Yet, says the learned doctor\*, he (Master) has shown some glimpses of that wonderful science of the Jupiterian Age.

Every millennium of a planet, i.e., major Time cycle (ranging between 4000 and 17,000 years each) is characterized by its own distinctive charm, and every Age presents countless facets. Father Time is the Juggler of Jugglers, having at his source the seven colours (Haft-rang) related to the seven planets, and he (Time) resides in ‘Zarvane-daregho-khadat’, self-created long cycles of Time of 81,000 years each, ‘Thwasha-khadata’ self-created Time cycles by planetary conjunctions at birth of a human child causing repetitions of birth and death; and ‘Zarvana- akarana’, the Boundless Time. If one Age shines in materialism, another is dazzling with mysticism. The present materialistic Machine Age reveals knowledge of varied types, yet the machines being gross in character have their limitations,

though they may baffle us with amazement. However, this is only one instance of the display of potentiality of the Time-factor.

In ancient times prior to some 2000 B.C. when there were no machines, the holy Magi doctors of those distant ages, through the practice of strict exercises of piety and stoicism possessed the potentiality of making, amazing, experiments through the souls of the spirit worlds, and could imbibe knowledge through the inconceivable agencies of the ethereal subtle elements, and through the divine machinery of noumena of the Evanescent worlds above. With such knowledge of Nature’s laws and the employment of its invisible machinery, they could formulate **sciences** such as of ‘Shumar-i-Falak’, calculations of the heavens, as we have seen already, and could prepare mystic devices like ‘Jam-i-Jehanuma’, about which modern scholars and scientists are entirely in the dark. By such means they could peep into the noumena of the hoary past, and predict the future not only of this world, but of the spirit worlds and whole of the Evanescent worlds (the Space) above. These evanescent worlds comprise the inconceivably huge expanses of practically the entire **seven** Dakhyus, planes under Mihir Yazad, where Time and **Space** are in subtlety. Moreover, things lost or stolen, or buried or secreted in any of the seven strata of the earth could be detected by this Jam. Clues to decisions on problems defying comprehension could be found, and methods of learning sciences and arts could be known. Many ancient Iranian holy sages of the Kayanian ages had mastery over such mystic sciences as the preparation of the Jam-i-Jehanuma, among whom king Kae Khushrow ranked foremost, as we have seen already from the Shah Nameh.

### **Jam, A Scientific Mystic Device**

Jam-i-Jam was a lofty talismanic science, which had close relation with the motions of the planets and the Zoroastrian mystic science of Numbers. In its essence this Jam is a talismanic device, comprising chapters, pages, lines, tables, and letters and symbols, all of certain numbers and arranged technically from which an occult sage of that science could obtain results by mathematical computations. Such a Jam (holy book or device) may be said to be possessed of consciousness since it used to be under the protection of angelic existences and had its own glory, just as an Atash Behram possesses consciousness and its altar bears connection with Sarosh Yazat, and has its own glory. Consequently, such a sanctum sanctorum used to be deposited in a holy repository and great was the care exercised to preserve its sanctity, and save it from defilement, (Even in Bombay in olden times, in the case of certain Atash Behrams, no one could step into the ante-chamber to the fire-altar without going through the purificatory bath in the very compound of the Atash-Behram.) Such Jam could be operated with advantage only on (day) Hormuzd or Khordad of the Farvardin month, which only were said to be auspicious for the purpose. Highly elaborate was its preparation, and after a certain period it had to be cancelled. In fine, the reckonings of this Jam were based on the mysterious numerology of the four elements and the mathematics of the same.

#### **The Jam of Ilm-i-Zafar, the Sublimest Mystic Device**

The Jam of Ilm-i-Zafar is a device sublimer in character and efficiency than the Jam-i-Jehanuma, being an improvement and expansion upon the latter effected by the holy Prophet. Its real name is Jam-i-Zarathushtra, but was called Ilm-i-Zafar, the victorious science, by the Arabs. While, as said above, the Jam-i-Jehanuma could give knowledge of the three Ages, viz., past, present and future, the Jam of Ilm-i-Zafar can reveal the knowledge of the luminous, immortal nine heavens existing above the Evanescent world mentioned above,

and of the seven Ages from past of all past to future of all future. Thus Ilm-i-Zafar can give an inkling, or clue to whatever great upheavals may have occurred or whatever knowledge or object may have existed or may have been secreted or buried during the hoary past, or whatever phenomena or noumena are destined to take place in the millenniums to come or in inconceivable futurity – all these can be revealed by the mystic science of Ilm-i-Zafar by a Zoroastrian holy adept. Moreover, just as certain physical ailments and diseases can be cured by the therapy of rays, so Ilm-i-Zafar has the power of giving immunity from the spiritual diseases of lust etc. to a person sitting, within the field of the Jam.

