

THE AUTHENTIC KEY OF ILM-E-KHSHNOOM CAN ALONE OPEN THE DOOR OF THE SPIRITUAL TEACHINGS OF THE DIN.

by Framroze Chiniwalla

[Note: Dr. Framroze Chiniwalla was authorised by Ustad Baheramshah Shroff to present to the Parsi Community the Truths revealed by Ilm-e-Khshnoom, the only key to understand and practise the Zarthoshti Din. In discharge of the mission entrusted to him by his Ustad Saheb, he wrote profusely throughout his life. His published writings are spread over more than 25000 pages; a lot of writings are still unpublished.

His books and articles, from very large to very small, can be classified in two broad divisions. One consists of the actual doctrines, principles and truths, revealed by Khshnoom. The other class consists of the translations, meanings and taavil of our existing holy Scriptures. Taavil means the exposition of the inner esoteric or occult levels of meanings and the message inherently running through them. He made a deep study of the present day sciences of philology, etymology and the grammar of Avesta, Pahalvi and Pazend languages, and he could extract out the inner esoteric meanings even from the modern western style of studying the scriptures and their languages. Following his Ustad Saheb, he has thrown immense light on the numerous doubts and confusions, which are entangled in the modern west-oriented studies, and has cleared them amazingly well.

Modern studies have stuck to certain set paradigms and rigid notions, assumptions, guesses and conjectures. These studies just refuse to change them even when the contrary evidence is shot out from other modern sciences. Those paradigms and assumptions streamed from the scientific thinking of the 19th century, which took pride in trying to eradicate God, Faith and Religion from the human psyche. Religion had become superstition; God, a fear psychosis, and faith, a banner of ignorance. How can any spirituality or devotion flow from this kind of thinking? Our Religion thus became a dry historical, geographical and philological exercise, full of contradictions and confusions. The spiritual hunger, which lies in every human heart, has led many Parsis to seek other venues and beliefs. But you need not do that. Khshnoom is the light to bring you back on the spiritual path as carved out in our own din, and the elixir that will quench your thirst for devotion.

The following is a translated extract from Framroze Chiniwalla's Nikeez Vol I (page 35 et seq). (The main theme of that book is Asho Zarathushtra's Yazatic stature and mission for the humans). Dr. Saheb explains what should be the key to open the door of our understanding the Din, and why. The same pattern as in the previous extracts (Parsi Pukar Jan 2000, Feb-Mar 2000, April May 2000 and Oct. Nov. Dec 2000) is followed here, viz intervening elaborations and additional materials, and foot notes at the end if required. K. N. D]

The Avesta does not have one single theme. It is polyvalent and has several different modes. Avesta which describes (the divine world of) "Hasti" is different from the Avesta narrating "Nisti" (the non-physical world). Avesta cannot be understood without knowing these different themes. The riddles of Avesta cannot be solved without this knowledge of Khshnoom; our Ustad has taught this. The Avesta Pahalvi writings sometimes look different from each other in their apparent meanings, but when this key of Khshnoom is applied, we find a systematic chain. He showed that there is no way to understand Avesta without knowing Khshnoom, and it is really so. All members of our school, including this writer, so also other scholars are convinced of this. It is suggested that the themes of Khshnoom be studied in a scholarly way, when the solutions to the riddles of Avesta will emerge, and a conviction will follow that the mere knowledge of the science of languages cannot render justice to the Avesta writings.

[KND's Note: Khshnoom reveals that the Zarthoshti Din teaches the divine Geography of the whole creation of Ahura. It is not confined to the world of our daily experience, which does not go beyond 3 dimensions of space and one of time. Space as well as time in Nature extend way beyond the four

dimensional space time continuum Einstein could gauge. In the realm of pure mathematics the concepts. of 4th dimension and n dimensions was prevalent even in the 19th century.¹ Sir James Jeans an eminent astrophysicist had said that the universe we observe arises out of a suppression of dimensions of space into 3 dimensions of our experience viz length, breadth and height.² Beyond the physical universe of our observation, there are broadly two further worlds - Nisti and Hasti. Nisti is the non-physical world; it is not constituted of matter; its basic component is "non-physical energies", which are very subtle going beyond our material world. A general name for such energies is "Anaasar". They entangle amongst themselves in various frequencies and intensities which at one stage gives rise to elementary particles like electron, proton, neutron and a host of others. These then combine to form atoms, the basic foundation of visible matter.³

The Nisti, the world of non-physical energies have seven "Dakhyoo"s, named in Meher Niyaiash as Aivee Dakhyoo, Antarey Dakhyoo, Aa Dakhyoo, Upairee, Adairee, Pairee, Aipee-'Dakhyoo's. ("Mithrem Aivi Dakhyam Yazmaide, Mithrem Antarey Dakhyam Yazmaide...") In the western oriented studies, these are translated as "We praise mithra, who is around (Aivi) the country (region), within (Antarey) the country in (Aa), above (Upairi), under (Adairi), before (Pairee), and behind (Aipi) the country. "Dakhyoo" is translated as country or region and "Yazmaide" as "Praise we" or more pompous "we sacrifice" (Dhalla-"Nyaishes" 1 :71). These Aivi, Antarey, Aa, Upairi, Adairi, Pairee, Aipi are however the names of certain stations or regions or places in the Nisti world, which has the technical name: Dakhyoo. Without the knowledge of this truth, the passage reads primitive or at least not worth reciting as a prayer every morning! Hundreds of examples can be given where such "sublime to ridicule" translations have labeled our Religious scriptures as "Childish", (as Prof Brown actually told Dr. Irach Taraporewala⁴. So, Framroze Chiniwalla points out that Avesta has different themes and therefore different meanings of the same word at different places. The word Dakhyoo in Ujiran Gah has a different chapter of truth to declare and Dakhyoo in Gatha Haa 48-12 has a different one.

Similarly, 'Hasti' is the divine Continent of Ahura's Creation. It is constituted of Ahura's own Light, emanating as the Yazatic Rays. The divine stations in Hasti are called 'Aasmaan's (like 'Dakhyoo's in Nisti). And the Avesta referring to Hasti has a theme different from the theme of Nisti. Khshnoom is thus the science of Zarthoshti Din, which has a special language and special technical terms. They are to be understood through a special technique. The technique of the modern way of studying the Din is wrong and has led astray all the scholars and laymen. Dr. Saheb continues:]

Philology says that the languages have in them the history, geography etc of the past times; that can be taken as correct in a way. But the real spirit - the inner mystery, which the meanings of a word in a sacred language has, is like the soul and life-force in the physical body of the word. When the soul gets out of a body and the life-force is switched off, the life-less body loses its quality to attract others towards it; nobody is attracted to it, because it has lost its power of expression. Similarly the ordinary outward meanings of those words have no expression which can really attract.

Therefore the inner (esoteric, secret, mystical) meaning is like the soul and life-force of the word. That alone can reveal the real expression, and because of the real attraction of divine knowledge, every one can get the real bliss, happiness and ecstasy, according to his own individual capacity to absorb. When you get Khshnoom, it must contain the spiritual bliss, so that the ecstasy of devotion can spread to every atom of your body and the sublime thoughts of Frasho-Kereyti can condense in your mind. In a human body, in addition to the life force (Jaan) and soul (Ruvaan), there are Baod and Fravashi. In the same way a sacred word has deep in it, Baod and Fravashi, the components, which even go beyond life force and soul. There are thus several inner and innermost levels to the meaning of a sacred word. So, through Ilm-e-Khshnoom, we can understand Avesta, the words of Avesta, and its style and diction (the flow of words and sentences). They are a "taleysam", that is, they have inherent spiritual power and can talk with us, and convey its inner energy to us. Their secret meanings are like Jaan, Ruvaan, Baod and Farohar, and can provide a wealth of information and spiritual knowledge.

[KND's Note: Dr. Saheb emphasizes that every Avesta word is a power house of spiritual energy. It is like a living human personality with Jaan, Ruvaan, Baod, Fravashi. It has levels and levels of inner secret meanings. The meanings given by the western philology are outwardly etymological, dry, spiritless, life-less. They treat Avesta as ordinary writings and literature. When Ustad Saheb Baheramshahji revealed the inner

spiritual essence of several Avesta words before the western oriented Parsi scholars, many of them were stunned. **Khurshedji Kama, the pioneer of the western studies in India, was so much electrified that he adopted Baheramshahji's meanings in his own studies.** This is recorded by another erudite scholar Khodabax Poonegar vide Baheramshah Shroff Frashogard Memorial Volume- page 151. **In a public speech, Khureshedji Kama declared that we the scholars have done nothing except dryly translating Avesta writings; we do not know the inner secret meanings of Avesta; it is necessary that these must be opened out and revealed.** This is recorded by Manchershah Kekobad, the first disciple of Baheramshahji in the above Memorial Volume (p.253).

