

BEYOND FIVE SENSES

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This world revealed to us by our five senses, and understood by our three-dimensional intelligence, is only a **part** of the whole Creation. A larger part is beyond us, hidden from us — the Unknowable, and cannot be fathomed unless we try to understand our scriptures, the revelations of the Prophets — all of them. **They all praised the same Lord and spoke the same Truths —**

In different languages' and presented differently .. only, our finite minds which tend to rationalize and analyze everything, cannot comprehend. At our finite level of awareness, when we do not have a complete View of Reality, we should in all humility, obey His

commands ; that is, if we wish to advance spiritually nearer to our goal. There is no Freedom of Choice whatsoever unless one wishes to stagnate spiritually or fall foolishly by choosing, changing, experimenting, and then eventually learning the hard way for learn he must, sooner or later. **There** lies the choice as to select the good or bad as defined by the Prophets and not as understood by man himself (who is often tempted and is prone to go astray) Good or Evil is relative to human understanding, so where does one draw the line ? What is good for one may be evil for another. Some Very good and contemporary examples may be that of abortion practices, living toge-

ther without getting married, to mention only a few.

Although we say the common man is unable to reach beyond his five senses, there are some people who have an extra sense, the sixth sense or whatever you call it. We all have it they say, but have not developed it. Thus there are psychics and mystics in every part of the world. E.S.P. or Extra Sensory Perception explores the unknown avenues of Human Mind. Telepathy is the power to communicate with another human mind. Precognition is a feeling that some event is going to happen in future. A Clairvoyant is conscious of some event happening far away at the same time.

There are some people in our own time who have had a sudden flash—in which they have seen the life in nature and in man. Such experiences are becoming ever more frequent. Over the broadest conceivable spectrum, . . . **spiritual knowledge is breaking through.** Not only the poets, mystics and psychics are talking about spirituality, but Scientists too are now embracing a spiritual world view. Sir James Jeans, the great physicist wrote: “The stream of human knowledge is impartially heading towards a non-mechanical reality — the universe begins to look more like a great thought than a great machine. . . .” Einstein another great scientific seer states, “Religion without Science is blind, and Science without Religion is lame.”

This great spiritual advance manifests itself naturally, in a multitude of diverse ways. The object of this new growth is to awaken as many souls as possible to their spiritual nature and be able to discern what is happening, to be able to investigate into esoteric wisdom contained in all religions. This new knowledge as we may term it, is fresh and promising; yet as old as civilization. It is indeed, the ageless wisdom of the ancients, reappearing in a form suitable to our intellectual age. “This, the stream of esoteric or secret wisdom, has flowed like

a clear underground current through every epoch of history”, and is the kernel substance of all the major religions of the world. It is the divine knowledge which has descended from all the Prophets (or his Messengers) of the World, the Saoshshyants, Saints, the Maghavs, the Rishis of ancient India. **“It is the secret meaning behind the sacred books of ancient Persia,”** writes George Trevelyan.

In ancient times, this wisdom was made accessible to the common people in symbolic form, through myth, legend and drama. Myth, allegory and legend are no simplistic inventions of simple or primitive folk. On the contrary, they are store-houses for a profound and potent wisdom. They are like channels by means of which higher worlds can give to man, the great truth about the nature of soul and the universe, in a form we can accept and which will strengthen its growth — hence, their immense significance. In our intellectual age, the reinterpreting of the myths is a great and important channel for knowledge. Once the mind is able to understand and assimilate, the soul at once grasps the truth and causes the heart to leap with joy and embrace it.

Our Asho Zarathushtra was the first and foremost of all the Prophets to present us with such a bliss.

Prophets of the Religions have brought the secrets down from HIM and have revealed to us all wrapped in mystery. These Great are not mere triflings that are available and understandable to all men alike. Like every other treasure, one has to dig deep in order to discover So what all these Messengers of God have said is not to be taken literally, but have to be deciphered and correctly understood. **Hence, the Mysticism in every Religion which is like its very breath ! All religions have this occult, mystical esoteric side, which is hard for common man to understand,** more so in modern times. our minds are conditioned to believe only those things which we can per-

ceive within the frame-work of our experiences. Therefore, today, we find that a modern man rather, a Modern Zoroastrian is not inclined or unable to believe some of the dictates of his Prophet. Granted that he wishes to follow the dictates, but then DOUBT, which is his greatest enemy, seeps through his rational mind which is conditioned by his education, environment and upbringing, again and again, and he, like thousands of other fellow-men, asks the million dollar question :

WHERE IS IT WRITTEN or DID YOU HEAR ZARTHUSHTRA PREACH THAT? He is also confronted with a lot of confusion. In the absence of a head figure like that of a Pope, who is considered the absolute authority? Why are there as many versions or translations of our prayers, as there are scholars? What was the original Zoroastrian literature? In what language was it written? What was Asho Zarthushttra's status? When and where was He born? There seems to be a controversy

arising out of every important issue. Zoroastrian scholars trying to understand and study the Religion (only) through superficial and debatable translations, each pulling and stretching the fabric of our philosophy to suit his theories and convictions, are like the blind leading the blind. No wonder the average, seeking Zoroastrian becomes indifferent and drifts away from religiosity.

In order to present a clear picture and give you some background of our scriptures, let me place before you some facts.

The entire Zoroastrian literature, the vast-compass of the original writings of Zarthushttra himself consists of 21 Nasks. (Volumes). Each Nask corresponded to a word in the Yatha Ahu Vairyo Prayer. We believe and Darmester states that (SBE series vol. 4) 21 Nasks were formed by Ahura Mazda himself and

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were brought down by Zarthushttra. Two copies of the complete set were written by the order of the King Vishtasp; one was kept in the record office and another deposited in the Treasury of Shapigan. **This wealth that Zoroastrians once possessed, is now lost.** It was burnt and destroyed by the Arabs who were astounded by the wealth of knowledge contained therein, and were afraid that if the Muslims were to read, their faith in Islam would fade. So they used trickery, force, etc. to efface it from the face of the earth. However, we do have some fragments left over, which is like a drop in the ocean compared to what we did have. Even so, that little drop of knowledge we have is so deep and so enormous, we can well imagine what the entire ocean must have been!

Although a very considerable bulk of the Avesta is lost to us, we possess in Pahlavi, a summary of the 21 Nasks. This enables us to know that:

- (1) the Vandidad which is much run down by scholars is really speaking the original whole NASK (number 19), Javit-Shidadad composed by Zarathushtra himself;
- (2) the Yashts have their origin in the Nask (number 14) Baghan Yusht written by Zarathushtra himself;
- (3) the Yasna and the Visparad and specially the Haftanghaiti, all of which are regarded as post-Gathic and as Post-Zoroastrian, i.e. "Later Avesta" are taken from the most important and fundamental Nask (number 21) Stot Yasht which contains besides all these Yasna, Visparad etc; the Gathas and the Gâthas are thus related to the Yasna and the Visparad and the Haftanghaiti as stock of the same parent Nask

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Stot-Yasht. In fact, the summary of the 21 Nasks proves without any doubt that the purely Avesta texts which are now extant are simply remnants of more than one Nask given by Zoroaster himself, and that the whole Avesta literature in our possession bulk for bulk bears a ratio to the original Zoroastrian lore as 1 to 21. **(Zoroastrianism Ancient and Modern by Ervad P. S. Masani).**