#### **Concept of Ilm-i-Zafar**

This prophetic Jam of Ilm-i-Zafar was a talismanic device. It had 27 chapters; each chapter had 27 pages; each page had 27 lines; each line had 27 tables; and each table contained four letters. If the question related to the immortal luminous worlds or beyond or to Sarv-i-Keshmar explained above, the preparation of its Jam could be undertaken only by very holy Zoroastrian occult sages and required years of preparatory practice of the strict exercises of Sarv-i-Keshmar over and above the observance of the normal, though strict, purificatory Baj-rites. However for unriddling some mystery of a material nature and relating to any of the three Ages of past, present or future, the Jam for the same could be prepared by worldly men of Hutokhsh grade. Those human beings who by their deportment and conduct of life keep themselves on the right path (Rathvya patha) and control the passions are called Hutokhsha. So the solemnity of the knowledge or the solution sought for was first determined as to whether it was of a material nature or of some recondite spiritual type. When the question concerned, say, the finding of a lost key to some worldly knowledge or of something interred, the Jam for such purposes had 27 chapters and was considered of an ordinary type.

## Method of Compilation of the Jam

An extremely faint idea is given by Dr..F. S. Chiniwala of the method of compilation of such wonder of a Jam. of the simplest and the commonest type – one pertaining to the current period and of an ordinary subject. The learned doctor puts a note here that what he has delineated represents even less than the faintest of the faint idea of what the Master described. This writer is unable to translate adequately what the doctor has written in Gujarati because it is too technical and incomprehensible in character. However, only a few points have been attempted here.

Fundamentally, every **consonant** and vowel of the alphabet is **affiliated** to a particular **element** – fire or air or **water** or earth. So the letters forming the **question concerned** are put down in a line in terms of the four **elements**. Then the elements representing the letters concerned are set forth in accordance with their Muwafikat, or Mukhalafat or Miyannah, i.e. agreeability, opposition or neutrality\* respectively. After this there is some system of arranging the letters and pages by the method of Tahta-Fauka, (below-above), according to their concordance, opposition or neutrality. Then they are rendered 'pure (Khalis). What this means is not understood, says the doctor. But it is stated that by these methods the letters, i.e., their elements get re-arranged, in effecting which some letters get cancelled, some are separated, some are duplicated and some are joined together.

In this way the sense of the original line bearing the question or enquiry gets entirely altered by degrees. Then by certain rule these lines are arranged in tables of four letters each: such newly formed lines, then form pages. Then the pages form something like chapters. Then they are rendered Malfuzi, which term is not clearly understood, but all these arrangements result in a new spelling. Then by the rule of what is called Masruri, some entirely new words are created. By such formation again and again the pages are formed and then the chapters.

\*Thus (a) fire and air, and (b) water and earth

are in concord, since air supports fire and soil needs water; but fire and water are in opposition since water extinguishes fire or fire evaporates water whichever is overpowering. Again (a) fire and earth, (b) air and water, are neutral.

Then by the method of Maktubi, it is said, the letters become subject to rules of syntax. But again they get re-arranged. Then they are passed through the devices of 28 tables, i.e., the tables are applied to the above last arrangement. Some of the names of these tables are: Daireh-i-Jeed; – sajar; umuk; – abdah; – hutamafs, etc., etc. After all this the result is passed through Sadar-o-Mukhkhar possibly something like permutation and combination.

Then comes the last Daireh-i-Surkhab, which is a mysterious thing. By what is called Mustasela, verification, the accuracy is tested. The most astonishing part of the whole is the answer to the original question or enquiry. The tables mentioned above give the answer in any one of the four languages; viz., Turkish, Persian, Arabic or Sanskrit. But, says Dr. Chiniwalla, that

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the Master used to say that there is another science called Staota-Yasna, in which there is commentary of everything concerning immortal and the evanescent worlds and there are rules of this science. If a holy sage of that science is very highly advanced, he can obtain the answer in other languages also, for which he goes into spiritual trance and verifies the result, i.e., the answer, mathematically by the power of his higher spiritual intellect – Akl-i-Mustafad-i-ulvi. It is further stated that when an enquiry pertains to very recondite spiritual matter or to past of all past or future of all future, the answer works out in the Kyan language from which Pahlavi also is derived. Such is some extremely hazy idea of Jam-i-Jam or Jam-i-Jehanuma and Jam-i-Zafar ' narrated 'parrotwise' says Dr. Chiniwalla. It matters little whether or not this teratology (science of miracles) of the ancient Jupiterian mystic sciences and arts is given credence to, or treated.

as some Babylonian or Assyrian fiction or Talmudic production. The fact that it bears King Jamshed's name proves its antiquity and its Mazdayasni Iranian origin though there may be references to it elsewhere. But ancient Iran

possessed such marvellous things, which came down from Age to Age till the Arabs got it at last. And that is why, it will be understood the Arabs named it Ilm-i-Zafar.

During the long stretch of thousand's of years (some 9000 from today) since the Zoroastrian religion, was revealed, whenever devotion to the Faith was shaken, or degeneration or chaos set in in its observance through the overthrow of Zoroastrian sovereignty, or whenever the religion was in a state of deterioration during the transition period pending the descending to this earth of a Raenidar (resuscitator of the Faith), when doubts and difficulties arose with respect to any branch of the religion, a Zoroastrian holy sage could find from the Ilm-i-Zafar the key to the solution or to the knowledge sought for. In this way the secrets of the seven ages from eternity of the past to infinity of the future could be know from this Jam of Ilm-I-Zafar. From the above it will be understood that the belief in the modern material learning and culture to be the only most advanced is a delusion, the result of absence of knowledge of distant ages.