The holy scriptures of any Religion are not literature. They are called 'Mantra' in Sanskrit and Manthra in Avesta. They are the divine vibrations of Nature, expressed in words which can be pronounced by the human tongue. Every word is therefore God's word in human speech. It contains the inner most secrets whirling in Ahura's creation. It has therefore a powerful spiritual effect within the person pronouncing it, as also outside him, in the "outer" world. This applies to all the holy books of all Religions. Aurobindo Ghosh has, in the "Introduction" to his **"Hymns to the Mystical Fire"** said that the western scholars have no capacity to grasp the inner meanings of the Vedic 'Mantra' formulated by the ancient Rishis. Sufi saints and Imams have declared that the holy Koran has hidden levels of meanings⁵. So also, the Jews assign secret meanings to the Hebrew Bible.⁶

Avesta is therefore a treatise on the spiritual secrets of Nature, and requires a key to open the secret code. **Ilm-e-Khshnoom is the only authentic key.** The meanings assigned by Khshnoom leads you to the Inner science of Ahura. It is not like present day empirical sciences, which merely rely on physical observation and try to understand nature's laws through inferences, logical and mathematical. This is a quest of truth from the bottom. Mystical sciences are the other way round. They are not the **quest of truth by mortal humans; they are the reports on Truth revealed by the Prophets, Avataars, Saints and men and women of God.** These Reports are in the language of 'Manthra'; Mystical sciences like 'Kabalah' of Judaism, 'Sufism' of Islam, 'Brahma -Vidya' of Hinduism, Ilm-e-Khshnoom of Zarthosti Din, Gnosticism of the Christians reveal the Truths as sealed in the holy Scriptures. If you therefore desire to know the Truths embedded in Avesta, study Ilm-e-Khshnoom. There is no other way. Dr. Saheb asserts that this study of Khshnoom shall spiritually elevate you, shall enwrap you in bliss and ecstasy, and shall take you "Nearer to Thee, my Lord". Alas! For the so called scholar Dastoor!

FOOT NOTES:

1. The Fourth Dimension and How to get there by Rudi Rucker (Penguin 1985) is an excellent book explaining the ideas and theories about the dimensions beyond our ordinary consciousness.
2. "The Mysterious Universe".
3. The composition of Anaasar, Matter and Cell are explained in Framroze Chiniwalla's "Aapni Aa Geyti". The still deeper treatment is in Nikeez vol. II p. 319) (Also Vendidaad p.241).
4. Divine songs of Zarathushtra -(Gatha's) Introduction -page XVI- 1951.)1993 Edition by "Hukhta Foundation").
5. "Mystical Dimensions of Islam by Annemarie Schimmel (page 41) (Chappel Hill 1975). Also "The Mystics of Islam" by Reynold A Nicholson -p.23 (Arkana -1989)
6. "Path of the Kabalah" by David Sheinkin (Chapter two: 'The Mystical Bible). (Paragon House 1986).

"SEER WISDOM" AND "SECRET WORDS"

Aurobindo Ghosh writes, "The Vedic Rishis believed that their 'Mantra's were inspired from higher hidden planes of consciousness and contained this secret knowledge. The words of the Veda could only be known in their true meaning by one who was himself a seer or mystic; from others the verses

withheld their hidden knowledge. The Rishi Dirghatamas speaks of the Riks, the 'Mantra's of the Veda, as existing "in a supreme ether imperishable and immutable in which all the gods are seated"... The word and the thought of the Veda belongs to the higher planes... ..Those who do not know the inner sense are as men who seeing see not, hearing hear not... (Those) unable to drink steadily the milk of the Word, the Vedic cow, move with it as with one that gives no milk, to him the Word is a tree without flowers or fruits... There (is) an occult and spiritual knowledge in the sacred hymns and by this knowledge alone... ..one can know the truth and rise to a higher existence."

"Otherwise, the Veda must remain for ever a sealed book; grammarians, etymologists, scholastic conjectures will not open to us the sealed chamber." Aurobindo in "Hymns to the Mystic Fire" - pages 5, 6)

(Substitute 'Avesta' for Veda and you will understand.)

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AVESTA IS MANTHRIC COMPOSITION BASED ON THE DIVINE SCIENCE OF STAOTA YASNA.

**IT IS NOT TO BE TREATED AS AN ORDINARY SPOKEN
LANGUAGE - THE WORDS HAVE SPECIAL TECHNICAL AND
MYSTICAL MEANINGS.**

By **DR. Saheb Framroze Chiniwalla**

[**Note:** In the last issue, Dr. Framroze Chiniwalla made out the following points:

1. The theme of Avesta is polyvalent. For instance, Avesta describing or referring to Hasti - the Yazatic divine World - is different from that of Nisti - the non-physical energy world. Even the grammar and syntax vary accordingly.

2. The key to decipher this riddle is "Staota Yasna", the mystical Science of Vibrations. Without that key, Avesta often seems to be contradictory at different places. But it is not, in truth, so.

3. Ilm-e-Khshnoom has the knowledge, which can apply the key and show the grand consistency of Avesta, Gathic or non-Gathic or earlier and 'later', as erroneously branded in the Western studies.

4. Avesta is the language of Manthra, not of literature. Every word has deeper levels of meaning and message - not one only, but many. Without the application of the decoding key, the Avesta word is like a corpse without any life or soul in it.

5. The translations rendered by Khshnoom, take care of the hidden mystical meanings and in so doing, emphasize how the present-day grammar, philology and etymology themselves can be of help.

6. It is the sacred and secret meaning of Avesta words that can inspire devotion and bliss in the praying heart. It has the divine power to communicate and be communicated, with the Yazatic Energies and Forces whirling in Nature.

Dr. Saheb now elaborates further:]

A person may be highly erudite in the English language, but that does not mean that he understands duly and properly a book relating to a technical branch of knowledge. If he does not have any true knowledge, say, of the theme of medical science, and has not learnt different words conveying different meanings in different branches of that science and its scheme, he will not understand the true meaning and purport of the words, notwithstanding his profound knowledge of the English language. He will not be able to do justice to the technical theme. If he has not known the theme of the medical, surgical, obstetrical and other technical matters of that science and has not studied, say, anatomy, the science of the structure of the physical body and other allied subjects and their theme, **the Mithra** i.e. the **thought** behind; **the Manthra** i.e. the study and grasp of the theme by the **words** conveying it, and **the Yasna** i.e. the **practical application** of it, then he will not be able to render any justice to the writings of that science howsoever learned grammarian of the English he may be. In the same way, we of the Western School of Medicine, are doing injustice to the old Aurvedic and other schools of medicine. The books written by the experts of such old schools have quite different themes and so their writings hardly get justice. It is therefore clear and obvious that we must know the theme of each branch of knowledge and learning. The medical man of today knows the theme of modern medicinal sciences; he will therefore positively believe in it and will never raise any question about it. If he raises such a question, he will be taken as quack, non-medical or even out of mind. For example, a book treating the anatomy of a male will not refer at all to female organs. If somebody says that the book is incomplete because it does not describe even one female organ, he will be declared a quack or out of mind. Quack means one who is ignorant of the established medical thought and therefore unauthentic and unreliable and so unjustified. How can medical book at all contain engineering matters? And how can an engineering book at all

contain legal matters? In the same way, the whole of cosmogenesis taught in the Din, has its innumerable Mithra, Manthra, Yasna, all of which is in the consciousness and conscience of the Creator of all the worlds, **which is called Mazdayasni Zarthoshti Din**; all that cannot be in one single Book. Different Books are required for each subject matter. That means we must have knowledge of Mithra, Manthra, Yasna. Many many encyclopedias (Farhang) are formulated on the basis of such Mithra. Each of those encyclopedias has in it the corresponding Mithra and thereon is based the Theme of Avesta. **Therefore the statement that all is in the Gatha only, and all Avesta other than Gatha is not of Zarathushtra is full of ignorance.**

*[KND's Note: The meaning of the same word occurring in different branches of knowledge may be entirely different. Mere etymology may mislead. Take for instance the words "Aqua Regia", and apply a dose of etymology. 'Aqua' rooted from Latin means water; 'regia' means royal. So it means 'Royal Water'. A very learned etymologist may conjecture (as is the habit of all etymologists) that it must be some liquid which the kings used to drink, a royal drink. (There is a 'Royal Salute', a brand of Whisky). It is clear that the honourable etymologist is entirely ignorant of the branch of science called Chemistry. Aqua Regia there means mixture of three parts hydrochloric acid and one part nitric acid, both highly concentrated. It is named as Royal Water not because the kings royal used to drink it; but that **it is so much strongly acidic and corrosive that even the royal and noble metal, gold, dissolves away in it!** It is not the pleasure of human royalty; it is the dissolution of the metallic royalty. It does not take the kingly drinker to the usual alcoholic bliss but to a horrible stomach burning death! The poor etymologist will be taken aback at the true meaning and further stunned if he is told that aqua regia, although dissolves gold, does not dissolve silver, the less royal metal! But he will compose himself and say in royal tone, "Oh! Is it? NOW I understand why royal kings preferred silver crowns and why the royal queen Brakidabri of Kampastan was dissolved because she insisted on wearing the golden crown....."*

*In the study of our holy Scriptures, we come across several such exercises germinating from the Western and West Oriented Scholasticism. Please do not misunderstand. I have great respect for the Western Scholars, **My teacher Bapaji (Rustom Dastoor Meherjirana) spoke highly of their strenuous exertions and arduous labour in trying to understand our sacred Books. But they had and have their limitations emanating from the Western scientific and so called "progressive" thinking of the 19th century.** They formulated their own paradigms and are carried away by them. The two most prominent stickers are: (i) that the only 'Zoroastrian' content is in the Gatha. Non-Gathic Avesta and Pazend, and the Pahalvi writings are "non-Zoroastrian", designed by later Zoroastrian priests; and (ii) that our ancestral Iranis had the custom of marriage between brother and sister, mother and son and father and daughter, termed as "Khaetvodath" and that is considered as the highest 'spiritual' goal of our Din!*

Such misnomers are the basis of their study which results in several exercises of the Aqua Regia types. I present one example.

In Gatha Ha 49-1, Asho Zarathushtra is stated to be lamenting,

"I want to please through Asha, those who have gone astray on "the path of evil, but Oh Mazda! That strongest Bendva constantly resists against me. Come to me with Thy good gifts. I am searching for his death through Vohu mano - good mind."

*The scholarly question arose who was this 'Bendva' named in the stanza. Mills said, it was a border chief, a strong enemy of Zoroaster, obstructing His mission and harassing Him. Haug said it was "Paandoo" (father of five Pandava's?). Justi said it was "Bhindoo". This is that aqua regia exercise. **Pahalvi writings use the word "Badtum Demaano" which indicates the Daeva of the most evil times**". The earth passes through time cycles of good and evil. In evil times, the ways of Din are forgotten and abandoned. **Such time is presided by a mighty Daeva of evil whose technical name is Bendva.** The stanza asks: when will such times be ended? When will Bendva be dissolved and evil times vanished for ever? Look at the way in which these studies have failed to grasp the real essence of the Truth declared in the stanza. Bedva is neither Paandoo nor Bhindoo (or Eethoo), whose death Zoroaster wishes "with His good mind". When I first read the Western translation, I wondered, how can death of anybody can be wished through "good mind" and that too the mind of a holy Prophet?*

How can a holy man of God pass sleepless nights worrying about a border chief? And was Pandoo a Hindu enemy of Parsi Zoroaster and the latter wished like a Parsi Lady. "Tu mare, mari geyo"? (We live in Bharata of the Hindus!). And why should we recite Gatha as prayer when it narrates some such political conflicts? What kind of 'prayer' is this? And what 'gifts' Zoroaster asks for from Mazda to kill the border enemy? Atomic and/or biological weapons?

..... It is only the Khshnoomic translation which reveals the technical meaning of Bendva viz. **the evil daeva of the evil cycle of time, and also his complete disappearance from the earth which will result in Frashogard and no more evil-time cycles.** The Pahalvi translation of, and the commentaries on 49-1 reveal this truth and Khshnoom elaborates it. I assure my readers there are scores of this aqua regia and Pandoo - Bhindoo types.

Dr. Saheb points out that such wild guessworks and conjectures arise from the unawareness of the main Themes of Avesta. He emphasises that the Avesta passages, sentences and words are to be understood on the foundation of the Knowledge about the Themes of Truths contained in them. That alone can reveal the technical and mystical meanings and solve the riddles flowing from the apparent so-called flaws in grammar, which brands Avesta as corrupt at several places. It is not 'corruption'; it is our ignorance. Try to understand the theme and remove the perplexities. You can do this through Khshnoom. **Try to study Khshnoom sincerely and objectively. Remove your lure for western scholars. They are immune to mystical sciences and they cannot be blamed for that. Their thinking and upbringing is spiritually immature.** They are therefore in the sea of uncertainties with their scores of entirely variant and often inconsistent translations. **We cannot rely on their university exercises and degrees. For us it is a question of our Faith and our survival.**

And Mind! The translations of all Avesta, Gathic and non-Gathic, by Dr. Framroze Chiniwalla have amazing consistency, congruence, concordance and harmony. I have seen him working; I have learnt from him. It is no exaggeration but a bare truth that the amount of work and exertion he has put in, in his marathon writings spread over several standard and scholarly volumes and articles in Frashogard and PARSİ AVAZ, is much more than the works of any other savant and writer on our Din, Western or Eastern. Just have a look at his Gatha-Spentomad, a work of 482 pages with an index of 16 pages. Each stanza of each of the Ha's 47 to 50 has (i) an introductory note, (ii) a short summary, (iii) Avesta text, (iv) word to word translation, (v) Pahalvi translation and explanation, (vi) meanings and roots of words, (vii) commentary and Taavil, (viii) how the content of the passage is given in three different interpretations in the Pahalvi Nasks : Sudkar, Varashtamaansra and Baga, in the Dinkard, volume 9, chapters 21, 44 and 46; Sanjanas' volumes 17 (pages 46-48), Vol. 18 (p. 39-42), Vol. 19 (p. 52-53); and (ix) the Pahalvi text of the said three Nasks in Dinkard and their translations. One of the amazing facts revealed by this gigantic scholarly exercise is that the Pahalvi writers were aware of the mystical meanings of Avesta, now brought to light by Khshnoom.

Another curious fact about the Western studies of the Din is that they call their conclusions "scientific", and yet they are full of wild uncertainties, speculations, guesses, conjectures and surmises. There is an uncertainty in, say, the science of physics, but they call it principle of uncertainty and write a mathematical equation for it! Not so in this oriental "science" of the west. My life-long study of science and law induces me to say that these oriental studies are less than pseudo science - some 10% being some scientific looking principles but the rest being heavy and confusing uncertainties and stuck-on paradigms. A big thesis can be written on them.]

BENDVA, THE DAEVA PRESIDING OVER EVIL TIMES

Following is the simplified version of a Gujerati passage occurring in Dr. Saheb Framroze Chiniwalla's 9 pages treatment of Ha 49-1, in his "Spentomad Gatha" :-

"Bendvo" means the presiding daeva of the forces whirling on earth in evil times. The Time on earth flows from the energy channel of "Mino Karko" Atash and runs on a common plane, which has nothing like

good and evil on it. But when to this plane are added the daevic fields generated by the humans living on earth, the evil periods of Time arise. These fields emanate from certain periodic astrological constellations sending their effects collectively on earth and individually on the humans. These fields of the evil energies formulate a huge configuration, a structure (Keherp), which is attracted towards Apaakhtar a place in the North of 'Nisti', the non-physical part of Ahura's creation. This Keherp sends its lines of force to its origin, namely, the minds of the evil humans, and tries to make them more and more wicked. They enter the vocations, trades professions and pursuits of that period and its material and non-spiritual branches of knowledge. **It is this Keherp which is called Bendva.** It drags away the mankind to heinously selfish and destructive ways."

[Such is the present civilisation. It is called the cult of Kereysaani, as against the civilisation of Haoma which is a period of selflessness, love, spirituality and "dharma." The three Nasks explanations of Gatha 49-1 in Paharvi Dinkard states that in such Daevic times, the evil goes on becoming pregnant and multiply (Sudker Nask); people remain devoid of and crave for Frashogard (Varshtamansr Nask) - and devoid of the Teachings of Din (Baga Nask)].

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THE SCIENCE OF STAOTA YASNA - THE VIBRATIONS IN NATURE, AND IN MANTHRA - PRAYERS.

The Ancient Wisdom on Different Modes of Writing - Kalam-Kashi.

by Dr. Saheb Framroze Chiniwalla

[In the last two issues, the author pointed out that Avesta of our Holy Scriptures has several levels of meanings and messages. To decipher them requires the spiritual Knowledge of "Staota Yasna", the mystical Science of Vibrations. Every particle, may it be physical, ultra-physical or divine, in Ahura's Creation operates as a Vibration. In the Manthra or Mantra of the Holy Scriptures, these vibrations are embodied in human speech i.e. transmuted in the words, which can be pronounced by the human tongue. The pronouncing i.e. the recitation of 'Manthra's induces divine vibrations within the personality of one who chants them, and attunes him or her to the original Nature's Vibrations. That is the primary object of Manthra Prayers. At the same time, they have meanings, which can be comprehended only through the Science of Staota Yasna, a Science known to the Saints, Sages and 'Paigamber's.

'Manthra's, therefore, are not just ordinary literary writings like poetry or drama or novel or essay. Unfortunately this profound truth is completely ignored in the present day West oriented studies. The reason is, (as Dr. I. J. S. Taraporewala has very ably pointed out) that early religions of Iran and India are considered by these studies as mere "babblings of infant humanity". The truth is exactly opposite. The Saints and Prophets and Rishis were much more aware of the sacred, secret and Spiritual Truths than the modern Scientists and Savants; the latter are "mere infants". (Page 6, "The Divine Songs of Zarathushtra"). Just a five-centuries old materialistic "scientific thinking" cannot brush aside thousands of years old spiritual wisdom. One of the branches of the ancient wisdom is the composition and structuring of the 'Manthra's, and deciphering of their meanings and messages.

In what follows, Dr. Saheb Framroze gives some idea of the ancient Science and Art of writing, with special reference to Avesta Manthra. This is the continuation of his treatment of the subject in his Nikeez - Vol. I (in Gujerati) p.35 et seq. (The following starts from p.37).]

Please know that writing in the ordinary language, which is called "Naksha", is of numerous kinds. The mode of the present day writings, which is known as the literary mode, and through which the literatures of various nations are written is of one kind, known as "Taavil-ni-Kalamkashi".

[KND's Note: 'Taavil' means elaboration, explanation, elucidation. "Kalam-Kashi" means to express by writing. All the present day literary writings are simple, straight and easily comprehensible, and therefore constitute 'Taavil ni Kalam Kashi'. The writer conveys his ideas and feelings in words which are not difficult to follow and absorb. If you come across a word you do not know, you can find out its meaning from a dictionary and understand what the writer desires to convey in the sentence.]

This "taavil-ni-Kalamkashi" is one of the kinds of what is known as "Mithra-ni-Kalam-Kashi". (Mithra, here, means thought.) Mithra-ni-Kalamkashi is that where you can see a line of reasoning, apparently. But there are, in Avesta, Manthra-ni-Kalamkashi and Yasna-ni-Kalam-Kashi, which are not found in the present-day writings; their structuring (mode of writing) has gone into oblivion. (*Manthra, here, means the word with a hidden meaning; and Yasna, here, means a still deeper secret meaning.*) In these two Kalam-Kashi (modes of writing) no straightforward meaning is seen; the meaning (or elaboration) is required to be searched out.

[KND's Note: This means there are three modes of writing: Mithra, Manthra, Yasna. Mithra is simple enough to follow; Manthra and Yasna modes are not. The latter two are to be uncovered through special Rules founded on the Science of Staota - Yasna. Please note that the three words, Mithra, Manthra and Yasna, in this context, have different meanings as given above, than elsewhere in other context.]

In the Mithra-mode of writing, the meaning is generated in our brain, to some degree, small or big, (depending on the absorption power of the reader's mind). Sometimes, this meaning is understood through common sense, and sometimes as a mythical or symbolic story or event. All the present day writings are open to our common sense; they are in the forms of poetry or novel or drama or essay; they have different styles and dictions; while writing them the Rules of grammar are to be complied with; they have the writer's own force of conveying his thought so embedded in them, which can directly affect the reader's mind and feelings, or import some knowledge or message into him. This is one kind of Mithra mode and is specially named as "Taavil ni Kalm-Kashi".

[Thus, Mira's Bhajans, or Tagore's poems, or Shaw's dramas, or scientists' treatises, or Conan Doyle's stories, are all 'Taavil' mode which is one kind of Mithra-mode.]

The other kind of Mithra-mode writings are in the form of mythical stories or events or symbolisms, which require special knowledge to understand the meanings. *[For example, the words cow or bull or horse or sheep or donkey are used as symbols to convey special spiritual meanings and events. This kind of Mithra-mode is called the 'Zend' - mode. Thus Mithra-mode has two classes: Taavil and Zend.]*

Our present day Avesta Prayers and Mantra's have partly Taavil mode, partly Zend mode, and mainly Manthra and Yasna modes.

Our Avesta Prayers have in the beginning, the middle and at the end, some passages in Taavil style: like "Pa nam-e-Yazdaan, Ahura Mazda Khodaae.....", "Roj nek naam.....". *(These passages can be easily followed if you know a little Pazend or even Persian. For instance, "Az Homah Goonah..... passage says: I repent – "Patet-pasheymaanum" - for all Dushmata, Dujukhta, Dujvarashta - the evil thoughts, words and deeds - which I may have been involved into..... I do drive them away.....) There is also the Zend mode, where symbolism is used: like the question in Ushtoo vad Gatha-Ha 44-18-that: when will I get the gift of ten pregnant mares and one camel? Here the figures 10 and 1, pregnant mares and camel have special symbolic meanings. Similarly, in Haptan Yashta (Yazashney Ha 42) it is said: we attune ourselves with the donkey standing in the midst of the sea - Zareh Vourookash. And the Paharvi Boondehashna says that that donkey has three legs! We do understand mares, camel and donkey, but we are just baffled as to what do they mean and why are they in sacred books; and how can a donkey with three legs stand in the midst of a deep sea! We get the mental concept of these animals, but they are to be decoded to comprehend their spiritual and mystical meanings, and that requires special deciphering keys. Without the keys, the passages appear to depict nonsense. That led Max Muller, supposed to be an erudite scholar, to write:*

I confess, it has been for many years a problem to me, how the Sacred Books of the East should, by the side of so much that is fresh, natural, simple, beautiful and true, contain so much that is not only unmeaning, artificial and silly but even hideous and repellent. This is a fact and must be accounted for in some way or the other".

Further on, the much acclaimed Savant laments

"There will always remain in the Upnishads a vast amount of what we can only call meaningless jargon and for the presence of which in these ancient mines of thought, I, for my part feel quite unable to account".

We must salute Max Muller's honesty and frankness. These sacred books are natural and beautiful on one hand, and hideous and repellent on the other! How can this be accounted for? Because, we think us to be "critical scholars" of sacred books, wiser than even the Mantra composers - Rishis & Prophets.

The best reply to Max Muller's dilemma is in Aurobindo Ghosh's Foreword to his book "Hymns to the Mystic Fire". Everyone trying to study any Religious scriptures should read this 35 pages treatise. Just a glimpse here:

Many of the links, many whole hymns even of the Veda bear on their face a mystic meaning; they are

evidently an occult form of speech, have an inner meaning....

Under pressure of the necessity to mask their meaning with symbols and symbolic words - for secrecy must be observed - the Rishis resorted to fix double meanings, a device easily manageable in the Sanskrit language where one word often bears several different meanings, but not easy to render in an English translation and very often impossible. Thus the word for cow 'go' meant also light or a ray of light." (Compare Gav Chithra in Mah's Khshnooman). "... When the Rishi asks Agni for "a horse-form cow - in - front gift' he is not asking really for a number of horses forming a body of the gift with some cows walking in front, he is asking for a great body of spiritual power led by the light or as we may translate it, with the Ray-Cow walking in front" (Compare the gift of ten pregnant mares and one Camel in Gatha Ha 44-18-k).

{Dr. Saheb Chiniwalla now speaks about the Rules of (i) composing the Manthra and (ii) reading and understanding the Manthra :}

There are laws for writing the three modes viz. Mithra, Manthra, Yasna. There was a Farhang (encyclopedia) i.e. an Ilm - a Branch of mystical knowledge, "Staota Yasna," which contained and elaborated those laws. Taavil Kalam-Kashi is easy enough to understand. (You grasp it as you read it). Zend mode can convey a surface concept (like cow or horse or milk), but that writing is mythical or symbolic, which is to be converted to Taavil to understand it correctly. [Both these - Taavil and Zend are the divisions of Mithra - Mode]. **The word "Razeyng" is used for such writings.**

Thus the Ilm of Stota Yasna was highly valuable and fruitful. Explanations for many matters was obtainable from it. It was a collective - encyclopedic - Ilm, which can be used by the method of Index reading. It revealed how to write in different modes.

Staota Yasna was also a Yashta, like the 23 Yashta's we have, which are not as complete as the originals. Every Yashta is composed of such Manthra as would reveal the functions of a particular Yazata in the three worlds viz. Hasti, Nisti, Gayti, respectively named as Humata, Hukhta, Havrashta. Similarly the Staota Yashta revealed what functions the STAOTA i.e. the Nature's Vibrations have in Hasti, Nisti and Geyti (Divine, ultra-physical and physical). The constitution and function of every thing (*every particle corpuscule, globule, drop or point whatsoever in space and time or beyond space and time*) are, and arise from, 'Stota' the Vibration.

[Staota Yasna is the grand mechanism of all Vibrations in Nature. All and every Creation of Ahura vibrates with His Divine Energy, which is Atash. The Divine Science of these Vibrations is Staota Yasna.]

*[In Avan Niyaisht these words occur: "Ya Ahmat Staot Yasan Sravyeni" – "I do sing, for Her (Aradvi), Staota Yasna." The present day scholars are on a guesswork spree as to what is this Staota Yasna to be sung. They think it is Staota **Yashta**, which is the name of the 21st Nask, corresponding to the last word "Vaastaareym" of Yathaa Ahu Vairyo Prayer. And here is the sprinkler of scholarly conjectures - K. R. Cama thinks Satood Yashta must be Yazashney Ha's 58, 59; Shaheriyarji Bharucha, Yaz. Ha's 58, 59, 60; Darmesteter, Yaz Ha's 14 to 58; Kangaji, Yaz. Ha's 28 to 51 and Ha 53 - i.e. the Five Gatha's and Haptan Yashta. In truth it was a full separate Nask with 33 Chapters, containing the composition, constitution and functions of all the Vibrations in Hasti, Nisti and Geyti. This information flows from Ilm-e-Khshnoom; but it will be more convincing than the wild guess-works of the scholars, if we put together all the references to Staota Yasna in the existing Avesta, particularly, Yazashney Ha's 55 and 71. The cumulative effect of all the references do support and lead to the said Khshnoomic information.]*

REFERENCES OF STAOTA YASNA IN GATHA

In this 200 pages long Gujerati book "Gatha Haa 30" (Parsi Vegetarian & Temperance Society - 1941),

Dr. Framroze Chiniwalla has devoted 21 pages to the first stanza of Ha - 30. These contain (i) word to word translation (ii) notes on the grammar and meaning of each word, (iii) the Pahalvi translation, (iv) elucidated translation, (v) explanatory notes on the sacred message in the stanza, (vi) the commentary contained in Dinkard, original volume 9 (Sanjana Vols. 17-18-19) under the titles Sudker Nask, Varshta Mansra Nask and Baga Nask and (vii) the relevance of the stanza in Geh-Sarnaa Prayer.

The following is the synopsis of the meaning and message of Gatha Haa 30-1 as given by Dr. Framroze :-

Dr. Saheb explains that 30-1 sets out a curriculum for those who desire to have, and crave for, the final bliss - the ultimate peak of salvation. The curriculum consists of three chapters: (i) "Staotaachaa Ahuraa", (ii) "Yesnyachaa Vangha - hey-oosh Manangha-ho", and (iii) "Hoomazandraa Ashaa".

"Staotaachaa Ahuraa" means the Staota - Prayers - the Prayers composed of divine vibrations, which lead to Ahura.

"Yesnyaacha Vangha-hey-oosh Managha-ho" means the Yasna - "Kriya" emanating from "Vohuman," the divine Yazatic Consciousness of Ahura.

"Hoomazandraa Ashaa" means the "Manthra" which attunes to Asha - Ahura's divine Light, and Truth.

These three shall attune the devotee's Ruvaan to the Ultimate Light and Bliss, so says 30-1.

This is one of the direct Gathic references to the mystical Science of Staota Yasna the divine vibrations in Nature and in Manthra Prayers. Ervad Saheb Phiroze Masani has in his "Zoroastrianism Ancient and Modern" (1911 - Republished by Parsi Veg. & Temp. Society in 2000) given many more, from the Gatha, Yashta, Yazashney, Visperad, Hadokhta Nusk and Avan Niyash.

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MITHRA, MANTHRA, YASNA, THE THREE MODES OF WRITING (KALAMKASHI).

TAAVIL AND ZEND, THE TWO SUBDIVISIONS OF THE MITHRA MODE.

Manthra and Yasna Modes Deal With Ahura's Creation Beyond Our Non-Saintly Experience.

by Dr. Saheb Framroze Chiniwalla

[Revision: Writing is a form of human expression. We write through a language. Languages are many. Modes of writing are different, like story, novel, drama, poetry, essay. All these are intended to convey some ideas, some thought to the reader. There is what is known as, "style" in writing. A style is good, if it conveys the thought effectively. As Bernard Shaw wrote, "Effectiveness of assertion is the alpha and omega of style." In the ancient and more advanced science of words, languages and styles of writing, this kind of our daily or literary writing was called the Mithra mode of writing. But that ancient Science taught that there are two other modes - Manthra and Yasna. Whereas the Mithra mode is related to the human understanding or absorption of the thought by ordinary non-saintly humans like us and is confined to the ideas or concepts or perception about the world of our day to day experience, the Manthra and Yasna modes, though consisting of spoken words, go beyond our ordinary thought. They emanate from the realms and regions beyond our consciousness. They therefore speak Mother Nature's mystical languages, and recite, narrate and chronicle things from beyond our thinking power or capacity.

Dr. Saheb Framroze Chiniwalla is telling us about this ancient science of writing or Kalam-kashi. Kalam means pen and 'kashi' comes from 'Kashiden' to draw or pull. Draw your kalam like a sword, may it be made of sharp killing metal or of a garland of flowers. (Somebody did say: "the pen is mightier than the sword"; we may well say, the Pen can be softer than the flower.)

This ancient science says that the Mithra mode is classified in two sub-modes: 'Tavil' mode and 'Zend' mode. Tavil mode is all our human writings which convey their thought easily and smoothly. Its intention is that the reader should quickly and effectively absorb it. Zend mode is not that simple; it conveys some ideas from beyond the frontiers of our consciousness, but in the words or language of our experience. It will talk of a cow, to express certain hidden forces or energies from the hidden realms of Nature. It will refer to a horse or camel to indicate certain hidden spiritual powers and energies hidden in the inner depth of the human personality. This means Zend mode is the explanatory or illustrative version of things beyond.

The two modes, other than the Mithra mode, are: (i) Manthra and (ii) Yasna. They are way beyond us. They are the descriptions of Nature's secret working, and are intended to lift up a human's spiritual level and to expand its frontier of consciousness. They do have meanings and messages, but they are required to be deciphered, and decoded. This cannot be done, unless the person striving to understand them have some idea of the mystical regions and energies beyond his consciousness.

The ancient more advanced science says that there is an Ilm, a branch of mystical Knowledge called "Staota Yasna". 'Staota' means, roughly, vibration. Vibration means a motion of a certain kind. The whole of Ahura's creation is made up of vibrations, may it be a Yazata or an electron. All things of our experience on this earth are solidified or crystallised vibrations. Things in the non-physical and divine worlds are of different kinds of subtler and subtler motions or colours. Thus Staota Vibration is the foundation of all the basic laws of Nature and its working. Yasna means all the Kriya that goes on in Nature. Avesta declares that in a pithy sentence written in the Manthra mode: "Staota Yasna Yazmaidey Ya Daataa Vangha-he-oosh Pauroo yeh yaa. (Yazashne Ha 54)" "We attune ourselves with Staota Yasna which are the First founding Laws of the Creation."

So, the Ilm of Staota Yasna which is the deciphering key of the Manthra and Yasna Words and Writings, has its source in those Founding Laws of Creation, which are themselves also called Staota Yasna. Our

Avesta Prayers are the Manthra words and Writings, which cannot be understood without applying the Master - Key of Ilm-e-Staota Yasna. That is the secret of the huge failure of the West oriented studies to understand Avesta. These studies treat Avesta as an ordinary human language spoken by some remote ancients and try to infuse some grammar in it and then get lost in a jungle. This particularly applies to the Gatha which has scores of violently varying translations. One of the latest well known translator Insler calls Gatha "a text bound with seven seals", in the very first sentence of his Introduction to his "new" translation. K. R. Cama complained that the western translations were just dry and barren, and did not have any mystical content. He pointed out to Baheramshah Shroff and said that this man seemed to know!

Here is the authorised Shaageyrd of 'that man', who takes extreme pains to point out to this Ilm of Staota Yasna. He says, there was a Staota Yashta, which contained the principles and practice of that Ilm. Please now proceed to read further the English version of the Gujerati page 38 of Nikeez Vol I by Dr. F S Chiniwalla.]

Staota Yashta was an encyclopedia ('Farhang') for knowing (i) the **Humata** of all 'Staota' i.e. what kinds of Vibrations are vibrating in the divine Yazatic World, *Hasti*, (ii) the **Hukhta** i.e. the vibrations in the non-physical Energy world of **Nisti**, and (iii) the Havrashta i.e. vibrations in the physical world of our earth - **Geyti**; and what functions the different kinds of Staota perform in the three worlds and how great is the foundation of Staota in all the movements, motions, functions, operations and activities going on in each of the three worlds. The constitution of every and all things and seeds and their operations all arise out of Staota. That Staota was the egg, from which every thing has come about. That is declared in the Avesta sentence: "Staota Yasna Yazmaidey -- ---"

[KND's Note: Sorry for a funny diversion; but there is a red-cap group of low-mind-level Parsis in our Community, which is against Khshnoom, because it talks of "an egg" and is stated to have propounded that Ahura Mazda came from an egg. One Jamshedji Hansotia is reported to have found out this from Dr. Chiniwalla's writings. This like all the funny stories of this red-cap group, has an amusingly ridiculous back ground. Here is a further masala for that group. They will find that Dr. Chiniwalla says, every thing is from an egg! Mostly all Parsi Mithai's has eggs in them and yet the mithaiwalla's go into tantrums at the egg. The situation is like a child playing with a toy-aeroplane boasting that he understands all about a real aeroplane flying in the shy! I am so well aware of the history, geography and twisted geometry of this mad-cap group from day one of its birth that I propose to bring all that to light, some day. Do we now go back to the egg of Staota Yasna?]

Thus, Staota Yasna has three divisions Humata, Hukhta, Harrashta. The Humata division contained the account of the whole cosmogenesis, wherein is included the Knowledge and information about "Anaamanthvaao" and "Chithra" (the seed) in all the four levels of Tarikat, Mareyfat, Hakikat and Mithra-barin.

[KND's Note: Here, Dr. Saheb has used several technical terms of the higher level Khshnoom, and I will have to explain them a little. "Anaamaanthvaao" means the One on whom no thought can reach. The word is applied to "Aho". He is unthinkable and unfathomable. All that you can do is to say that "HE IS" - nothing beyond that. Ahura Mazda" is a manifestation of Aho. Ahura Mazda is the Creator of the whole Creation in accordance with Aho's Command and Plan contained in "Ahoonvar", the First Sound, the First Proclamation. Aho has no name. The word Aho is not a name; it is a sound which we utter just to mention Him. Ahura Mazda has names. In Hormuzd Yashta, Ahura Mazda Himself declares His several names. We have His 101 names in Manthric Words. He is the Creator to whom Asho Zarathushtra refers to as "Daateray Gaethnaam Astavaiti naam Ashaa-um, the Creator of the corporal creation, the Holy." The word Anaamaanthvaao is used for Aho to show that we just cannot think of Aho except just to point our finger to Him, as Asho Zarathushtra is shown to do in His pictures. Dr. Saheb here says that Staota Yashta did contain the Knowledge about Anaamaanthvaao.

He also refers to "Chithra". It means the seed, germ, gene, nucleus, root. Every 'thing' (except Aho) germinates from a 'Chithra', be it Divine or non-physical or physical. 'Chithra' is the root source of every

'Cheej'. Staota Yashta contained all the Knowledge of every "thing" in Hasti, like, the 'Yazata', the "Aasmaans", the Divine Light and Fire, the Holy Waters of Yazatic Light.

Tarikat, Mareyfat, Hakikat and Mithra Barin indicate the stages of (i) all things in Creation and (ii) the levels of human consciousness, which experiences and understands them.

We, the non-saintly humans experience the things and events in the physical world through our five senses; and register them in our mind and consciousness. But we know, they do not just happen. They have a cause. They occur because of some forces or motions working behind them. These are the immediate cause of the thing or event, and that immediate cause is called 'Maareyfat'. That word means 'agency'. There is some agent, some force, some mechanism operating behind. The apple fell from the tree. What was the cause? What was the force behind? What was the agency - maareyfat? Gravitation pull, said Newton, and the whole world applauded. Arrives Einstein and says, no. No gravitation pull but "curvature of space time continuum." Don't bother about what it means. The point is that he also provided an immediate cause quite different from Newton. The whole of modern science is a cause finding machine. Often do their causes go wrong and yet work as if they are true. Gravitation pull is not forgotten. It is as active as ever. Assuming it to be true, man has gone to the extent of putting a man on the moon; let Einstein's 'Curvature' remain in his complex equations.

Then comes 'Hakikat'. That word has the meaning: the truth, the cause beyond the immediate cause, the ultimate cause, the ultimate forces and energies which cause the thing to exist or event to happen. This may not be a single cause. It may be a cluster of causes. You can well say Hakikat means the ultimate mystical truth, from which the thing or event emanates.

From our physical experience, to go to the immediate cause and then to the ultimate cause is an exercise in consciousness, traveling from Tarikat to Hakikat via Mareyfat. All modern Science is on Mareyfat stage and that too at lower levels of that stage; because even the Mareyfat stage has sub-stages-like Einstein stage is further beyond Newton stage. At the end of Maareyfat stage, the Hakikat stage enters. The onward sub-stages of the Maareyfat stage takes our consciousness into Mysticism i.e. towards the experience of an expansion of consciousness, where it can register, observe and experience the things, existences, events, forces and energies way beyond our non-saintly level. That is the secret of a Yogi sitting in Samaadhi or an Ashavan in Sezdah, with his eyes closed.

They observe and experience much more with their closed eyes than we do with our open eyes. That is the secret of the various Yogic practices and meditations which for a Parsi consist in reciting Manthra Prayers and practising Meher Patet and Hutoxi. The aim is to expand the area of consciousness so as to experience the successive stages of mystical Truths. That is the real purport and meaning of Mysticism.

The Tarikat, Maarefat and Hakikat ends in "Mithra-barin". This is also called "vaaheydaanyat." It means the last beat (Theko) the last rhythm. It is the supreme truth behind all truths. It is the end of all Hakikat. It is the final answer to the question: WHY was all this created? And WHERE has it ended? What is the most ultimate secret of the Beginning and the End? This is the final stage of union and unision with Him, whoever He be! And to reach it, we have a long long journey to make. We ask: what is the Hakikat - the force that puts us on the path of the journey? The answer is : His Love! It is His Love for the whole creation that attracts its each particle towards Him, be the particle an electron or a human. And the human in turn store in his heart his love and devotion towards Him. The attraction has two poles - one: He, and the other: our heart.

Should I tell you an interesting Hakikat from the Mystical Science of Khshnoom? The Hakikat behind the force of gravitation is Ahura Mazda's Love - His Celestial Attraction, His Ushtaa. And mind! This is not just a play on the word attraction. Ahura Mazda's attraction is a Truth in Nature. A streak of that Truth is hidden in your heart. KNOCK IT -----.

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THE SCIENCE OF STAOTA YASNA - COMPOSING AND DECIPHERING THE MANTHRA STRUCTURES.

"Three Legged Ass" in Haptan Yashta and Boondaheshna.

[Ten Pregnant Mares and One Camel in Gatha - Yaz Haa : 44-18]

by Framroze Chiniwalla

[Revision: The foundations of ancient sciences were spiritual and devotional; those of the modern sciences, material and Godless. Writing is an art and science both. Art is the Spiritual essence of the material. Kalam Kashi is the name of the science and art of expression through writing.

Dr. Saheb Framroze told us that Kalamkashi has three modes:

Mithra : The mode or style, which is intended to convey effectively and immediately. The reader reads and gets a swift punch.

Manthra : The writing which relates to the working of nature beyond our realm of earthly experience, upto a level.

Yasna : The mode which surpasses even the manthra level. It takes the reader into the deeper secrets of Nature.

Manthra and Yasna modes have a Science - the Science of Staota Yasna, the spiritual science of subtle and unobservable vibrations. The writer is required to be thorough in that Science, and the reader reads and understands just as much as his spiritual position permits at the time he reads. The Writer is a Rishi or Prophet or His 'Haavisht'- the advanced Disciple, or Nar- Ashavan. The writings become Manthra - 'Mantra', the very utterance of which have divine effects in Nature as also in the deep self of one who utters them, through one's tongue and vocal chord.

In the last issue of this humble Magazine, Dr. Saheb entered into the Science of Staota - Yasna or Staota Yasht, and said that it is a "Farhang" - Encyclopedia - having three divisions Humata, Hukhta, Havrashta. He explained Humata as containing divine Mystical Knowledge and Information about the basic foundations of Ahuramazda's Creation namely the Cosmogogenesis, and emanations there from. He used four words to explain this profound divine Knowledge viz.

Tarikat is the process which we experience i.e. which our intellect is capable of experiencing.

"Maareyfat" is the immediate cause of tarikat - universe.

"Hakikat" is the chain of ultimate causes of all events, phenomena and existences, physical, ultra physical and divine.

"Mithra - barin" is the last beat of the Creation, the reaching of its ultimate goal, the final stage of Union with Him, "That is".

Having outlined what Humata is, Framroze now deals with Hukhta. (Page 38, Nikeez vol. I.) Please read on his words.]

* * * * *

In the Hukhta division, there was narration about "Nisti"(1)

It also contained "Daat", various Laws of different kinds (particularly relating to Nisti) (2).

There was one particular sub-division intended to explain to ordinary non-saintly humans, certain things in 'Nisti,' which could not enter their narrow realm of experience. (3).

There may be a thing existing in Hasti or Nisti, of which the people in Geyti i.e. our earth have no experience. Hukhta division of Staota Yashta laid down the methods and rules of explaining such things in the form of mythology or lores and legends, myths or traditions ("Danthkatha"). They (the Writers) would take things of common experience on earth and then give an idea or concept or picture or depiction to explain a

spiritual thing (event or existence) through such things of common experience. They would, however introduce some difference or diversion in the things of common experience, to show that they were not dealing with them actually but only illustratively, like say "a donkey with three legs" etc. (4)

The Hukhta division also had the deciphering explanations of such myths and lores, and also contained the rules and methods showing how to decipher them.

[KND's Note: *In the above translation, I have divided the matter in paragraphs. The original Gujarati of Dr. Framroze does not have the paragraphs. My idea is to elaborate each para.. At the end of each, I have given numbers. In the elaboration that follows, I have first written the number and then the explanation.*

(1) Hasti is the divine world of Yazatic light, Nisti is the ultra- material world of very subtle non physical energies. Geyti is our earth made of matter.

The functioning of Hasti is called Humata; of Nisti, Hukhta; of Geyti, Hvarashta.

At (1) above, Framroze says that the Hukhta division of Staota Yasna narrated the functions and phenomena going on in Nisti, the ultra physical continent of the Creation.

(2) Hukhta division also contained Laws of Nature which operate the Nisti world. The word for Law is "Daat".

By way of illustration : Avesta has these words: Mazdadaat, Ahuradaat, Daeovodaat, Vidaevodaat. Mazdadaat means the Laws of Mazdaa's Wisdom, which emanate the creation. Ahuradaat are the Laws which take the Creation back to Ahura. Daeovodaat means the Laws of the evil forces, which obstruct the spiritual evolution of Creation and its creatures. Vidaevodaat are the Laws which counteract Daeovodaat. Vidaevodaat were brought in the Nisti and Geyti by Paigamber Zarathushtra. The other word for Vidaevodaat is Vendidaad, which is the Manthric Avesta Composition recited in the Kriya called Vendidaad.

(3) We have consciousness within us. We know a thing means we are conscious of that thing. We are conscious of all the earth things around us by and through our five senses. Those five senses have, however, limited power to know. We see the universe as 3 dimensional. Length, breadth and height are the only dimensions we can be conscious of. (We have only 3 axis OX OY and OZ to locate a thing in space). But Nature has numerous, if not infinite, dimensions. They just lie beyond us, i.e. beyond our world of experience. There are immense unobservables. There is ultra-matter beyond the matter we find through our senses. There are unobservable energies beyond the energies of our experience. There is divine Light beyond our physical light (with 'h', Planck's constant). That is how there is an unobservable Nisti continent and unimaginable Hasti continent, in God's Creation. And we cannot have any perception or awareness of them.

(4) The only way to make us hazily aware of them is to take some object we know and weave some comparisons or lore or mystical concept around it. Dr. Saheb gives the example of "a donkey with three legs." This occurs in Avesta Holy scriptures, and Pahalvi writings. You may just wonder! A donkey? An ass? And with three legs? But that is not the whole story. That donkey stands in the midst of a vast and deep ocean called "Zareh Vourukash"! And to add insult to the injury, the donkey is adorned with the adjective 'Asho' means pure, or made by Asha, the Law of Ahura's Truth! says Haptan Yashta Kardeh 8 (Yazashney Haa 42) :

"Khareymachaa¹ Yim² Ashavaneym³ Yazmaidey⁴, Yo⁵ Histaitey⁶ 'Maideem⁷ Zaryangha- ho⁸ Vourukasha-hey⁹"

"That² Asho³ donkey¹ we attune ourselves with⁴, who⁵ stands⁶ in the midst of⁷ the Ocean⁸ of Vourukarsh⁹."

What a huge joke !! Three Legs, deep ocean, standing in the midst, "Asho", and worth attuning ourselves with!

But wait again. There is a Pahalvi book called "Boondehashna", which is guessed to have its origin in one of the 21 Avesta Nasks, namely Daamdaad Nask. Chapter 19 of that Book describes the donkey's body, habits and functions. I quote only the description of his body in Ch. 19, para 1.

"For the three legged ass, it is said
that it is in Faraahokant Sea. He has
3 legs, 6 eyes, 9 faces, 2 ears, 1 horn

and white body. His food is 'Minoi' i.e. spiritual and he is 'Asho'.

But this is not a joke! Here is described certain existences and events in the Nisti world. It is beyond the scope of this article to elaborate what it means. The point Framroze stresses is that to give a picture for explaining those existences and events, a donkey of our common experience is taken, and to emphasise that this is not actual but illustrative and depictive, he is given 3 legs. But why a donkey? Why not, say, a lion or horse? That requires the knowledge of Staota Yashta, where the rules of deciphering the code of such illustrations are given.

The moral is that the animals or other such worldly things like ocean, river, mountain have special meanings and messages for imparting the inner occult or mystic or esoteric knowledge.

Some pompous scholastics brand such "Writings" as the babbles of "later priests." Baheram Yashta, for example, says that Baheram Yazata comes to His devotees in the forms of a bull (Kardeh 2), a horse (K. 3), a camel (K. 4), a boar (w.5) etc. A drunken later priest? But then what about Gatha Yaz. Haa 44 where the same scholasticism says that 'Zoroaster' asks questions to Ahura on various topics and one of it in stanza 18 is "When shall I get ten pregnant mares and one camel?" A drunken Zoroaster?

I had attended a "Gatha conference" of very learned scholars in London (5th, 6th, 7th November 1993 at Croydon Park Hotel, Surrey). There, a very learned discussion on these ten mares and one camel took place. Most of the scholars were taking those as the real four legged animals going round in the pastures and deserts of the Gathic "pastoral" period. Prof Inslar propounded that the prophet was not asking for wealth or Ashodaad in terms of these animals (there being no pounds and dollars with those shepherds) but He was alluding to his disciples who had "Aspa" and "Ushtra" at the end of their names, like Jamaspa and Frashostrai! Those scholars were desperately searching for an "explanation" to this Gathic mares and camel, on the basis of the 19th century Western thinking on modern science as also on oriental studies.

Gatha are not the pastoral songs. Yasht's, Vendidaad, Yazashney, Visparad were not "later priests" drunkenness. These are statements depicting the world beyond our 3 dimensional consciousnesses. They have special depiction, picturisation and symbology for the unseen continents of creation. There was a science of Staota Yasna which taught how to write Manthra and how to understand them.

I give my thirsty readers a swift idea of this animal terminology.

Horse: denotes spiritual journey, as if on a horse back, of the traveller on the Path towards God.

Camel (Ushtra) depicts spiritual knowledge attained through 'Amal' and 'Tarikat' i.e. certain practices, exercises, 'yoga's. It is not bookish knowledge but knowledge from actual experience and expansion of consciousness.

Cow (Gav) denotes the attainment of a stage of selflessness, burning love and devotion to Ahura and all His Creation; a state of bliss, ecstasy, joy, Ushtaa.

Small Sheep (Anoomaya): A measure of certain 'Amal' i.e. Spiritual practice, exercise, leading towards the union of the scattered fragments of Ruvaan - (Paseratu).

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THE SCIENCE OF STAOTA YASNA AND COMPOSITION OF MANTHRA.

THE THREE DIMENSIONAL MAZE OF MODERN SCIENCE.

by Framroze Chiniwalla.

Elaboration by K. N. D.

[Revision: One great truth which any student of Religion should grasp is that the holy Scriptures of any Religion is not just ordinary literature. They are Mantra, Manthra, which generate certain spiritual effects within the person who chants them as also out in Nature. They are made, composed, formulated and structured that way. There is an occult, mystical and spiritual Science called Staota Yasna, that is the foundation of any Manthric Composition.

This series is a translation and elaboration of Dr. Saheb Framroze Chiniwalla's writings in Niheez Vol. I, where he took us in the realm of the Science of Staota Yasna. This Science has three divisions: Humata, Hukhta, Havrashta, dealing respectively with the Divine World Hasti, the non-physical world -Nisti, and the physical - Geyti, our earth. In Parsi Pukar issue of Jan., Feb., March 2002, we learnt something about Humata division; in Apr., May, June 2002 issue, about Hukhta division, where we encountered the three legged donkey standing in a deep ocean (Haptan Yashta, Kardeh 8 and Paharvi Boondehashna) and ten pregnant mares and one camel (Yazashney, Gatha Ha 44 - 18). These curiosities emanate from the Science of Staota Yasna. One of the matters dealt with by that Science is the expression of unobservable events by giving illustrations and picturisations from the observed world, and giving clear indications that they should not be taken literally. We do come across donkeys, but not with 3 legs and 6 faces (see page 6 of April-May-June 2002 issue of this magazine).

Dr. Saheb now explains the Havrashta division - p. 38 et seq Nikeez Vol. I. Please proceed to read. I have followed the same pattern as last time. The actual translation from Framroze's Gujarati to English is given paragraph numbers, and the elaboration from your humble servant corresponds to the numbers.]

"The Havrashta division of Staota Yasna contained the Knowledge of all things of, (and relating to), Geyti, (our earth.) It also contained an account of the existence of Geyti for an amazingly long span of time, and how will it reach its end.(1)

It set out how the Staota (Vibrations) took up the shape of things, which adopt all sorts of functions and operations.(2)

This (Havrashta division) had 33 Chapters. At their end-part, the modes and manners of different styles of writing (Kalam - kashi) were explained. The Ilm (Knowledge) about the vibratory structure of words and the vibratory forms generated by them were set out there. The laws of grammar also were laid down there (in the end-part of the 33 chapters). These 33 chapters contained the original root Knowledge of Vibrations (waves, spins, resonances, swings) and their effects, and the "language" connected with them which prevails in the whole Nature, as also the root common language of Geyti, from which all sorts of spoken languages and their words were generated (or emanated or derived). This Knowledge was spread over at some places or the other in these 33 chapters.(3)

There was a special kind of Avesta, named Fashoosho Manthroo Avesta. It was a "language" of Staota generated by very subtle and pure vibrations directly related to Staota Yasna (the Root - Knowledge of the working of Staota.) This Fashusho Manthra - Avesta is not the Avesta language which can be spoken (through the human tongue).

Such was the Ilm of Staot Yasna, which is elaborated further in this book (Nikeez - I). This book also shows something about the relation of the Farhang (encyclopedia) of Staota Yasna with the Ilm's of "Sarva Keyshmer" and "Jam-e-Jahannumma", as also the Yasna ('Kriya' in Nature and our Kriyaa -

kaam loosely termed as rituals or ceremonies for want of any other appropriate word).

So, Asho Zarathushtra formulated the Farhang of Staota Yasna out of the Nature's original Staota Yasna".

[KND's Note:

(1) *What is our Earth? Where has it come from? What is the history of its past and the remote past? What is its future? Is it to come to an end, someday? These are the questions, which have bothered the intellect of non-saintly humans since ages. Modern Science has tried to answer them and finds itself in a puzzling and bewildering maze. A big theory called **big bang** is arrived at after mentally and mathematically wandering into the depth of physical matter found on earth and travelling up into the high sky amongst the stars. It is however extremely doubtful whether the theory depicts the truth in Nature. It has now reached a stage where only guess works and conjectures simmer. No doubt it was a powerful intellectual exertion, but like all other scientific discoveries, it has failed to offer a consistent picture of reality about the universe.*

As the 21st century has ushered in, it has become increasingly clear that Nature is beyond the grasp of the ordinary non-saintly intellect, howsoever powerful it may pretend to be. It was pointed out by a great English Scientist philosopher, Sir James Jeans, in about the third decade of the last century, that all our attempts to arrive at the truth about our world, through our scientific method, were failing, because we were trying to compress the Mother Nature of numerous dimensions into our consciousness of a mere 3 dimensions. It is the mystical sciences of different Religions which can lead to the expansion of that consciousness, so as to bring the reality within the reign of the human experience. But those mystical sciences demand hard spiritual practices and disciplines of life and living in order to achieve such expansion. Alas! There is no place for them in the Godless attempts of modern science, notwithstanding the technological advances. Please bear in mind that each one of the technological equipments like T. V., Computer etc. relies merely on workable hypothesis and not at all on the truths of Nature. The whole present day humanity is required to be shaken up and awakened to this glaring fact, and the Parsis more so, since the bells of extinction are ringing without caring for the illusionary bravado which some Parsis are trying to resort to.

Here, the mystical science of Ilm-e-Khshnoom points out that the foundation of Nature is "Staota", the "Vibrations". They have successive stages of being very subtle and divine to non-physical and physical. Their science is called Staota Yasna and Asho Zarathushtra is the Master Scientist. In His conferences with Ahura Mazda, He was made to see the operation of the whole Creation. He narrated and laid down what He saw, in Yazatic "language". This was a vibratory composition not capable of being pronounced by human tongue. The Vibrations in Nature were, say, cinematographed or videotaped in what is known as 21 Nasks of "Fashoosho Manthra". Asho Zarathushtra then directed His Disciples to compose another set of 21 Nasks in words, which can be uttered by the human tongue. These were the linguistic transformation of Fashoosho Manthra. They are called "Manthra Spenta" Nasks. All these Nasks were founded on the basic Science of Staota Yasna, which has 3 divisions. Of the three, Havrashta division deals with Geyti, our Earth.

*It is taught that the Earth has passed through various mystical ages, before taking the present form. There are four different creations or "kingdoms" on earth: Human, Animal, Vegetable, Mineral. They are undergoing a process of **spiritual evolution**. (Not Darwinian please). They have a purpose and a goal. When the goal is reached, it is time for the Earth to be wound up and merge into non-physical state and then to the Divine state.*

I do apologise to my readers for not being able to take them into these fascinating subject in further details. That, if attempted, will divert us too far to come back to the present theme of Vibratory Science of Staota Yasna and the composition of Manthra. At present just be satisfied with a most general outline of the contents of that science.

* * * * *

Now please read Framroze's words above in (2). What he says is that everything we experience here on earth is a condensed formulation of vibrations, be it an animal or plant or human or matter. The Root-Vibrations are made up of Divine Yazatic light. They then condense into non-physical energies; and then to

physical matter. Modern science in its most exerting intellectual inquiry in the riddle of the physical universe has encountered this fact. All matter is composed of atoms. Every atom has elementary particles like electron, proton, neutron within them. About 100 such elementary particles are located or mathematically guessed in our observable or imaginable world. Every particle is found to be a bundle of wave - motions or energies which are admittedly vibrations. They operate and function as they do because of the vibrations.

There is in Physics a well known "Wave -Particle dilemma". A particle is found to be a continuous wave as also a discontinuous particle, a common-sense suicide; because a wave spreads out like waves of water in a lake and a particle just stays where it is like a just-lying foot ball and moves only when kicked. One and the same thing cannot be both. Yet a particle behaves like a particle or a wave according to the arrangement of the experimental apparatus! As if it knows the mind of the experimenting scientist! This riddle is bothering the scientists since 1930's and adamantly refuses to be solved! That is the play of vibrations on our level of consciousness.

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To understand (3), let us begin with our own language of daily use. As you speak a sentence, the movement of your tongue coupled with the sound from your vocal chord set the air particles around your mouth in motion. They vibrate in a pattern; the waves so generated reach the ear of the hearer, his ear drum vibrates correspondingly and he hears your words. He knows the language, so he understands what you want to convey. His mind and your mind have gone into a kind of unison.

Thus any spoken word generates vibratory patterns in the air. Now, if the spoken word is a Manthra (Manthra) specially structured by a Manthra composer, it will generate, in addition to the air pattern, certain subtle, spiritual vibrations in Nature and will invoke certain spiritual energies and forces. This will produce certain effects within the person who spoke the Manthra and also out in Nature. Manthra is thus a subtle communication with the unseen and unobservable realms of Nature.

If the Manthra prayer you chant is, say, "Sarosh Baj, " you are establishing a communication line with Sarosh Yazat or any of His divine channels pervading in Ahura's Creation. So also in case of any Niyash or Yashta of any Yazat.

It is then obvious that the Manthra are specially composed word-structures. Its composers should be highly advanced 'Ashavan's or Prophets, who know the divine Rules of such compositions. The Rules, Framroze reveals, are founded on the Science of Staota Yasna. That Science lays down:

(1) the Rules of Composition;

(2) the Rules of "taavil" i.e. of deciphering the composition so as to reveal its inner meaning and message; and

(3) the Rules of how to write the 'taavil' so as to make the meaning and message clear.

The Rules of Manthra composition are based on the science of Vibrations, which teaches about the forms and patterns of waves produced by chanting the Manthra.

They also include certain rules of grammar and composition like we have in our day to day language. Such rules are in the last part of the 33 chapters of the Encyclopedia (Farhang) of Staota Yasna.

It can well be said that Staota Yasna is the foundation of all the spoken languages of the world. They however do not have the Manthric force in them. But an Ashavan or a Saint knowing the science of Staota Yasna can compose Manthra in an ordinary language. Sant Ramdas has composed very effective Mantra in Marathi; So also Guru Nanak's "Granth Sahib" is in the ordinary language.

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